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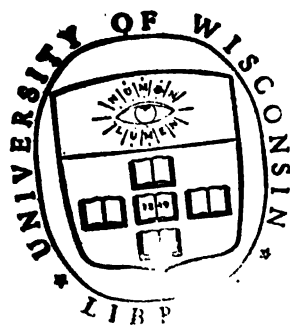
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THE
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AND
MONTHLY REGISTER
OF
RELIGIOUS AND ECCLESIASTICAL
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THE
BRITISH MAGAZINE.

JULY 1, 1837.

ORIGINAL PAPERS.

AN ECCLESIASTICAL HISTORY OF THE REIGN OF ELIZABETH,
QUEEN OF ENGLAND, A DESIDERATUM.

THERE is certainly no want of talent or effort in the body diffusive of the republic of literature of this country at the present time. The press sufficiently attests the fact. It might therefore be a just matter of surprise, that any work of importance, and much more so if the importance were obvious, should be overlooked and neglected. And yet, with all the superfluity of literary exertion which can hardly be regretted, it must be admitted by all who are interested in such subjects, that we are still in want of anything like a complete or satisfactory history of the Church, or Christianity, in this country during the reign of Queen Elizabeth. The secular history of that eventful and interesting reign has found an original and most satisfactory historiographer in Sharon Turner; although some small portions might have been spared with benefit. I shall have to recur to this history before I conclude. The greater number of our ecclesiastical historians, who confine themselves to the period referred to, or, to speak more distinctly, the historians of the Reformation, content themselves with carrying on the narrative of that purgatorial revolution to the beginning of the reign of Elizabeth, when the reformed church first assumed the regular form which it has preserved to the present day. This was perfectly reasonable; and we are quite satisfied that Heylin, without his authorities, and Burnet with them, together with Soames, who has gleaned everything from both, and from the indefatigable collector, Strype, should terminate their labours at the same point. But a great many additional considerations make it desirable that the historical inquiry should proceed further, and, indeed, run through the long reign of the virgin Queen to the very end, if not into the incipient reign of her successor. Strype's Annals of the Queen have done much; and the ecclesiastical student has contracted a debt of gratitude to the truly protestant compiler of our church's history which can never be discharged. But with all his qualifications and performances, Strype has not anticipated the wants or just expectations of the protestant

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reader. His object was, to collect everything which either was or might turn out to be valuable. Such a plan must embrace much matter which to general readers would be superfluous. The work, too, was his last; and, of course, betrays much of the imperfection of its circumstances, particularly in the latter portion. The estimable author, likewise, appears to have had his attention but imperfectly awake to the more critical points of the fortunes of the reformed Christianity in this kingdom; nor does he seem to have been so sensible as he might be to the calumnies which were industriously circulated in the countries of Europe, even in English, and much more in Latin, Italian, and Spanish, against the cause, agents, and subjects of the Anglican reformed church.

The defects just stated are perhaps, under present circumstances, more clamorous for supply than in the age of Strype, or any which has succeeded to the times in which we live. The historians of Romanism stalk over ground which they assume to be quite their own. Dodd of the last century, and Butler of this, exhibit the martyrs of the Vatican on British ground, as if their patent were unquestionable, and as if the descendants and adherents of Cranmer, Ridley, Latimer, Hooper, Philpots, &c. had nothing to do but to acknowledge their own defeat. Circumstances, too, favourable to the purpose, have introduced into this country of late a greater portion of papal books than usual. All descriptions of cotemporary works vilifying and calumniating the English Reformation, particularly in foreign languages, have found their way into the stocks of our first-rate bibliopoliasts. How far this may have been accidental is another question. But so the fact stands.

Now what I have in view in suggesting the history which forms the subject of this communication is, to obtain from some competent scholar something reasonably and effectually counteractive of the position assumed by our religious opponents. He who undertakes the task need not be afraid that he shall find nothing to do; although at the same time he may spare himself extravagant alarm. He should understand, besides his own language, not only the Latin, which is implied in the lowest pretensions to scholarship, but likewise the Italian and Spanish. He must study the works of Cardinal Allen, both vernacular and Latin, as well as those of Sanders and Parsons,—of the former, in particular, the *Schisma*, with Rishton's continuation, and the *Monarchia Visibilis*; of the latter, the *De Persecutione Anglicana*, with some others. These, indeed, or the chief of them, will be found in Bridgewater's *Concervatio Eccl. Cath.*, a work containing other pieces of importance to the history of the time. Indeed, Allen's *Defence*, whether in English, or, as there, in Latin, is very serviceable, as enouncing plain, honest, papal doctrine, without phrases, reserve, or disguise, even to the acknowledgment and employment of the *third canon of the fourth Lateran council*. The *Admonition* found in Bridgewater's collection, compared with the *Admonition to the Nobility*, sanctioned, at least, by the cardinal, accompanying the celebrated Armada, will place in a strong and interesting light the union of the lamb and the wolf not uncommon in the composition of the Romanized character. The

smaller histories of the *Schisma*, by the Jesuit, Ribadeneyra, and by the Florentine gentleman, Bernardo Davanzati, still popular, and reproduced, (the Venetian edition of 1756 is before me,) ought not to be neglected; and much less the bulky histories, of Pollini, published in Rome, with licence, 1594, and of Diego de Yepes, Confessor of Don Felipe II., *de gloriosa memoria*, in Madrid, with privilege, 1599. The imputed miracles should not be despised; for, false as they were in reality, the *belief* of them and their effects are historical *facts* of no little moment and instruction. The two Histories of the Jesuitic Mission in England, by the two Jesuits, in separate works, Henry Moore, and Daniel Bartoli, will claim a careful perusal, and furnish facts of importance, which in after times it has been thought prudent to make a portion of the *Disciplina Arcani*. The pictorial exhibitions of Verstegan, in his *Theatrum Crudelitatum Hæreticorum*, as well as the *Eccl. Angl. Trophæa*, published with the privilege of Gregory XIII., in Rome, 1584, with five additional plates and explanations, are perhaps, still more than simple writings, a proof of what improvements invention is capable, when no restraint from shame, or the fear of detection, is present; and when the writer or designer is secure among all-potent friends, and *undique recalcitrat tutus*.

In opposition to this array of papal strength, the protestant historian will first and duly avail himself of the materials which that very array supplies—the *gratuitous* character of many of the assertions, and the *self-contradictions* into which the authors sometimes fall—to pass over counter-evidence which belongs to other sources. He will make himself well acquainted with the general train of the history of the time in Camden, and Strype likewise, who, on account of his documents, is to be read as a cotemporary. Among particular defenders of the ecclesiastical acts of the rulers during the reign of Elizabeth, the first, or earliest, place is perhaps due to the opponents of Sanders' *Magnum Opus*, Bartholomew Clerk, in his *Fidelis Servi, Subdito Infideli Responsio*, and George Ackworth, in his *De Visibili Rom' anarchia*, both in 1573. They would have been better had they been less rhetorical. For the earlier part of the period, however, they are valuable. There succeeds chronologically another work of more merit, and I apprehend very little known, by Laurence Humfrey, *Jesuitismi Pars I. : sive de Præi Romanæ Curia contra Resp. et Principes : Et de nova legatione Jesuitarum in Angliam, &c.* 1582. It is particularly directed against Parsons' *De Persecutione Anglicana*, and contains a triumphant defence of severities rendered necessary by the sufferers. Burghley's *Execution of Justice* follows, the first edition in 1583, the second (more common) the beginning of the next year. The student will observe how feebly, though adroitly, the attempt is made to answer it in Allen's Defence. These works, in point of time, fall considerably short of the entire extent of the reign under notice; and perhaps the general history of the country, the public trials of the prisoners, afford sufficient data by which to determine both their guilt and its peculiar character. But of all writers on this critical portion of our history, none is better entitled to attention than the secular priest William Watson, in his *Important Considerations*, exculpating the queen and government from

severity not made necessary by the sufferers, by their treason and their defiance of the law. The Jesuits owed him a mortal grudge; and they never suffer such debts to go unpaid. In the course of the studies necessary in the task here proposed, it will occur, as a procedure absolutely necessary, to direct attention—a deliberate and intense attention—to the synchronous events of the continent, to the consistory of the pope, and the cabinets of the sovereigns called catholic,—to the solemn confederacy for the destruction of the reformed religion, particularly in England, to the acts projected and executed in consequence of that confederacy, and to the immense amount of hostile force threatening the existence, not only of protestantism, but of the kingdom itself. It was in the sovereignties of Europe, spiritual and temporal, and in the councils of their rulers, that the destinies of England were discussed and settled. What inquisitions had done in Spain and Italy, and a sweeping massacre in France, was to be effected in Britain by its entire subjugation, and the consequent purifying process. Christian England was to be blotted out from the number of nations. This is the true secret and justification of the preventive severity of her government. An attentive and impartial inquirer need go no further for proof of this fact than to the anathematizing bull of Pius V. against the queen of England. It has been said in apology, that his holiness was *misinformed*: and there is great reason to believe he was: and the misrepresentations given *before* the bull will account for those continued to the present time *after* it. They mutually reflect the light of truth on each other.

One word upon the pretended *martyrdoms* of the sufferers. The bull just alluded to absolutely identified the character of priest and traitor: they were thenceforward inseparable. This afforded the pretence that the individuals suffered for their religion. To the complete and eternal refutation of this pretence, it is provable fact, that had not these persons superadded the character of traitor to that of subject of the Roman religion, whether lay or ecclesiastic, they would have incurred no material molestation; slight forfeitures would have been the worst. The acknowledged quiet enjoyed by Romanists during the first ten years of Elizabeth places this fact beyond any rational question; and no claim can be advanced to the praise of martyrdom by those of the Roman priesthood who were executed in her reign, except treason convey it.

There is a book which I have almost wittingly omitted on this subject, because it may best be introduced here—it is the *Pseudomartyr* of the celebrated John Donne, published in 1610. I may run some risk of underrating the reading of the readers of the British Magazine, but I am half inclined to suspect that I have named a volume hardly known in the present age further than the mere title; and it deserves much better acquaintance. It was a hasty but not ill-considered work. It was written, as the biographer, Isaac Walton, relates, in the space of six weeks; but the contents had been laid in long before. It is a work containing passages of sound argument and research on an important subject, with flashes of sustained eloquence to be met with only in productions of the highest order. The sketch of the

Reformation in Chapter IV., pp. 135, &c., is distinguished by a profundity and philosophy to which few even of practised writers attain. At the close of the preface there is a passage on the grant, or assumption, of martyrdom in the case of the Roman sufferers under Elizabeth, which is quite in harmony with the subject of this paper, and will not probably disappoint the reader.—The preface is addressed to the priests, the Jesuits, and their disciples; and he thus appeals to them: "I call to witness against you those whose testimony God himself hath accepted. Speak, then, and testify, O you glorious and triumphant army of martyrs, who enjoy now a permanent triumph in heaven, which knew the voice of your Shepherd, and staid till he called, and went then with all alacrity—Is there any man received into your blessed legion by title of such a death as sedition, scandal, or any human respect occasioned? O no; for they who are in possession of that laurel are such as have washed their garments, not in their own blood only, (for so they might still remain red and stained,) but in the blood of the Lamb, which changes them to white."

There is another quotation from another author which I am unwilling to premit; because it contains so much deep and practical wisdom, and is so well calculated to be a guide to any scholar who should undertake the work here recommended, that he would be in danger of error should the suggestions escape him. Edmund Bohun, in his English translation of the *Apology of the Church of England* by Bp. Jewel, has in his preface these observations relative to the representations of Romanists respecting their treatment under Elizabeth: "But there is some allowance to be made for the misinformation of strangers, who, being separated from us by the ocean, were forced to take such accounts as were given them by others; and 1. being too apt to believe the reports of their own priests, whose interest it was to blacken her," (the church of England,) "what they could; and 2. those of our own fugitives, who made the case much worse than they themselves thought it, that they might obtain the more pity, and consequently the better relief and provision abroad, which is wont to be afforded to all those that fly for religion, amongst those of the same faith; 3. and also suspecting the fidelity of the relations made by our ministers in foreign courts; 4. and of all our travellers who stuck to and embraced the religion established by law."

I wish the author of the History of the Reformation in England, and of the Anglo-Saxon Church, or one as well qualified, would undertake the suggested work, and propose to himself the example in all respects of the first of the above-named productions, of which this would indeed be a continuation.

J. M.

P.S. The last *Laity's Directory* announced a new edition of Dodd's *Ecclesiastical History of England*. We shall see how it will be executed, and trust that it will be accompanied by the *Apology* for it extorted by the "*Quarrelsome Libel of Clerophilus Alethes*" (Constable)—a work which cuts through the skin of Jesuitism to the very bone of Romanism itself. Protestants could throw a good deal of light upon the obscure portions of Dodd himself. He has only enumerated some

of the answerers to the polemic heroes of his church. We thank him, however, sincerely, for the information which he has presented, and should have thanked him much more had he presented all that he has suppressed. Mr. Tierney will find an enviable opportunity in the proposed republication of rescuing his church from the charge of sectarian partiality, by introducing from the Catalogues of Gee, and more especially Peck, who presents the writers of both sides, the many names of authors and works which were written in opposition to the royally sanctioned productions of Romanists under James II., and which are omitted in the scanty lists given by Dodd. The Editor will do well in his *Continuation* not to overlook the important statements contained in BERINGTON'S *Memoirs of Panzani*, which appeared likewise *with a new title*. He will probably throw some new light upon the *Blue Books*, and the opponent sects of *Vetoism* and *Anti-vetoism*. Dr. Charles O'Connor will prove an important assistant.

FOX'S ACTS AND MONUMENTS. No. II.

MY DEAR SIR,—In a former letter I gave some specimens tending to prove that the Editor of the new edition, by failing to correct what was obviously wrong, and to explain what must be to most readers unintelligible, had not done justice to his author. Should they be deemed insufficient, I have more which I shall be willing to produce; but, to avoid tediousness, I proceed to shew that in other cases he has done him positive injustice by attempts at emendation and explanation. Indeed, judging from what I have seen, I cannot but think it a happy circumstance that his attempts at correction have been so few. It may, for instance, be barbarous, and to “general readers” not very intelligible, for Fox to talk of the Archbishop of *Turo*, or the council of *Turon*, but it would have been better to let it stand as it is,* than to translate it by *Turin* instead of *Tours*. 196, 312. The Bishop of *Rennes* in Bretagne (Redonensis) is corruptly called *Redomonsis* in the old edition; but it is worse to translate him to *Retimo* in Crete, 272. Few general readers who should find a person saying that he lived “at *Aquis*, in Arduenna, which is a wood in France,” 192, would suppose that he was speaking of *Aix-la-Chapelle*; and they might not discover that place in Fox's *Aquisgrane*; but to turn that word into *Aquitaine*, 457, 468, 663, is clearly misleading them. They might not learn much about the native place of our Archbishop Anselm from what Fox tells them; but, surely, if they have any ideas of geography, they will be utterly puzzled by being told that he “was an *Italian*, in

* Or as it does in the third volume, *Turnon* or *Tournon*, p. 646, 649, 652, 655, 656, 657. The reader will please to observe, that when I give merely a number, it refers to the page of the second (that is, the first published) volume of the new edition. When the number is in a parenthesis, it refers to the folio edition of 1583, from which the new edition is professedly reprinted; and it is to this that I refer when I speak of “the *old* edition,” or use any such general expression as “Fox says,” as contra-distinguished from what stands in the new edition.

the city of *Augsburgh*, born and brought up in the Abbey of Beck, in *Normandy*," 144. To say nothing of the precise locality of his birth, they will surely wonder how an *Italian* could be born in *Normandy*, and will inquire what the *German* city had to do with it. Fox, however, is not so absurd; he says, "This Anselme was an Italian in the cite of *Augusta* borne, and brought up in the Abbey of Becke in *Normandy*. (184.) If the editor did not know where to find any account of Anselm, Ainsworth's Dictionary would have told him that *Augusta* was the name of *Aosta*, as well as of *Augsburgh*, and plenty of other places. If he had let *Boloine* stand at p. 143, some general readers (though more familiar with him under another title) would have suspected who was meant by "Godfrey Duke of Lorraine;" which the editor does not seem to have done, or he would not have changed it to *Bologna*. Fox perhaps did not know what episcopal see was meant by *Monasteriensis*, or perhaps he thought it was a long word to write, and so abbreviated it thus, *Mon.*; but his editor has removed all mark of abbreviation, added an *s*, and so erected *Mons* into a bishoprick at the expense of *Munster*. When Fox speaks of the Bishop of *Castile*, meaning *Castel-a-Mar della Brucca*, in the kingdom of Naples, the new edition has *Castile*, iii. 438.

In these cases it certainly was not the editor's intention to change the meaning of his author; neither was it, I am persuaded, in some others, where, either with a view of modernizing the style, or making the matter more intelligible, or for some reason not always obvious, though I sincerely believe quite harmless, he has in fact altered the meaning of the text. To what extent this has been done it is impossible to say without collation, a labour which I have not performed. I have seldom compared the new with the old edition except when, in a very cursory inspection, something has suggested the probability of a variation: but what I have seen leads me to believe that alterations of meaning are not unfrequent. Some of the following may possibly be errors of the press, but others must be intended for emendations. Fox represents Lord Cobham (after reciting his creed) as declaring that he believed "all the premisses,"—the new edition reads, "all the *promises*," iii. 325. In the old edition we read that the Emperor Louis, having been poisoned, "went to hunt the beare, whereby through the chafing and heat of his body to expel the venom," (374.) In the new we are told that he "went to hunt the *boar*, whereby through the *chasing* and heat of his body to expel the venom," 663. Of course it matters very little which is right (though I apprehend that there is no pretence for altering Fox's words); but when one casually meets with such variations, does it not excite a suspicion that there may be others more important? Again, in the epistle of Benno, Fox speaks of the emperor Henry's being "excommunicated besides the canonical order." The editor seems not to have understood this, and to have tried to mend it by inserting a word on mere conjecture, (at least we may say without reference to the original,) and we now read that the emperor was "excommunicated besides *of* the canonical order," 124. I suppose that the editor understood and meant to convey the idea, that the emperor was excommunicated by some body of men, designated as "the

canonical order;" an idea totally different from that which Fox meant to convey by his somewhat odd translation of "*præter canonicum ordinem*." According to the old edition, too, this same emperor "suffered this violence with lamentable affliction, upon his bare feet, clothed in thinne garments, in the sharpe winter, which never was used, and was three days together at Canusium made a spectacle," (178.) In the new, the sense (if Fox's translation deserves the name) is quite altered, by our being told that he was "clothed in thin garments, in the sharp winter, to which *he* never was used," 124. On what ground, and by what authority, did the editor insert these little words? Might it not have been expected that, coming for the second time in the same document, and on the same page, to an unintelligible passage, he would have had recourse to the original? Surely he might have made some better emendation of the words, "in the sharp winter which never was used," if he had known that they were the representatives of "*hieme præter solitum aspera*."* I have already noticed that, in the Waldensian articles of faith, the editor has altered the sense by inserting *and*; † and the same conjunction, inserted without any assigned reason, is as mischievous to the sense (though the sense may be of less importance) at p. 25:—"The Danes," according to the old edition, "leaving their strong holdes and castles garnished with men and vitaille: tooke againe shipping," (142;) according to the new, "The Danes, leaving their strong holds and castles, *and* furnished with men and victuals, again took shipping." One can hardly suppose that *Moguntius* at p. 462 is meant for a correction of Fox's *Moguntinus*, under which title some 'general readers' might not recognise the Archbishop of Mentz; but when Fox called him "*Moguntinus Presul*" (308), and the editor changed it to "*Moguntine the Presul*," 484, we must suppose that he designedly altered what he did not understand. Indeed, one cannot help thinking that alterations have been sometimes made in an off-hand manner, and for the mere look of the thing, without considering how far the sense might be affected. Thus we read, "By this Pope Sergius I. came up the use to bear about candles," &c., 35; where the old edition has, "By this Pope Sergius, first came up to beare about candels," &c. (146.) ‡ In fact, *this* Pope Sergius was Sergius the Third.

* Some readers may perhaps be surprised at these translations of Fox, and may doubt whether I am doing him justice; but the original may be seen in *Illyricus's Catalogus Testium Veritatis*, p. 325. Fox's accuracy of translation is not at present the subject of inquiry, or I should notice his rendering "*lanceis vestibus*" by "thin garments;" and "*frustra canonicam audientiam imploravit*," by "in vain desired he to have the canon read and heard." *Ibid*.

† Review of Fox's *History of the Waldenses*, p. 22; where I have also, at p. 37, noticed the editor's changing Fox's 'unskilfully' into 'skilfully,' so as to make a completely different sense.

‡ It is tiresome to enter into such details as are fit only for a table of errata, though the matters to which they refer are not merely a disgrace to the work in a literary point of view, but are often such as to cause uncertainty and embarrassment to the reader. Why could not the editor have at least divided 'Arpontacus,' 645, into 'Ar. Pontacus,' or have plainly 'named his name' Arnald de Pontac? Why not put a comma between 'Nauclerus Crantz,' 97, and 'Laziardus Volateranus,' 264, to shew the general reader that they were in each case two persons? and still more, why omit the comma which Fox placed for that purpose between 'Alanus, Herbert and certain

But if in these matters the editor has not done justice to his author, still less has he done it in his notes, which too often prove that he did not know the meaning of what he undertook to explain. Thus, at p. 92, he says that "woodness" means wilfulness, an exposure of ignorance which would have been saved if he had looked at the original, "*asserens insanum fore alienum solum velle usurpare*;"* though even Johnson would have told him that "wood" signifies, not 'wilful,' but 'mad.' Fox tells us that when John Huss was on his way to Constance, the inhabitants of the towns through which he passed filled the streets, being desirous to see "and gratify him;" the editor gives a note, "'Gratify him,' do him a good turn. Bailey's Etym. Dict.—Ed." iii. 431. Fox says that Thomas Rhedon (as he calls him) when he went into Italy with the hope of finding peculiar piety there, met with nothing but mere dissimulation and hypocrisy—"instead of gold, he found nothing but coals," iii. 601. The editor, apparently unconscious of the allusion, and ignorant of the phrase, "*pro thesauro carbonem*," with which Phædrus would have supplied him, puts a note to explain that "coals" mean "discord." At p. 437, Fox tells us that the pope gave directions to the provincial of the Grey Friars to execute a certain præcept, "excommunicating all them by district censures of the church who repugned against it." The editor explains that these were censures "confined to certain districts." As little does he seem to suspect his author's meaning when he says, "Thus Pope Nicolas the 2. well answering to his Greeke name: by *might and force* continued," &c. (168.) Not perceiving the play on the pope's name, and apparently ignorant of its meaning, the editor gives a note about "the doctrine of the Nicolaitans," and explains to the general reader that Fox meant to ascribe to the pope "the grossest kinds of immorality," 99.

More absurd, if possible, is the editor's explanation of Fox's allusion

other of his chaplains, '242?—while 'Dante, Aligerius,' 705, is made into two persons; and so are 'Conradus, Urspergensis, and Hieronymus, Marius' at p. 335; by which means a general reader might be led to suppose that there were four authorities for the astounding assertion in the text, of which it is not to our present purpose to speak, but for which I should be surprised to find any respectable authority, if any authority at all. These things, though individually small, deserve notice, not only from their perpetual recurrence, and from the superabundance of misprints, misspellings, and corruptions of words, but because (to say nothing of the editor and his 'experienced assistants') a common degree of care in the most ordinary corrector of the press would have prevented a great part of them. As to the extraordinary and careless manner in which the authorities are given, let the reader take the third volume, and compare those in the middle of p. 115, with those at the bottom of p. 123, and their repetition at the top of the next page, and I think he will be convinced. At the same time, it is justice to Fox to say that he is not answerable for some which I have observed. He did not write "Ex libro Wigornensis," iii. 293, but "Ex libro Wygo.," (507;);—nor "Ex Chron. Albanensis," iii. 217, but "Ex Chron. Alban.," (578;);—nor "Ex Chron. D. Albanensis," iii. 221, but "Ex Chron. De Alban.," (514;);—nor "Ex Chron. Thomas Walsingham," iii. 645, but "Ex Chron. Tho. Wals.," (368;). Moreover, Fox, in borrowing from Illyrius what he says of Petrarch's twentieth letter, ("Epistola vigesima appellat Papæ curiam Babylonem," &c. *Cat. Test.* p. 871) put in his margin "Vide 20 epistolam," (390;) and not "Vide epistolam viginti," 707.

* Hen. de Knyg. 2340.

when, speaking of a statement of Polydore Virgil, he says that it is "an untruth worthy to be punished with a whole year's banishment (to speak after the manner of Apuleius)." iii. 375. The reference is obviously to the African philosopher of the second century, and in particular to these words of his Apology, "O falsum, et audax nimium mendacium, viginti annorum exilio puniendum!"—but, instead of anything like a reference to this, the note tells us, "'Apuleius,' Apuleia Lex, was enacted by Apuleius the tribune, A. U. C. 652, against seditions and tumults.—Ed."

Edward the Third, we are told, "granted to release the Scots of all their homage and fealty unto the realm of England, which by their charter ensealed they were bound to; as also their indenture, which was called the Ragman Roll, wherein were specified the aforesaid homage and fealty to the king and crown of England, by the said king of Scots, nobles, and prelates, to be made; having all their seals annexed to the same," 669. To illustrate this, the editor adds a note, "'Ragman Roll,' was a statute appointed by this king for hearing and determining all complaints and actions done five years before." Here again the editor has been misled by a verbal similitude, and has got hold of a statute which had no kind of connexion with the matter in hand. The statute of *Rageman* had no more to do with the *Ragman Roll*, than Apuleius the platonist had to do with Appuleius the demagogue. And, as the Lex Appuleia was so far from being against seditions and tumults, that it was an agrarian law, intended to promote the sedition and tumult in which its factious proposer perished, so the statute of Rageman was not "appointed by *this* king," but by his grandfather, and the period of its retrospect consisted, not of "five," but of twenty-five years.

I do not wish to make this letter tedious, for even immoderate prolixity would not enable me to crowd into it all that it seems right to say; and on this particular part of the subject I have perhaps said quite enough to prove that the editor has not done justice to his author in his attempts to illustrate the text by notes; yet, before I proceed to any other point, it seems necessary to notice a class of mistakes peculiarly unfortunate in an editor of anti-papal polemics. I mean such as manifest a surprising ignorance of things relating to the church of Rome. It would not be reasonable to expect protestants to be familiar with the language of the Vulgate; but I think that most general readers, if they had only a slight knowledge of Latin, and found Fox expressing his hope that he should be able to sponge out the dirt with which Harpsfield had "bedaubed and bespotted" him, adding, "at least wise with a little 'asperges' of the pope's holy water, I trust to come to a 'dealbabor' well enough," iii. 376,—most, I say, would be led to think of the verse, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow," even though they might not be previously aware that in the Vulgate that verse stands, "*Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.*" This does not seem to have occurred to the editor, who turns the verb into a noun, and tells us that a "dealbabor" is "a purger or whitener." But what are we to say to his explanations on the subject of popish

vestments? It is a subject which few protestants can be expected completely to understand; but even those who will only read new books, and English books, and books as handsomely printed in octavo as if they did not contain more learning than most folios, might gain information enough to avoid such gross blunders, from a work which every man (I was going to say who has, but I may certainly say) who officiates from a prayer-book ought to know. Several of the editor's notes, however, though I most sincerely acquit him of any such intention, seem as if they had been studiously framed to mislead the reader.

In a note on p. 257, he tells us that "the *Casule* is probably the *under garment*." If, instead of this mere conjecture, for which he gives no grounds, he had looked only in Du Cange's Glossary, he would have found that it was quite the contrary, being the uppermost garment of all. He would have found Alcuin saying, "*Casula, quæ super omnia ponitur*," &c., and Rabanus Maurus, "*Hæc supremum omnium indumentum, et cætera omnia interius per suum munimen teget et servat*."

"The *Chimer*," says the editor, in the same note, "is a *short, light, under dress worn by the bishops*." Mr. Palmer, in his work already referred to, says, "The *Chimere* seems to resemble the garment used by Bishops during the middle ages, and called *Mantelletum*; which was a sort of cope, [*"The cope, as I have remarked, is a cloak reaching from the neck nearly to the feet,"* p. 313,] with apertures for the arms to pass through. The name of *chimere* is probably derived from the Italian *zimmaria*, which is described as '*vesta talare de' sacerdoti*.'" &c.* Indeed, the editor himself tells us at p. 531 that "*'Simarre'* in French is a *long gown or robe*." "The *Rochet*," continues the editor, still in the same note, "is the *lawn sleeves*." Mr. Palmer tells us that (so far from its consisting merely of sleeves) it was a garment like a surplice, and differing from it only by having narrower sleeves.† Perhaps it might be doubted whether it had any sleeves at all.

In the third volume, p. 227, we find some notes of a similar character on a "sentence of degradation" pronounced on a priest; by which, according to the usual custom, he was (if I may so speak) put back through the orders which he had received, of priest, deacon, subdeacon, &c., and those symbolical things which had been delivered to him when he received each of those orders were taken from him in succession. In the first step of his degradation we are told, both in the text and the margin, that they took from him the "*patent* and chalice;" a blunder continued from the old edition.

Afterwards, in token of his degradation from the order of subdeacon, they took from him the *albe*, on which the editor gives a note—" '*Albe*,' the surplice." Mr. Palmer says, "the *albe* is directed by the English ritual to be used by the bishop, presbyters, and deacons, in celebrating the eucharist. The first, however, is allowed to use a surplice instead of it in his public ministrations;"‡ indeed, if the editor had only looked a few lines forward, he would have seen that the "*surplice*" was taken from the man at a subsequent stage of the degra-

* *Origines Liturgicæ*, Vol. II. 318.

† *Ibid.*

‡ *Ibid.* p. 316.

dation; that is, when he was degraded from what Fox is still permitted to call the order of Sexton.

In the meantime, however, he was degraded from the "order of an *acolyte*," and (notwithstanding that he had just before been degraded from "the order of a subdeacon") the editor puts a note to inform his readers that an "acolyte" was "an under-deacon." The symbols taken from him at this step were, according to Fox, "the candlestick and taper, and also *urceolum*;" which latter word he either did not know how, or did not see fit, to translate; nor has the editor, but he goes so far as to say in a note that it was "a vessel used in the celebration of popish services."*

Again, at p. 380 of the third volume, Fox talks of Harpsfield's "popish *portues*;" and the editor puts a note—" 'Portues,' Porthose, or Mass Book.—En." Whether he found or made the word *porthose* I do not know; but, from this description of a *porthors*, it would seem that he did not know the difference between a breviary and a missal; and we may perhaps suspect that he has not much more acquaintance with the canon law, when we find Fox's "Glose" (695) turned into "Glossary," iii. 687; and continually, ii. 511 and following pages.

But one of the errors of this class which it has puzzled me most to account for is this: at p. 634 of the third volume we have a translation of a speech which the Archbishop of Arles delivered at the council of Basil. He argued that by ancient rule the inferior clergy (priests and deacons) were not excluded from general councils; and that the words of a certain canon which he specified, and which might seem at first sight to favour a contrary opinion, did in fact (when properly understood) only exclude those who were below the degree of deacon, or in what the church of Rome calls the minor orders,—as subdeacons, acolytes, &c.: "*nempe hoc non excludit omnes inferiores, sed eos tantum, qui solius primæ tonsuræ sunt clerici, quos etiam nos excludimus, servantes quod Toletanum præcepit concilium.*"† The translation of this as it stands in the new edition is, "For this does not exclude all the inferiors, but only such as have taken Bennet and Collet, whom we also do exclude, observing the order, which the council of Toulouse‡ commanded to be appointed." Now, whatever may be the origin of the phrase "Bennet and Collet," it is quite clear that Fox here used it to express the lesser orders of the church; and it occurs

* "When any acolythist is ordained, the bishop shall inform him how he is to behave himself in his office: and he shall receive a candlestick with a taper in it, from the archdeacon, that he may understand that he is appointed to light the candles of the church. He shall also receive an empty picher, to furnish wine for the eucharist of the blood of Christ."—Bingham *Antiq. B. III. c. iii. §. 2.*

† *Æn. Syl. ap. Fasc. Rer. II. 24.*

‡ As this mistake occurs in a passage which the editor has inserted from the edition of 1563, which I have not got, I do not know whether he or Fox changed *Toledo* into *Tolouse*, both here and on the preceding page. I presume, however, that it was Fox; for I find the same thing further on in a part which Fox retained in the edition of 1583, (p. 683,) new ed. 641. I notice it here because it is connected with what I quote for another purpose, to point out the very many mistaken, corrupt, and almost unintelligible names of persons and places occurring only in the account of the council of Basil, would of itself occupy pages.

again, with the same meaning, in a subsequent part of his work. John Lambert, in his answer to the bishops' articles, says, "I say, the order or state of priests and deacons was ordained by God, but subdeacons, and conjurers, otherwise called exorcistæ and accolitæ, which we call *Benet and Collect*, were instituted by the invention of men."* But what is the editor's explanation? "'Bennet and Collet,' the orders of St. Benedict and St. Nicholas." I have heard of the "Clerks of St. Nicholas," and should quite feel the propriety of excluding them from all councils, whether general or provincial; but of any order of St. Nicholas, I do not remember to have heard, and shall be glad to know more about it; but could the editor possibly imagine that the archbishop was maintaining (on such an occasion too, and before such an audience) that a Benedictine could not sit in a general council? How such a doctrine would have startled "Alexander, [the Benedictine] Abbot of Vergilia, [*read Vezelai*], who was the first that came to this place, the Council beginning when there was no bishop as yet come," 642; and surely, instead of hearing that "John, the [Benedictine] Abbot of Sistertia, [*read Cistercium, or Citeaux*], made an oration to the Bohemians" 679, we should find that he made an oration in defence of his Order; but what ideas can the editor have of Orders and Councils?

I am, my dear Sir, yours very truly,

S. R. MAITLAND.

THE LAST LORD OF THE FOREST.

"WELL! I hope I have a friend above that will order all, and stand my friend, and keep me to the last," said old Hester Smith, as she slowly left me at my cottage-garden gate, where she and I had been talking a longer time perhaps than either of us ought to have had to spare. And yet how could I stop her in the midst of the history of her anxieties, when she avowedly finds sympathy such a comfort, and when, so I am told, owing to some new arrangement at the work-house, it will be perhaps but for a few weeks longer that I shall be able to sympathize with her?

My earliest recollection of Strawberry-lane, which is a very deep, and steep, and stony pathway, leading down to the river, between two rugged hills, the sides of which, when I first knew it, were covered up to the very top with brushwood, and low thorn bushes, and maples, here and there wreathed with wild honeysuckle and what the children call old man's beard, presents to my mind a narrow footpath from the one which was the public way, winding up amongst the tangled bushes to the very top of the hill on the right hand side. Whither it led we had not fully discovered, because to keep half-a-dozen children in the beaten and orderly way was as much as could be expected from any one governess or guardian.

* P. 1009. ed. of 1506.

My earliest recollection of Strawberry-lane, I was about to remark, is combined with the figure of an old man whom we used to see often on a summer evening, supporting himself (though his short form was then hale and sturdy) on a stout oaken stick, and bearing on his shoulder a brimming pail of water for his cows. He used to descend the hill on our left hand, cross our path, and slowly ascend again the narrow winding way of which I spoke, on the right. Now, I cannot tell why it was so, but so it was; we grew out of childhood, and were at liberty to explore for ourselves, before we discovered the little hatch so closely fenced up with thorns in the hedge at the other side of the bank; and we had lamented long and often, that the kings' wood had been disforested as long ago as the days of Henry the Third, and we had grieved over the destruction of so many "seemly trees," before accident led us to the beautiful enclosure of hilly ground, filled with pear and apple trees—chiefly wildings, indeed, but extremely beautiful, as to size, and shape, and blossom—where the grass grows luxuriantly under the broad shade, thickly set with blue bells, single and double, white and yellow daffodils, vetch, and primrose; where there is no path, and you look down from your bower of overgrowing trees on the soft flowing river, so far beneath you that it is dwindled to a shining thread. It is a lovely place, and we were delighted to find that there yet remained in this populous district one spot still so wild and so retired, and that we might yet make acquaintance with the last Lord of the Forest.

The small cottage in which old John and Hester Smith live, was built many years ago by their own hands. The country just here on the hill being then almost uninhabited, and the soil barren, the possessor of a part of this waste ground offered a small portion (about two acres, I believe,) rent free for their lives to any couple who would build a cottage and cultivate garden ground round it. Many were too indolent. "It will never pay," they said, "such rugged, untilled soil." Many were too timid. "Their children would lose their lives or their limbs amongst the rocks and pitfalls; and who would pass a winter in such a lonesome place?" A lonesome place? I was almost going to say I wish it were lonesome now; but see the number of huts perched on the rocky banks of Strawberry-lane, and look down at the congregated rows of mean houses along the towing-path, each, alas! with its well-accustomed beer-shop, and hear that throng of people hallooing for the boat at what used to be our quiet ferry—ah! if it be the sabbath-day, the throng is but the greater—they are going to keep holiday by visiting the new rail-road, which has brought here such an influx of disorderly strangers, and such an awful accumulation of our list of accidents,—and say if we shall ever have to complain of lonesomeness again. But I was speaking of past times—of the last Lord of the Forest building his lodge here. "It is sixty years since."

Yet I scarcely know whether, in the fragments which I have gathered up of the history of this old couple, I can find so much of interest as usual. There have been no sudden or awful calamities to record, no change of situation, no travels by land, nor perils by sea.

Yet to them has every month and year been full of its own anxieties; and if we cannot bring ourselves to feel sympathy in the wants and the concerns of those of whom we write our memorial, we can hardly hope to touch the hearts of others. And yet, what parent's heart can refuse sympathy with the mother who tells how she laboured there, levelling the ground, and, though a nurse, helping to build walls, and beating mortar, and carrying stones, "to rise a bit of a place," she says, "to hide the children's heads under." "And they came on so fast," she adds, "I had a house full here when one was not able to help another. I've known the time when they'd be all pressing round me for breakfast, and I'd dread to take down the bit of bread, because it would be such a little morsel when it was divided; but this thought always consoled me—He does provide for the young crying ravens, and sure he will provide for mine; and he has rewarded my confidence in him."

There is a strong contrast in the characters of my old friends. The old man is of an exterior, both as to form and manner, rough and forbidding. The old woman is particularly amiable, gentle, and affectionate. She is one, it is easy to say, who has watched over him all her married life, softening his asperities, soothing his irritability, and overcoming his prejudices; and on her side she has, no doubt, derived strength from his determination, and sense from his judgment. They are particularly suited to each other; indeed, it is a favourite point of belief with me, that when two persons are united together in marriage, as our form for the solemnization of matrimony speaks, "having enterprised that holy estate reverently, discreetly, advisedly, soberly, and in the fear of God," there will be a sufficient suitability in each character to render that union subservient for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and in adversity. I will not here speak of what that comfort is in the days of prosperity; but in how very many instances it has been a subject of my thankful observation, that the love of Christian husbands and wives increases in the winter of other affection. I have seen the patient and loving wife, worn down by sickness herself, yet uncomplainingly spending night after night in watching and waiting on him whose health had been devoted to her and her children's support; and I have seen the dying look seeking, as its last object of earthly pleasure, the form that had been so dear in youth and health; and I have heard the burst of affection that, sorrowing, yet not without hope, lamented the loneliness of the remaining pilgrimage, though reason told it could be but for one short mile. I have witnessed these things, and I have thought of the martyr's words—"Blessed be God, for lawful matrimony;" and it is peculiarly as husband and wife that I have admired the old people of whom I am writing. They have been either to other, steady, faithful, and affectionate. Yet there is more in each that I value besides their being so truly helppmates for each other. When I think of the old man's grave and deep attention to the word of God, the thankfulness with which he listens, and the heartfelt reverence with which he receives the promises of the gospel, I feel happy in the thought of that land of rest to which the worn-out.

labourer is hastening. " 'Tis not the forest," said the old man to me, the other day, "I know very well that is not my country; there is no good here that can satisfy the soul; I am past my labour there now, and had better have given it up a twelvemonth ago, but I was enticed on by the remarkably fine blossom on one pear tree in particular, and *that* is almost entirely blighted. There is nothing on the earth, nor under the earth, nor round about the earth, that we ought to set our minds on: the word of God, that is sure. His promises do not fail. He has helped me, though it has been a rough way, to be sure, and he will give me peace at the last."

The worst part of my story is, the perpetual persecution which my old people experience from the wicked boys of the neighbourhood. The bounds and fences of their forest ground are very bad, and it lies at some distance from any habitation, so that the little fruit, and even the lilacs and blossoming branches, in the spring, form a constant temptation; and even now, out of health as both are, and both numbering more than threescore years and ten, the poor old couple watch them till dark; often, I grieve to say, being assailed with sticks and stones, sometimes meeting with real injury, and always vexed and irritated, though both endure with marvellous patience. "The toil is too *terrifying*," says the old man, "a great deal too *terrifying*;" yet I think he will be Lord of the Forest to the last. It is a beautiful place, and he and his old wife seem to enjoy its beauties; but though they labour there by day, and watch there half the night often, they reap no profit. During a long illness, with which the old man was afflicted last winter, they for the first time applied for parish relief; very grievous it was to their feelings, and small indeed, and yet, I suppose, as much as, with our burdened population, is possible, is the weekly pittance they obtain. It is painful to own, that, laborious and honest as they have been all their lives, they are at this time more straitened than ever. It is sad to see the neat old woman's Sunday's clothes bearing an appearance of poverty, which was not their wont. The cloak is more faded, and the ribbon of the hat shabbier, than I remember she used to wear; and if it were not for Mrs. Susan's rag bag, her handkerchief and cap would scarcely continue to be whole, clean though they would assuredly be; and when people are so worn out and weak as both of them are, it is sad to know that the draught of beer given once now and then as they pass back from their long and weary waiting at the poor house, is for months together the only thing stronger than water they procure; and of the luxuries that age makes necessities they are absolutely destitute. Come, then, let us do what we can to keep still so cheerful the spirits of this cheerful old woman. She is a person so grateful, and so agreeable, that it is a pleasure to assist her, for her own sake, setting aside the imperative duty which commands us to "Be pitiful and to be ready to distribute." But why, for the very little we can do for his people, do we seek any inferior reward. Has He not said, and do we not believe it, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"? Oh that we could do, then, a thousand times more, and with a purer motive.

Come and see where, in our wild,
 Has a cottage garden smiled;
 Where the furze and heather grew,
 Spire up rosemary and rue;
 Springing from its mossy green,
 Useful chamomile is seen;
 Each abundant "herbe of grace,"
 Thriving in appointed place;
 Varied polyanthus' flower,
 Telling of Spring's changeful hour;
 Trembling snowdrops, meek and pale,
 Under February's hail;
 Where its flower the violet shews
 By the yet unbudding rose,
 And, for forty years together,
 Crocus tells of sleety weather.
 There, in bed and border small,
 Grows each herb medicinal;
 Every one whose country name,
 Glad associations claim.
 With their soft leaves powdered white,
 "Boys' Love" there, and "Maid's Delight."
 Jessamine, too, luxuriant flower,
 Plentiful in summer night's still hour;
 When the beetle bright springs up
 From the yellow lily's cup,
 And the tiger moth is found
 Under a rose leaf on the ground;

Quiet, calm, and pleasant, still,
 Labour toils upon our hill;
 And our old friends, sooth to tell,
 With all thrift, yet thrive not well.
 For the arm of age is weak
 When hope's bloom has left the cheek,
 And the wrinkled forehead tells,
 Of sorrow in the heart that dwells.
 Come! it shall be ours to say,
 There's a land not far away,
 Aged pilgrim, bought for thee,
 With the blood on Calvary.
 Thou hast known a guiding hand,
 Leading through a toilsome land;
 Thou hast, day by day, been given
 Bread for earth and bread of heaven.
 Who hath hitherto supplied,
 Fear not, yet shall onward guide;
 Onward yet awhile, until
 Thou art safe on Zion's hill.
 There, when former things are past,
 Shall the weary rest at last.
 Faint, thou shalt not thirst again;
 Thou shalt feel no hunger then.
 Oh, may we too enter in,
 Sorrow being past and sin;
 And, beyond the reach of care,
 Dwell in life, and love, and prayer.

E. H.

BERNARD OF CLAIRVAUX AND PETER OF CLUGNI.

In the preceding paper I have exhibited Bernard and Peter, not, indeed, as enemies—for, to the credit of both parties, there does not seem to have existed anything that could be called enmity between them, even in the height of their dispute—yet in something like a hostile position towards each other. It is but justice to shew them as friends; and happily we have the means of doing this from some of the letters which passed between them.

It may perhaps be remembered, that I was led to speak of Peter by getting unexpectedly involved in his correspondence; and, in truth, it was with an intention of producing some extracts from his letters that I brought him forward. I meant to have prefaced those extracts by some remarks on the value of the epistolary correspondence of the dark ages; but in this point I have been very agreeably anticipated by an able and extended discussion and illustration of the subject. I take it for granted, that all who may trouble themselves to read what I write will be acquainted with the article to which I refer,* and I will therefore here only offer one remark on the subject. I am so fully convinced of the value and importance of the immense number of middle-age letters which are still in existence, and of their not having been yet made to yield anything like all the very interesting materials which they contain for history, that it has appeared to me most de-

* In the recent number of the Quarterly Review.

sirable to obtain something like a chronological arrangement of them. The full value of such a thing cannot be estimated until it is done; but even a slight acquaintance with comparatively few of them is sufficient to persuade me that, when brought together by the chronology which we have, one of the first effects would be a correction of that chronology in almost innumerable instances. Beside this, letters passing at a certain time between A and B, with more or less reference to the events of the period, being thus placed beside those which passed at the same time between C and D, and half-a-dozen other couples of correspondents in different places, who had never heard of A and B, or of each other,—these letters having no common tie as to their writers, their locality, or their professed subjects, and now suffered to lie in a wide dispersion, would, if collected and arranged in order of time, be found to dove-tail in an infinite variety of circumstances, and thus throw light on facts and motives, fix dates, identify persons, explain contradictions,—in a word, illustrate history in every way, and that, perhaps, to a greater degree than we can at present imagine, or could by any other means perform. “I wolde wyshe,” says Bale, “som learned Inglishman (as there are now most excellent fresh wyttes) to set forth the Inglish Chronycles in their right shape, as certain other landes hath done afore them al affections set a-part. I cannot think a more necessary thing to be laboured to the honour of God, Bewty of the Realme, Erudicion of the people, and commoditie of other landes, next the sacred scriptures of the Byble, than that worke wold be.”* Of this I am very fully convinced; and I cannot but wish to see something effected on a larger scale. I have long, and often, and earnestly thought, how good a thing it would be, if the chronicles which we possess, and many of which have been edited, either separately or in various larger or smaller collections, with much learning, industry, and critical skill, which, nevertheless, lie so wide that one can scarcely hope to see them all, or even any considerable proportion of them, anywhere but in a public library, and which, even when found, require him who would collect, and compare, and weigh their testimony on any point, to cover something less than an acre with outspread folios, and wander to and fro among them, carrying about collations in his head, till his patience and his shoes are very considerably worn in the business;—which, on this very account, have never yet, I believe, been fairly placed side by side, so as to shew the full extent of reiteration, concordance, and discrepancy, and to reflect on each other that light which obscure, and even unintelligible passages, often do throw on each other; if, I say, we had these, which are, in fact, not only the sources of history, but all, and more than all, the *real* history which we have, brought into something like what theological writers call a “Harmony,” with the letters chronologically arranged, as I have already suggested, by way of a running commentary, I really believe that we might very easily know more of history than anybody has ever known yet. It would, to be sure, be

* Brief Chron. of Sir J. Oldcastle, Har. Misc. ii. 237.

rather a large work, but a very noble one; and then, if people liked to write what is commonly called History, they would know where to find materials on their own terms, (that is, without trouble,) or, if they still preferred, as too many have done, making it out of their own heads, others would know where to find an antidote to their misrepresentations. I do not think that Bale has stated the matter too strongly, and I really doubt whether any competent man could be better employed (I do not mean merely for the cause of literature, or general truth, but specially for the cause of Christ's church on earth,) than in thus arranging and editing the records, and in particular the letters, of the dark ages; and, as to these latter, I heartily wish that the writer who has shewn such a sense of their value, and such a capability for the work, would undertake it.

It is very pleasant to run on imagining the supply of *desiderata*; but perhaps some sedate reader may have already asked, "What would be the expense of such an undertaking?" I am sure I do not know; but I am inclined to think that those who have not turned their attention to the subject would be surprised to see in how small a compass all that may be called original histories, or sources of history, would lie. Still I acknowledge that it would be rather a large work; and if it be asked, "Who will buy it?" I feel some hesitation about an answer. I have no such certainty to fall back upon as George Stevens's projector had, when he proposed to pay off the national debt by bottling the river Thames, and selling it as Spa-water: "But you say, 'Who'll buy it?'—Who'll buy it? why, the Waterman's Company *must* buy it, or what will they do with their boats?" There is no chartered company on the stream of history. Any speculator may launch his barge or his wherry; he may take in whatever company he can get for Richmond, but there is nothing beyond their own sagacity to prevent their being floated down the stream, and floundered out on the Isle of Dogs, and there left to make the best of their bargain; and truly (if I may trust the popular opinion) when they have got upon their legs, and settled to their own satisfaction whether the Tower was Somerset-house or Greenwich Hospital, they may feel thankful that matters were no worse,—that they were not run down by some dashing steam-boat or cross-headed lighter, and that they are where they are, to comfort themselves with the reflection that, for all the *really useful* purposes of air, and exercise, and pastime, it does just as well as if they had gone where they thought they were going. This, however, by the way;—it being only a little reflection suggested by the sudden (and to myself very unexpected) mention of the Waterman's Company;—it is my hope and belief that a work which would be obviously for the whole world, and which must maintain an undiminished value as long as the world lasts, would meet with support. I do not say that any particular individual or body *must* buy it; but I cannot help very thankfully expressing my conviction that something like a *must* is growing up among the more educated classes, who (one sees proof of it every day) are prying into the original sources of history, both secular and ecclesiastical, and who, if such a scheme were proposed by capable men, would feel that they *must* support it.

But as to Bernard and Peter; there are two passages in this letter of Peter which I must add to those already given.

"After this, you adduce some very strange and unheard-of charges,—inasmuch that we hesitate to answer, through mere astonishment. You blame us, and say that we are just like secular persons, because we have castles, towns, peasants, servants, and handmaids, and (worse still) revenues arising from tolls; and we accept property of almost every such kind without distinction, hold it unlawfully, and defend it by all sorts of means against those who attack it. You add, that on this account, laying aside our monastic character, we assume that of lawyers, accuse and are accused, produce witnesses from our own body, are concerned (contrary to the apostle's injunction) in judicial proceedings, and cannot therefore be fit for the kingdom of heaven.

"It would be proper for you who make these charges to substantiate them by some written authority, to which we must yield, and not let them rest on your bare assertion, by which we are not greatly moved. For thus the law requires, that he who accuses any one should prove his charge, since the burthen of proof always lies on the accuser. Nevertheless, we will here act contrary to this judicial method, and, sparing you, whom we know to be unable to prove your case, we will prove our own in the following manner:—

"We know, indeed, that 'the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein;' but, beside this, we read elsewhere in the same Psalms, 'The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men.' It is plain, then, that both the heaven and the earth are the Lord's; but that he has given the earth unto men for a time, that, if they use it well, they may, after the earth, attain unto heaven,* and that what was his by sovereign power, may become man's through his benignity. By which most merciful benignity and most benign mercy, though he 'hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance,'† he nevertheless accepts that same earth, and those earthly gifts, from those same men to whom he had given them, and (if I may so speak) allows the kingdom of heaven to be bought at his own expense. Nor does he thence seek profit for himself, but the salvation of man, and esteems that his own gain. Hence it is, that, while he orders that meat should be given to the hungry, and drink to the thirsty, he previously creates bread in the corn, wine in the grape, and loads the trees with fruit, and the animals with offspring. The very water, for a cup of which given to the needy he has declared that a reward is laid up, he makes to rise from springs, and flow through all the rivers. And, in a word, all the things with regard to which he rewards the goodwill of those who give them, he does himself, first of all, give to those givers. Hence the church of God, grounding its right as well on the Old Testament as on the New, receives all things that are offered, not to her, but to God, as his representative; and thence charitably maintains those of her members who are in want, and have no property of their own in the world; as clerks, and monks, or paupers, or whomsoever she knows to suffer the need of such things. Monks, therefore, (for at present we speak of them only) receive all the offerings of the faithful, whether in moveable or immoveable property; and repay the donors by a perpetual course of prayer, fasting, and good works. But as it is respecting the acceptance of immoveable property that we are now called in question, I will at present answer to that point.

* "Post terram *mererentur* et cælum, et quæ suæ erant ex potestate, hominum fierent ex ipsius benignitate." I believe that I give the true sense of the author, that is, the true sense of *mercor*—as commonly used by writers of the dark ages—which is (as I think I could shew by a good many examples, which some criticisms that I have seen have led me to notice, but which it would be out of place here to transcribe,) to arrive at, or obtain, or come to the possession of, some honour or benefit, without reference to personal desert, or what a protestant would understand to be referred to in the popish doctrine of *merit*. Indeed, whoever understands Peter as affirming that none but those who have *merited* heaven shall obtain it, must understand that none do obtain the earth until they have previously merited it. And this is, in fact, true, according to his use of the word, and his meaning.

† Douay vers. Isa. xl. 12, "Appendit tribus digitis molem terræ."—*Vulg.*

"In the first place, then, we plead our rule. For, in treating of the reception of novices, it says—'If he has any property, (*res ai quas habet*,) let him either first give it to the poor, or, by a solemn act of donation, confer it on the monastery.'† By saying, 'if he has any property,' it excepts nothing; but if it excepts nothing, it does not except any landed property, or town, or peasants, or servants, or handmaids, or anything of that kind. But clearly nothing is excepted, and therefore it is obvious that these things which we have mentioned are not excepted. And what I have before quoted from St. Gregory agrees with the command of our rule; wherein he forbids that any bishop or secular person should presume, in any way, or on any occasion, either by fraud or force, to take from the revenues, or property, or muniments of monasteries, or of cells, or towns belonging to them. For, by forbidding that any one should take away any of these things, or presume to employ fraud or force against them, he most evidently shews that monks might lawfully possess revenues, property, cells, and towns; as he would, by no means, have forbidden that they should be disturbed in the possession of those things, if he had known that they held them unlawfully. And, since the revenues arising from land are of different kinds, and property is of various descriptions, and since there cannot be towns without inhabitants, (that is, men and women, of different conditions,) and the words of Gregory contain no exception with regard to them, it is plainly shewn that monks may rightly possess all sorts of revenues, without any exception,—any kind of property, any towns; and, by a parity of reasoning, any inhabitants of the different conditions, that is, free or servile.

"But you will, perhaps, object, that without the help of all these things, monks ought to provide what is needful for them, by agriculture, and the labour of their own hands. I think, however, that no one can fail to see how indecent and impossible this would be; and, in the first place, I shall shew that it is impossible. How are a languid set of men, confined to a vegetable diet, that imparts scarcely any physical strength, and, in fact, hardly keeps them alive, and who are, on that account, in a state of great debility, to endure agricultural labours, which are found most oppressive by hinds and peasants; and to do the hard work of ploughmen, exposed sometimes to scorching heat, sometimes to rain, snow, and intense cold? And how are they who, by religious fasting, commonly diminish even their poor weakly food, to bear such hard and continual labour? And if, as to bodily strength, they could bear all this, why should they do it, when, without the help of others, they can obtain sufficient food and clothing?

"Having shewn that it is impossible, I will shew that it would be indecent. Does it not appear indecent—yes, most indecent—that monks, who are directed always to keep in the cloister, devoting themselves most intensely to silence, prayer, reading, and meditation, and the other precepts of the rule and services of the church, should throw up all these things for vulgar and rustic labour? that those who, like the fine linen of the tabernacle, should adorn its interior by their value and their fine texture, (that is, by the subtle contemplation of heavenly things) should, like hair-cloth on the outside, have to bear the wind and rain, and all the storms,—that is, too great occupation in worldly affairs drawing them away from internal things?

"And since this, as I have said, is proved to be both indecent and impossible, you must of necessity allow monks some other means of maintaining their order above absolute want; and indeed, if you refuse your permission, we shall nevertheless, relying on the authority of the saint, continue our practice. You have just heard that St. Gregory *allowed* these things to monks; now observe that he *gave* them; for thus we read in his life:—'When Gregory came to have the full power of disposing of his property, he built six monasteries in Sicily, and stocked them with a sufficient number of monks, to whom he gave as much landed property as might provide a daily maintenance to those who were there serving God.' And of St. Maur we read:—'The next day St. Maur went to see and take possession of the royal estate which the king had given to the monastery.' And again—'At the same time, Lothaire, coming to Angers, sent word to the man of God that he wished to come to the monastery. And when the man of God returned an answer that he might come, he set out with a few attendants. And when he had come there, he gave to that place an estate belonging to the royal property, called Blazon; and there, also, by royal authority, he gave the town called Longus-campus.' We find,

too, that almost all the things which you think that monks ought not to have, were possessed by St. Columban and many other holy monks, whose merits God attested by many and great miracles, and whom the church solemnly commemorates.

"And now, to add another argument to what we have premised,—who will not think it more right, more expedient, more useful, that every one of those various things which have been specified should be in the hands of those whom the order which they have assumed, and the monastic vow which they have made, bind to a lawful use and possession of them, than of those who, through negligence, and being under the influence of less strict obligation, not merely despise the trouble of good management, but also from an undue love of the things themselves, and by ill management of them, bring on their own destruction? For as we see commonly, and in almost every case, as long as they are held by secular persons, they are dealt with in a secular manner; but when the property in them is transferred to the religious, (if they are such, not in name only, but in fact,) then by the religious they will be religiously dealt with. And, for instance, let me specify some things:—Suppose a castle is given to monks, it immediately ceases to be a castle, and becomes an oratory; nor does any one after that fight against corporeal enemies, in a corporeal army, but is employed in repelling spiritual enemies, by spiritual weapons. And thus it comes to pass, that what was before fighting for the devil, now begins to fight for Christ; and what was before a den of thieves, is made a house of prayer. The same argument may be used as to peasants, servants, and handmaids; and by it we may most excellently prove that monks have a legitimate right to possess them. For everybody sees how secular masters rule over their peasants, servants, and handmaids; for they are not satisfied with their accustomed and due service, but always unmercifully claim their persons with their property, and their property with their persons. Hence it is, that, beside the accustomed payments, they three or four times in the year, or as often as they please, spoil them of their goods; they oppress them with innumerable claims of service; they lay upon them grievous and insupportable burthens. Hence they force many to leave their native soil, and fly to foreign parts, and (what is worse) their very persons, which Christ hath redeemed with so rich a price—even his own blood—they are not afraid to sell for one so mean, that is, for money. Now, monks, though they may have such possessions, do not possess them in the same way, but very differently; for they employ only the lawful and due services of the peasants to procure the conveniences of life. They harass them with no exactions, they impose no intolerable burthens, and if they see them in want, they maintain them at their own expense. They have servants and handmaids, not as servants and handmaids, but as brothers and sisters; and, receiving from them reasonable service according to their ability, take care in return that they shall suffer no want or injury; so that they are (to use the words of the apostle) as having nothing, yet possessing all things. By the authorities and arguments which I have adduced, therefore, it is, I think, clear, even to the blind, that monks may not only lawfully possess such things, but even more lawfully than laymen. And why are we to be prohibited from receiving the proceeds of tolls, when it is acknowledged that the princes of this world hold them lawfully? Or, is it thought unlawful for them to possess what the apostle directs their subjects to pay to them—'tribute to whom tribute, custom to whom custom'? Truly we consider that to be lawful which is done all over the world without reproof from the church of God, which passes by no unrighteousness: nobody is excommunicated, nobody is even called in question for it. And since, without the contradiction of any one, they receive them as they do their other rights, why may they not, in like manner, give them to churches and monasteries of God? Why may not monks rightly receive these from them as well as other things? If you object that St. Matthew, being called by the Lord from the receipt of custom, did not afterwards return to it, as an unrighteous calling, while Peter and the other apostles, who were fishermen, after being in like manner called, were found afterwards fishing, whereby they proved the lawfulness of that occupation, we reply that this does not in any way help your argument, or weaken ours, for we are not defending violent exactions, such as Matthew relinquished, but just, customary, payments, which the church receives."

There are several reasons, which will, I hope, be apparent, for my quoting this passage; but one of them is so important that I cannot help distinctly calling attention to it. It gives us a glimpse of one of those features of the dark ages which are the least known, and by

many most reluctantly acknowledged. It goes to shew that, at the darkest periods, the Christian church was the source and spring of civilization, the dispenser of what little comfort and security there was in the things of this world, and the quiet scriptural assertor of the rights of man. Whether, strictly speaking, the monks of the order of St. Benedict had a right to dispense with manual labour, I very much doubt, notwithstanding the abbot Peter's defence of them, which I quote principally to shew that he was not quite the person that he has been represented to be; but it was, and we ought gratefully to acknowledge that it is, a most happy thing for the world that they did not confine themselves to the possession of such small estates as they could cultivate with their own hands. Without at present entering into a subject which is extremely interesting, and for the illustration of which materials are very abundant, I may just observe that the extraordinary benefit which they conferred on society by colonizing waste places—places chosen *because* they were waste and solitary, and such as could be reclaimed only by the incessant labour of those who were willing to work hard and live hard—lands often given because they were not worth keeping—lands which, for a long while, left their cultivators half starved, and dependent on the charity of those who admired what we must too often call a fanatical zeal,—even the extraordinary benefit, I say, which they conferred on mankind by thus clearing and cultivating, was small in comparison with the advantages derived from them by society, after they had become large proprietors, landlords with more benevolence, and farmers with more intelligence and capital, than any others. One thing, however, is worthy of notice, as shewing that one eccentricity (I do not like to call it a fault, or even a folly, though it seems likely to be punished as a sin,) of the church is not peculiar to modern times, but at least as old as the beginning of the twelfth century,—namely, that these ecclesiastical landlords did not make so much of their property as they might have done, or as would have been made of it by the unprincipled and tyrannical laymen by whom they were surrounded, and too frequently robbed. I think we may infer, from Peter's way of alluding to their mode of dealing with their tenants, and those serfs over whom the law gave them so great a power, that though, in one sense, very careful of their property, they were not careful, or had not the wisdom, to make the most of it. I do not remember to have seen it assigned as a reason for taking away their property, but then (as philosophical historians say) we must consider the spirit of the age. The conservative power which offered the only opposition to brute force was an odd compound of elements. Beside some codes of laws, more or less comprehensive, and extending, with more or less influence, over larger or smaller districts, they had the Bible, and what was, or came to be, the canon law, and the testimony of history, a great deal of superstition, perhaps some religion, and certainly some (if but little) common sense and conscience, all and each of which would have been separately outraged by such a pretext; and they were so blended together, that barefaced and comparatively honest spoliation found it necessary to cut the knot with brute force. It was not merely that fire and sword did the work

more speedily and effectually, but men really had not learned how to meet the spirit of the age, as (could it be revived) it would now be met. People had not then learned that "the lands of the church, destined for the support of public servants, exhibited none of the characters of property. They were inalienable, because it would have been not less absurd for the priesthood to have exercised such authority over these lands, than it would be for seamen to claim the property of a fleet which they manned, or soldiers that of a fortress they garrisoned."* This is a recent discovery; and indeed the illustration would not have held good in the dark ages, when soldiers and sailors received pay.

I must, however, add another extract from this letter of Peter's, concerning his rule, not merely to shew that he did not place all his religion in the punctilious and pharisaical observance of it, but as throwing light on the state and spirit of monastic institutions in his time, as well as the opinions of men concerning them.

"You have said, 'St. Benedict framed his rule either with or without charity. But that he framed it without charity none of you will dare to affirm, and therefore you do not deny that he framed it with charity. Now, since the rule was framed by charity, it was not meant to be altered; and if not to be altered, then to be kept. Therefore you either act injuriously towards the saint by changing it, or you keep it by entire obedience.' And to this we reply—"It is clear that the rule was framed by charity, but it is not clear that on that account it is unalterable; nay, from its having been framed by charity, it follows that it may be altered. And to make this evident, let us inquire into what is the office of charity. And what is the office of charity? The one and single office of charity is to seek the salvation of men by all means. Our Lord himself, the apostles, all the saints, cry aloud that this is its office. All holy scripture, as I have already repeatedly said, testifies that whatsoever it commands is just; and (what is a still greater argument) the Lord has declared that on it hang all the law and the prophets. This the apostle calls the fulfilling of the law, and the end of the commandment. Of this St. Augustine says, 'If this one thing be wanting, all things are vain; if this only be present, all are complete.' Of this, too, he says elsewhere, 'But the whole fruit is charity, without which, whatever else a man may have, he is nothing.' And in another place, 'Have charity, and do what ye will.' And therefore, to promote the salvation of men, it doth what it will; and if it be lawful for it to do as it will, it was lawful for it to make a law, and lawful also to change it. Nor can it be said that any injury is done to the saint, for it is not altered by another; but by that which, being shed abroad in his heart by the Holy Spirit given to him, used him as an instrument for the composition of that rule. And since it envieth not, is not puffed up, doth not behave itself unseemly, seeketh not her own, those who are filled therewith know nothing of such things; and, being without-envy, inflation, and ambition, they know not how to take offence. No injury, then, is done to the saint, for it made his rule according to the circumstances of that time, and when it saw it would be useful so to do, altered what it had itself made, retaining whatever it seemed proper to retain. And as it would be absurd to say that an injury was done to a notary, if he who dictated any document to him should choose afterwards, for some reason known perhaps to himself only, either by his own or another's hand, to alter what he had written, so it would be to say that St. Benedict is injuriously treated, if Charity either by him, if she had so pleased, or by any other whom she shall see fit to employ, should, on sufficient grounds, alter all or any of the things which she originally wrote by him."

* I extract this from a paper in the *Congregational Magazine* for June, p. 363, entitled, "Are the Lands occupied by the Church of England the Property of its Members?" As this has, I believe, ever since its commencement, been considered as the organ of the most educated part of the orthodox dissenters, the discussion of such a subject in its pages is worth notice on many accounts.

Surely such language is sufficient to clear the abbot of Clugni from the charge brought against him; is it not (to say the least) going as far as any honest friend of expediency would venture to go? But though, from finding that other matter, which I did not like to pass over, has taken up more room than I expected, I have hitherto said nothing of the more agreeable part of his correspondence with Bernard and others, yet I hope to shew, not merely for his sake, but for the illustration of his age, that he truly deserved his title of "venerable," by the promotion of religion and learning.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from vol. xi., p. 632.)

JAMES I. continued. (ARCHBISHOP ABBOTT.)—1610. Bishop Neile "being translated to the see of Lichfield in the end of September before going off from the Deanery of Westminster, which he held in commendam with his bishoprick of Rochester, obtained for him (his chaplain, Laud) of King James (to whom not otherwise known but by his recommendation), the reversion of a prebend in that church: which though it fell not to him until ten years after, yet it fell at last, and thereby neighboured him to the court.* And on the other side, his good friend and tutor, Dr. Buckridge, † being nominated successor unto Neile in the see of Rochester, laid a good ground for his succession in the presidentship of St. John's College, thereby to render him considerable in the university. But this was both suspected and feared by Abbot, who being consecrated Bishop of Coventry and Lichfield on the 3rd of Dec. 1609, and thence removed to London in the end of Jan. next ensuing, resolved to hinder the design with all care and diligence. . . . To which end he made great complaints against him to Thomas Lord Elmer, Lord Chancellor of England many years

* Vid. sup. cit. p. 508.

† "It proved no ordinary happiness to the scholar to be principled under such a tutor, who knew as well as any other of his time, how to employ the two-edged sword of holy scripture, of which he made good proof in the times succeeding, brandishing it on one side against the papists, and on the other against the puritans or nonconformists. But before the publishing of these books, or either of them, his eminent abilities in the pulpit had brought him into just credit with King James, inasmuch that he was chosen to be one of the four (Dr. Andrews, Bishop of Chester, Dr. Barlow, Bishop of Rochester, and Dr. King, then Dean of Christ Church, and not long after Bishop of London, were the other three) who were appointed to preach before his majesty at Hampton Court in the month of September, 1606, for the reduction of the two Melvins and other presbyterian Scots to a right understanding of the church of England. And though the other three, with the like abilities and election, had discharged their parts, yet gained they nothing on the Scots, who were resolved, like the deaf adder in the Psalmist, not to give ear unto the charmers, charmed they never so wisely. But whatsoever they lost in the opinion of that proud and refractory generation, they gained exceedingly on the King, and great preferments for themselves, Bishop Andrews being not long after removed to the see of Ely, Bishop Barlow unto that of Lincoln, Dr. King preferred to the see of London, and Dr. Buckridge to that of Rochester. . . . Of this man I have spoken the more at large, that, finding the temper of the tutor, we may the better judge of those ingredients which went to the making up of the scholar."—(Heylyn's *Life of Laud*, pp. 44, 45.)

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before, and newly then made Chancellor of the University, on the death of the Lord Archbishop Bancroft, insinuating to him, 'That he was, at the least, a papist in heart, and cordially addicted unto popery,' &c. . . . The chancellor hereupon makes his address unto the king, informing him of all which had been told him concerning Laud, which *was like to have destroyed his hopes* to that design, (notwithstanding his petition to the king to believe otherwise of him,) if *Bishop Neile*, his constant and unmoveable friend, had not acquainted his majesty with the abilities of the man, and the old grudge which Abbot had conceived against him." . . .*

1611. "But to go forward where we left. . . . His good friend and patron, *Bishop Neile*, then being of *Rochester*, had procured him a turn before the king at Theobald's, on the 17th of Sept. 1609, and by the power and favour of the same man, being then translated unto *Lichfield*, he was sworn one of his majesty's chaplains in ordinary, on the 3rd of November, anno 1611, yet so that he continued his dependencies on his former lord, to whom he was as dear and necessary as before he was. . . . Having thus set foot within the court, he promised himself great hopes of some present preferment; but those hopes deceived him. . . . For whensoever any opportunity was offered for his advancement, *Archbishop Abbot* (who had before defamed him to the Lord Chancellor Egerton, and by his mouth unto the king,) would be sure to cast somewhat in his dish. . . . These artifices so estranged the king's countenance from him, that having waited four years, and seeing his hopes more desperate than at the first, he was upon the point of leaving the court, and retiring wholly into his college: but first he thought it not amiss to acquaint his dear friend and patron, *Bishop Neile*, both with his resolution and the reasons of it. But *Neile* was not to be told what he knew before; and therefore answered, that he was very sensible of those many neglects which were put upon him, and saw too clearly that he had been too long under a cloud; but howsoever advised him to stay one year longer, and that if he had no better encouragement within that year, he would consent to his retirement. . . . It had pleased God so to dispose of his affairs, that before the year of expectation was fully ended, *his Majesty* began to take him into his better thoughts, and for a testimony thereof bestowed upon him the deanery of Gloucester, void by the death of the reverend right learned Dr. Field, whose excellent works will keep his name alive to succeeding ages: a deanery of no very great value, but such as kept him up in reputation, and made men see he was not so contemptible in the eyes of the King as it was generally imagined.

"But before we follow him to Gloucester, we must take Oxon in our way, in which happened no small alteration since we left it last. Dr. Henry Holland, rector of Exeter College, and his Majesty's Professor for Divinity, having left this life in the end of the year 1611, it seemed good to *Archbishop Abbot* to make use of his power and favour with King James, for preferring to that place his elder brother, Dr. Robert Abbot, being then Master of Balliol College. . . . Abbot was nominated, not long after, to the bishopric of *Salisbury*, in the place of Dr. Henry Cotton, who died on the 7th of May next following; and yet this bishopric was not carried so clearly for him, notwithstanding his brother's great power and credit in the court, but that a very strong opposition was made against him, which being overcome at last, he received episcopal consecration on the 3rd of December, leaving the chair to Dr. John Prideaux, rector of Exeter Colledge, who proved a vehement asserter of all the Calvinian rigours in the matter of predestination, and the points depending thereupon."†

It appears from the life of Dr. Field (written by his son), that King James "was verie willing to have bestowed upon him the Byshopricke of *Salisburie*, but the solicitation of some great ones prevailed with him for another, for Doctor Abbotts, brother to the then Archbyshop of Canterbury. Yet notwithstanding

* Heylyn's Life of Laud, pp. 55, 56.

† Ibid. pp. 59—68.

ing he was desirous to preferre him also, and being told that the Byshop of Oxford was at that time verie like to die, *he resolved to bestow that Byshopricke upon him, and engaged himself by his promise so to do.* He caused Sir George Villiers, who was afterwards Duke of Buckingham, to write unto him to that effect; his letter was as followeth :—

‘SIR.—I desire to know whether you will be contented to have a promise of the Byshopricke of Oxford, when it shall fall, and thereupon to come and kiss his majestie’s hands, and to keepe withall those benefices you have, and if occasion be, to have a commendam of something else. Hereunto I do expect your answer with all the speed you may. And in the meane time rest

Your very assured Friend, GEORGE VILLIERS.’

‘*From the Court at Wansted, this 11th of July, 1616.*’

“But it pleased God to preferre him unto a better place. He never ambitiously sought after preferment; all that he had was in a manner cast upon him. I doubt not but God hath bestowed on him that which was the chief of his desires, and that he is now in rest and happiness. When King James heard of his death, he was very sorrie, and *blamed himselfe that he had done no more for him*; his words were, ‘I should have done more for that man.’

“Bishop Hall tells us that, not long before his death, he was like to have bin made Deane of Worcester. In his owne life, written by himselfe, he saith, ‘When I was in France, in the attendance of the right honourable the Earle of Carlisle (then Viscount Doncaster), who was sent upon a noble Embassie thither, in my absence it pleased his Majestie graciously to conferre upon me the Deanerie of Worcester, which being *promised* unto me before my departure, was deeply hazarded whiles I was out of sight, by the importunitie and underhand working of *some great ones*. Doctor Field, the learned and worthy Deane of Gloucester, was by *his potent friends* put into such assurance of it, that I heard where he tooke care for the furnishing of that ample house; But God fetcht it about for me in that absence and nescience of mine; and that reverend and better-deserving Divine was well satisfied with greater hopes; and soone after exchanged this mortall estate for an immortall and glorious.’”

“I have been told,” says his son, “by a person of credit, that there was a great friendship between him and Mr. Hooker, which might very well be, they agreeing so well in their judgments, and being both of so suitable a temper, of deep and profound learning, and of remarkable humility.”

“He did not like so much disputing about those high points of predestination and reprobation, which have so much troubled the church of late years, and in ancient times. . . . He did not like that men should be so busy in determining what God decrees in heaven, whose counsels are unsearchable, and whose ways are past finding out.

“Being at Oxford, at the Act, when Doctor Abbots, who was then regius professor, and doctor of the chair, first began to read upon those points which are commonly called Arminian points; after he had heard him, being returned unto his lodging, he was very much offended at it, and said unto Doctor Bostock, who was then present with him, ‘You are a young man, and may live to see great troubles in the church of England, occasioned by these disputes. Oxford hath hitherto been free from these disputes, though Cambridge hath been much disquieted with them. They are disputes which have troubled the peace of the church above nine hundred years already, and will not now be ended. In points of such extreme difficulty, he did not think fit to be too positive in defining anything, to turn matters of opinion into matters of faith.’ He was one who laboured to heal the breaches of Christendom, and was ready to embrace truth wheresoever he found it. He did not like those which are so much afraid of Romish errors that they run into contrary

* *Le Neve’s Memorials of Field*, pp. 15—18.

† *Ibid.* pp. 19, 20.

‡ The same, it would appear, who is mentioned in Izaak Walton’s *Life of Herbert*, as “a learned and virtuous man, an old friend of Mr. Herbert’s, and then his curate.”

extremes. His desires, his prayers, his endeavours, were for peace, to make up the breaches of the church, not to widen differences, but to compose them. Not long before his death, he had a purpose to have stated all the questions between the papists and us, which, without doubt, he would have done with a great deal of moderation.*

"In those high points of predestination, the difficulties are so great, that we may well give them over as insuperable. Certainly, Bishop Andrews, one of the greatest divines that our English church hath bred, seems to be of that opinion, in his sermon upon Mary Magdalen, where she is forbidden to touch Christ, he saith, . . . 'Secrets of state David calls points too high, too wonderful for us to deal with.' (Psalm 131.) If of kings' secrets this may truly be said, may it not as truly of God, of his secret decrees?† May not they, for their height and depth, claim not to be meddled with? Yes, sure; and I pray God he be well pleased with the licentious touching, nay, tossing, his decrees of late; this sounding the depths of his judgments with our line and lead, too much presumed upon by some in these days of ours. 'Judicia ejus abyssus multa,' saith the psalmist; His judgments are the great deep. . . . Yet are there in the world, that make but a shallow of this great deep; they have sounded it to bottom. God's secret decrees, they have them at their fingers' ends, and can tell the number and the order of them just. Men that sure must have been in God's cabinet, above the third heaven, where St. Paul never came. Mary Magdalen's touch was nothing to these.'

"I suppose," says Nathaniel Field, "my father and this great divine concurred in their judgments in this particular, as they did in most points. What his thoughts were in matters of religion, he hath in a great measure expressed in his writings, which are the best monuments of his worth, of his piety, his peaceable inclinations and dispositions. Though he be dead, in them he yet liveth; and may he long live to the benefit of succeeding generations.

"He died in the year 1616, November 15th, in the beginning of the 56th year of his age."‡

Laud was installed in his deanery December 20th. "At the bestowing of which deanery his Majesty told him that he had been informed that there was scarce ever a church in England so ill governed, and so much out of order, as that was, requiring him, in the general, to reform and set in order what he found amiss."§ . . .

"Whilst these things were thus agitated in the reformation of the church of Gloucester, there were other actings in the court, touching the reformation of some things in the university of Oxford. Laud had before informed the *Bishop of Lincoln* (Neile) concerning the coarse usage which he had from Dr. Abbot, as before was said, which being represented to his Majesty, it was withal insinuated to him what dangers would proceed by the training up of young students in the grounds of Calvinism, if some directions were not issued by his Majesty for the course of their studies . . . which matter *his Majesty* having taken into consideration, *by the advice of such bishops and others of the clergy as were then about him*, upon the 18th of January he despatched those directions following. . . .

"This was the first step towards the suppressing of that reputation which Calvin and his writings had attained unto in that university; and a good step it might have been, if Dr. Goodwin,¶ dean of Christ Church, who was then vice-chancellor, had not been father-in-law to Prideaux, or rather, if Prideaux himself had approved the articles. . . . But, howsoever, being published, though it went no further, it gave such a general alarm to the puritan faction, that the terror of it could not be forgotten in twenty years after. . . . But,

* Memorials, pp. 22, 23.

† This passage supplies an appropriate commentary on the King's letter to Dr. Abbot. (Vid. sup. p. 511, note.)

‡ Memorials, pp. 54—56. § Heylyn's Laud, p. 64.

¶ Appointed in 1611.

leaving them to the folly of their own affrightments, let us look back unto the King, who, being confident that he had left the university in a ready way for coming to an unity in matters of doctrine, prepared for his journey into Scotland, with a like confidence of effecting an uniformity in forms of worship,—a matter of consequence and weight, and therefore to be managed by able ministers The known abilities of Laud marked him out for one, which, though it were like to bring a great charge upon him, yet he preferred the reputation before the charge, and cheerfully embraced the service. Nor was it more welcome unto him than grateful to the *bishop of Lincoln*, assured thereby not only of a trusty friend, but of a sociable companion for that tedious journey. . . .

“ But whatsoever the King lost by this journey, I am sure the *bishop of Lincoln* got well by it. For James, the bishop of *Durham*, dying during the King’s abode in Scotland, his Majesty bestowed upon him that wealthy bishopric. Into this bishopric being canonically confirmed on the 9th of October, he presently set himself on work to repair the palaces and houses belonging to it, which he had found in great decay; but he so adorned and beautified them in a very short space, that they that saw them could not think that they were the same. . . . But that which gave him most content was his palace of *Durham House*, in the Strand, not only because it afforded him convenient room for his own retinue, but because it was large enough to allow sufficient quarters for *Buckridge*, bishop of *Rochester*, and *Laud*, dean of *Gloucester*, which he enjoyed when he was bishop of *St. David’s* also. Some other quarters were allowed for his old servant, *Doctor Linsell*; and others for such learned men of his acquaintance as came from time to time to attend upon him,—insomuch as it passed commonly by the name of *Durham College*. A man of such a strange composition, that whether he were of a larger and more public soul, or of a more uncourtly conversation, it were hard to say.”*

DEVOTIONAL.

FROM THE PARISIAN BREVIARY.

ON THE FEAST OF DEDICATION.

THIS festival is one of the most striking in the Breviary. Beside the office here given, it has an octave, and appointed lectios from the fathers for that and each of the intervening days, which are from *Augustine*, from *Chrysostom*, from *Cesarius*, and the venerable *Bede*. The hymn for the first vespers, “*Urbs Jerusalem beata*,” is also omitted, as it has already appeared in the “*Lyra Apostolica*.” It may be observed how much we are in this service carried back to the sacred system of the ancient fathers, with whom a fervent piety served as a key to unlock a spiritual meaning in all things, after the example of apostles and our Lord himself, who not only indicated to us that depth of type which is contained in the Old Testament, but also made the door, the well, the flowing water, and every visible object, the vehicles of heavenly instruction. Much is obliged to be omitted for the sake of brevity; but the successive antiphones will serve to shew the gradual rise, throughout the service, into the higher and ulterior sense.

The importance given to this festival is probably on account of our Lord’s having been present at the Feast of Dedication. But every

* Heylyn’s Life of Laud, pp. 66—70.

observance is highly valuable which tends to support in the mind a sense of the holiness of sacred places. Such reverence is not only the natural expression of a devout mind, but, like all exercise of holy principles, it has a reflex action on the character, by increasing that devout spirit which gave rise to it. Bishop Butler, from his gifted insight into human nature, saw and deeply felt this truth, and recommends that, at the sight of a church, we should habituate ourselves to some internal act of worship. And the author of the "Serious Call" wisely suggests, that we should select some spot for our devotions which we should esteem especially holy. This is an effort of natural piety to supply for itself that which God has given us in the holiness of churches. We have infinitely higher authority to urge us to an observance so important. That action of our blessed Saviour in the temple, from its having been twice repeated, and in many points so unlike all other actions of his life, doubtless contains in it some lesson of a very peculiar value to our spiritual well-being, and teaches us that we cannot too highly revere those places where God has, in an especial manner, fixed his presence.

SOLEMNE MAJUS.

IN THE FIRST VESPERS.

Ant. The Lord your God is with you ; now set your heart to seek the Lord ; arise therefore, and build ye the sanctuary of the Lord.—1 Chron. xxii.

Ant. The house that is builded for the Lord must be of glory throughout all countries ; I will therefore make preparation for it.—1 Chron. xxii.

Ant. Great is our God above all gods ; who is able to build him an house ?—2 Chron. ii.

Ant. Seeing the heaven, and the heaven of heavens, cannot contain Him, who am I, then, that I should build Him an house ?—2 Chron. ii.

Ant. The Lord God of heaven hath charged me that I build him an house.—Ezra. i.

Capitulum. Haggai. i.

Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.

r. All that is in the heaven, and in the earth, is thine, O Lord ; all things come of thee, and of thine own have we given thee. * O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand.—v. Who hath first given to him, and it shall be recompensed to him again ? for of him are all things ; to whom be glory for ever. * O Lord our God, &c.—1 Chron. xxix. ; Rom. xi.

AT THE NOCTURNAL OFFICE.

The Hymn.

Christ is set the Corner-stone
And the sole Foundation,
And a city springs thereon,
Sion's holy nation ;
Builded in the Three in One,
In diviuent union.

See, beloved of God to be,
Its high Head it raises,
Fill'd with vocal jubilee
And celestial praises ;
The Eternal One and Three
Singing everlastingly.

In thy temple from above
Come and take thy dwelling,
With the greatness of thy love
Highest heaven excelling ;
From thy fountain here renew
Thy life-giving heavenly dew !

Here, where'er they seek thy strength
Hallow their endeavour
In thee to be built at length,
To abide for ever ;
And, translated from our eyes,
Rest with thee in paradise !

Christ is the true Corner-stone
And the sole Foundation,
Let the city built thereon,
Sion's holy nation,
Ever praise the Three in One,
Join'd in holiest union !

IN THE FIRST NOCTURN.

Ant. The Lord their God shall save them in that day, as the flock of his people, for they shall be as the stones of a crown.—Zech. ix.

Ant. The glory of Lebanon shall come to beautify the place of my sanctuary; and I will make the place of my feet glorious.—Isa. lx.

Ant. I will set my sanctuary in the midst of them; and my tabernacle shall be with them.—Ezek. xxxvii.

Ant. I was glad when they said unto me, Let us go into the house of the Lord.—Ps. cxxii.

(Here occur the three first Lectias from scripture, taken from 2 Chron. vii., with their responses.)

IN THE SECOND NOCTURN.

Ant. I have hallowed this house which thou hast built to put my name there for ever.—1 Kings, ix.

Ant. The tabernacle shall be sanctified by my glory: I will sanctify the tabernacle and the altar, and I will dwell among the children of Israel.—Exodus, xxix.

Ant. The heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.—Ezek. xxxvii.

c. Holy is the tabernacle of the Most Highest.—*r.* God is in the midst of her.—Ps. xlii.

A Sermon of the Abbot St. Bernard.

LECTIO THE FOURTH.

This day's festival ought to be the more devoutly observed by us, inasmuch as it is one which more particularly belongs to our own household. For other sacred solemnities we have in common with other churches; but this is so exclusively our own, that unless it is observed by us, it will be kept by none at all. It is our own, because it is concerning our own church; but still more our own, because it is concerning ourselves. You wonder, perhaps, and blush, at this expression, that it is concerning ourselves. But what sanctity, I would ask, can these stones possess, that we should solemnize and commemorate them? Sanctity, indeed, they have; but it is on account of your bodies. That your bodies are holy, who can doubt, as they are the temples of the Holy Spirit; so that each should know how to possess his vessel in sanctity. Our souls are holy on account of the Spirit of God dwelling in them: our bodies are holy on account of our souls which inhabit them; so also is this holy because of your bodies.

r. The king and all the people offered sacrifices, and dedicated the house of God; the priests waited, and the Levites also, to praise the Lord, *because his mercy endureth for ever.—*c.* Christ loved the church, and gave himself for it, that he might sanctify it; *because his mercy, &c.—2 Chron. vii.; Ephes. v.

LECTIO THE FIFTH.

When this house is dedicated to God by the hands of his bishops, it is, doubtless, for ourselves. Those ceremonies which have visibly taken place in these walls beforehand, must needs be afterwards spiritually fulfilled in us. If you would know what I allude to, they are the following:—Aspersaion, Inscrption, Anointing, Illumination, Benediction. These things the priests have already performed in this visible habitation; these things Christ, the High Priest of good things to come, invisibly works daily in us. He sprinkles us with hyssop, that we may be clean, may be washed, may become white. He washes us in confession; he washes us with the shower of tears; he washes us with the sweat of repentance. But more than all these does he wash us with that precious water which hath flowed forth from the fountain of all mercy; that is to say, from his side. But not this only, for he inscribes us with the finger of God, with that finger with which he cast out devils; that is, without doubt, by the Holy Spirit. He inscribes his law, not in stone, but in the fleshly tables of the heart, fulfilling that prophetic promise, that he will take away the heart of stone, and give us a heart of flesh, that is, not hard and obstinate, not Jewish, but pious, and gentle, and tractable, and devout. Blessed is the man whom thou chastenest, O Lord, and teachest him in thy law.

r. Moses sprinkled the tabernacle, and all the vessels of the ministry, and all things are by the law purged with blood. *It was therefore necessary that the patterns of things in the heavens should be purged with these; but the heavenly things themselves with better sacrifices than these.—*v.* Moses took the anointing oil, and anointed the tabernacle, and all that was therein; and offered the sin-offering.—Heb. ix.; Lev. viii.

LECTIO THE SIXTH.

Blessed, I say, are they who are taught, and are mindful of thy commandments, but in

order to do them ; for otherwise, to him that knoweth what is good, and doeth it not, to him it is sin. And the servant that knoweth his Lord's will, and doeth it not, shall be beaten with many stripes. Therefore it is requisite that the anointing of spiritual grace should help our infirmity, softening with the grace of a devout spirit the crosses of religious observance and manifold kinds of repentance. For no one can follow Christ without bearing the cross ; and no one can bear the cross without the anointing of the Spirit. This is the reason why many hate and fly from penance, seeing, indeed, the cross, but not the anointing. Ye who have learned by experience, behold, ye know full well that our cross is truly anointed : by the grace of the Spirit assisting us, pleasant and delectable is our penance ; and, if I may so speak, very sweet indeed is this our bitterness. And now, when this anointing of heavenly grace hath taken place, Christ putteth not his candle under a bushel, but on a candlestick, for it is now time that our light should shine before men. And now, indeed, the benediction is that which we wait for in the end, when he shall open his hand and fill all things living with benediction. For the four things before mentioned constitute deserving, but in the benediction is the reward. In that benediction the grace of our sanctification shall have its full completion, when we shall pass into that house not made with hands, eternal in the heavens. That is the house which is constructed of living stones, of angels and of men. For the building of that temple, and its dedication also, shall be at one time completed.

r. When Moses brought the ark into the tabernacle, he put the table, and the candlestick over against the table, * as the Lord commanded.—v. Men light a candle, and put it in a candlestick, and it giveth light unto all that are in the house ; let your light so shine before men, * as the Lord commanded.—Exod. xl. ; Matt. v.

IN THE THIRD NOCTURN.

Ant. The glory of the Lord filled the house, and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.—2 Chron. vii.

Ant. Surely the Lord is in this place. How dreadful is this place ! This is none other but the house of God, and this is the gate of heaven.—Gen. xxviii.

Ant. He that dwelleth in heaven hath his eye on that place, and defendeth it ; and he beateth and destroyeth them that come to hurt it.—2 Macc. iii.

v. Lord, who shall dwell in thy tabernacle ?—r. Even he that leadeth an uncorrupt life, and doeth the thing which is right.—Ps. xv.

From the Holy Gospel according to Matthew. Cap. 21.

LECTIO THE SEVENTH.

And when he was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God. Et reliqua.

Homily of the Bishop St. Basil.

There is a worship of God most necessary, which cannot be performed without, but must take place within, the temple of God. Think not that I speak of particular churches, the temple of God is one. That of the Jews was his temple of old, but after their wickedness was committed, their habitation has been left desolate. Wherefore, saith the Lord, I have other sheep which are not of this fold. But when he speaks of those from among the Gentiles who are preordained unto salvation, he speaks of a temple which is his own, beside that of the Jews. It is therefore within that temple, and not without, that we must worship : lest, by ceasing to worship there, or being attracted by those that are without, any one should cease to be in the temple of God. For many are present in the attitude of prayer, yet are not in the temple of God, on account of the wandering and distraction of their thoughts, arising out of vain and unprofitable cares. He who makes his belly his god, or glory, or silver, or anything else which he most of all esteems, he neither worships God, nor is in his holy temple, although he may outwardly appear worthy to be admitted to those visible assemblies.

r. O magnify the Lord our God, and fall down before his footstool : worship him upon his holy hill. * For the Lord our God is holy.—v. The true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. * For the Lord our God is holy.—Pa. xcix. ; John, iv.

LECTIO THE EIGHTH.

In his temple the angels attend, and God is present, who looks into the minds of those that enter. The prayers of each person are thoroughly open and known to God. He sees who in true affection and with knowledge seeks heavenly things ; who perfunctorily and with his lips only pronounces the words, while his heart is all the while far from God. If he prays at all, it is bodily health, and earthly riches, and human glory, which, above all things, he eagerly desires. But none of these things are thus to be sought, as holy scripture teaches

na, but in his temple doth every man speak of his honour. Every creature, whether it be silent or speaking, whether heavenly or earthly, giveth honour to its Creator. But miserable men, after they have left their houses, flock to church, as if to obtain some advantage thereby; yet they give not their attention to the word of God, they are not sensible to the condition of their own nature. Their minds are preoccupied with sin, yet they are not afflicted. They remember their offences, yet do not mourn. They fear not the judgment, but, aniling to each other, and shaking hands, they convert the house of prayer into a place of conversation.

r. They that join themselves to the Lord, to serve him, and to love his name, I will make them joyful in my house of prayer. * For my house shall be called of all nations the house of prayer.—v. Make not my Father's house an house of merchandise; * for my house, &c.—Isa. lvi.; John, ii.

LECTIO THE NINTH.

Take care lest, when thou departest hence, thou shalt be condemned together with those who vomit forth impious and reproachful words against the name of God, when thou oughtest to receive a blessing for the due celebration of divine things. Thou hast a psalm, thou hast a prophecy, evangelical precept, and the teaching of apostles. Let thy tongue give utterance to the words, and thy understanding search into the meaning of those things which are uttered, that thou mayest sing with the spirit, and mayest sing with the understanding also. For God hath no need of honour from thee, but willet that thou shouldst be worthy to attain honour of him. Wherefore, whatsoever a man soweth, that shall he also reap. Sow his praise, that thou mayest reap crowns, and honour, and glory, in the kingdom of heaven. These things are mentioned by us, because there are some who will never cease to talk in the temple of God, and come there litle to their profit. Would, alas! it were not merely without their profit, and not to their detriment!

r. Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us. * Therefore now, O holy Lord of all holiness, keep this house ever undefiled.—v. If any man defile the temple of God, him shall God destroy, for the temple of God is holy. * Therefore now, O holy Lord of all holiness, &c.—2 Macc. xiv.; 1 Cor. iii.

AT THE LAUDS.

Ant. The house of God is the church of the living God, the pillar and ground of the truth.—1 Tim. iii.

Ant. Christ's house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.—Heb. iii.

Ant. To whom, coming as unto a living stone, ye also, as lively stones, are built up a spiritual house.—1 Pet. ii.

(*The Canticum here occurs. Job, xiii.*)

Ant. All the buildings fitly framed together in Christ groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.—Ephes. ii.

Ant. Ye are God's building; I laid the foundation. Let every man take heed how he buildeth thereupon; for the foundation is Jesus Christ.—1 Cor. iii.

Capitulum. 1 Cor. vi.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body.

The Hymn.

O, Word of God above,
Who fillest all in all,
Hallow this house with thy sure love,
And bless our festival.

There dwells in this deep fount
Anointing souls to lave,
And from beneath this holy mount
Goes forth the healing wave.

Here Christ of his own blood
Himself the chalice gives,
And feeds his own with angel's food,
On which the spirit lives.

For guilty souls that pine
Sure mercies here abound,
And healing grace, with oil and wine,
For every secret wound.

God from his throne afar
Comes in this house to dwell;
And prayer, beyond the evening star,
Builds here her citadel.

No wintry storm nor shower
Shall harm this holy home,
Nor, worse than they, the evil power
Which dwells within the gloom.

v. Holiness, O Lord, becometh thine house.—r. For ever.—Psa. xciii.

VOL. XII.—July, 1837.

The Prayer on the day of Dedication.

O God, who invisibly fillest all things, yet visibly shewest the signs of thy power for the salvation of mankind, enlighten this temple by the indwelling of thy power; and grant to all who come to this place to pray, that under whatever tribulation they may cry to thee, they may obtain the benefits of thy consolation.

The Prayer on the Anniversary of the Dedication.

O God, who year by year renewest unto us this day of the consecration of this thy holy temple, and dost again present us safe in thy sacred mysteries, hear, we pray thee, the prayers of thy people, and grant that whosoever entereth this church to seek thy blessing may rejoice in the attainment of all his desires.

AT THE SECOND VESPERS.

Ant. One of the seven angels carried me away in the spirit, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.—Rev. xxi.

Ant. The building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.—Rev. xxi.

Ant. I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.—Rev. xxi.

Ant. The city had no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.—Rev. xxi.

Ant. There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or a lie; but they which are written in the Lamb's book of life.—Rev. xxi.

Capitulum. Isaiah, xxxiii.

Look unto Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

The Hymn.

This is the abode where God doth dwell,
This is the gate of heaven,
The shrine of the Invisible,
The Priest, the Victim given,
Our God himself content to die,
In boundless charity!

O holy seat, O holy fane,
Where dwells the Omnipotent,
Whom the broad world cannot contain,
Nor heaven's high firmament.
He visits earth's poor sky-roofed cell,
And here he deigns to dwell.

Here where the unearthly Guest descends
In hearts of innocence,
And sacred love her wing extends
Of holiest influence,—
He 'mid his children loves to be
In lowly majesty.

Let no unhallowed thought be here
Within that sacred door;
Let nought polluted dare draw near,
Nor tread the awful floor,
Or lo, the Avenger is at hand,
And at the door doth stand!

To thee, ne'er ending, ne'er begun,
Thrice holy Trinity,
Father, and Son, and Spirit—One,
For ever glory be;
Anointing for thy dwelling place
The living shrines of grace.

v. Very excellent things are spoken of thee, thou city of God.—r. For the habitation of all who rejoice is in thee.

(The parts omitted for the sake of brevity are, the Capitula, with their Responsories at the Third, Sixth, and Ninth Hours.)

SACRED POETRY.

COLLEGE GARDENS.

AN EVENING IN THE LONG VACATION.

I.

A MOUNTAIN lake, where sleeps the mid-day moon,
 When beetle booming by is heard no more,—
 Twixt drowsy hills and sea a sultry noon;
 A rural church, some evening funeral o'er;—
 The image of a leaf on watery floor:
 On cloistral pane the gaze of saint or seer,
 Suffused with lesson sweet of heavenly lore
 And heavenly-rapt affection. These all wear
 Calm unalloyed, but none as lingereth here.

II.

The long green avenue, where light and shade,
 Chequering the floor, now play, now sleep profound;
 Old pines the lonely breeze that by them strayed
 Wooing in vain; old yews, and far beyond,
 The trees and aged spires seem to have found
 A voice, while busier sounds are dimly spent,
 As waken'd by the stillness. One around,
 On pillars of blue light hath spread his tent:
 Walks he not here below in silence eloquent?

III.

And now we hear him; thus when nature's wheel
 Is still, we find ourselves hurrying along,
 In crowds ourselves alone we mostly feel,
 When turbulence of business, and the throng
 Of passionate hopes, which unto earth belong,
 And mould too oft from earth the rebel will,
 Sleep, then we hear the mighty undersong
 To which loud Niagara's voice is still,
 And mute the thunders strong which air and ocean fill.

IV.

O heavenly love, that o'er us sin-defiled,
 With thy blest arm beneath us, leaning low,
 Dost watch! fond mother o'er thy slumbering child,
 That still in dreams is tossing to and fro,
 And knowing, knows thee not! Aye come and go
 Thy messengers of pity: from heaven's door
 The star its silver image shoots below,
 Seen instantaneous in the watery floor—
 So quick 'tween earth and heaven thy beams of mercy pour!

V.

Into my cold and leaden spirit stream
 Out of thy star of beauty, that doth burn
 Around my Saviour's brow! O grant one beam,
 One faint, dim emanation, from thine urn,
 Which e'en in me may so responsive turn,

Like magnet, to thy pole, that I may rove
 No longer. I my daily path would earn,
 And gather tow'rd the haven; I would move
 On by thy light, till lost in everlasting love.

VI.

Oh, hide me in thy temple, ark serene!
 Where, safe upon the swell of this rude sea,
 I might survey the stars thy towers between,
 And might pray always; not that I would be
 Uplifted, or would fain not dwell with thee
 On the rough waters, but in soul within
 I sigh for thy pure calm, serene and free;
 I too would prove thy temple, 'mid the din
 Of earthly things, unstained by care or sin.

VII.

Into the deeps where Evening holds her court
 A feather'd flock are winging their wild flight;
 Now gradual fading far, now borne athwart
 And seen again, now lost in infinite
 And sea of purple; we with eager sight
 Would match their soaring wing, as on the swell
 Of music lingering in some vaulted height,
 Then sink, and feel our chain and earthly cell;—
 When shall the soul be free, and in those glories dwell!

THE DOXOLOGY.

I.

THE threefold heavens, of glorious height,
 Are made one dwelling for thy might,
 Set upon pillars of the light.

The earth, and sea, and blue-arch'd air,
 Do form below one temple fair,
 Thy footstool 'neath the heavenly stair.

The sun, and moon, and silent stars,
 One sentry form of living spars,
 Which walks without thy palace bars.

II.

Angels and men, and brutes beneath,
 Make up creation's triple wreath,
 Which only liveth in thy breath.

In fish, and birds, and beasts around,
 One wondrous character is found,
 The skirt which doth thy mantle bound.

And Nature's three fair realms convey
 One note through this our earthly day,
 Dying in distance far away.

III.

On three arch'd roofs thy temple springs,
Where music spreads melodious wings
And all around one glory brings.

And Future, Past, and Present Time,
Together build one shrine sublime,
That doth prolong the ample chime.

While spirit, soul, and clay-born seat,
Warm'd by the living Paraclete,
Shall be thy threefold mansion meet.*

SONNETS.

I.

FORMALITY.

I've heard it said, by such as take delight
To seek for new things in the ancient way,
And love old truth in changeful garb t' array,
And scorn the ordered prayer and decent rite,
That o'er us hangs Formality's dull night;
Treading from week to week one weary round,
Where no upspringing novelty is found,
As by the drear way-side the flow'ret bright;
It may be as they speak—yet if it be,
Why is my inmost soul within me stirred
Whene'er the church's time-worn creeds are heard?
Why *then*, if all be formal, do I find,
As though on Truth's unsealed treasury
I gazed, the movements of a miser's mind.

II.

THE THREE CREEDS.

SIMPLE the strain at first; weak fence avails,
And bonds unlaboured for that little flock,
One body and one soul; the world may mock,
But unlearn'd Faith makes answer and prevails.
Turn yet a further page; the world assails
In rudeness and in cunning; line on line,
The church must now elaborate and define;
And so the Sophist's guile, unharmed, fails.
And still, as swells the war cry, Faith must toil
To raise new outworks 'gainst the foemen fell
Who swarm around her 'leagured citadel;
Yea, plant her standards on th' aggressors soil.
First † in that conflict—saint of fearless brow—
Oh may thy mantle fold our leaders now.

* ERRATA in the June Number.—Page 638, for "a Presbyter" read "a Presbyter;" page 636, for "fam'd by the press" read "fann'd."

† Athanasius.

III.

PRESENT STATE.

For still, a troubled sea which cannot rest,
 Around us break the waves of earthly change,
 And with our steadfast language whispers strange
 Are mingling, and loud tones from lips unblest,
 Demanding still things new for things outworn;
 We live, they say, as in a world new-born,
 And it were good that we that creed profest
 Which *the most* hold; good, too, that Faith her crest
 Should stoop to new-born science; for the Truth
 Mistaking its own symbols. Weary crowd!
 Pass on, nor vex us with your clamour loud.
 Ye seek the new and changing; we, in sooth,
 Dwell in *the fixed* and *ancient*, looking through
 Their ever widening portals on *the true*.

IV.

LIGHTEN OUR DARKNESS.

LIGHTEN our darkness—such the word of cheer
 (Even as a gleam in a November sky
 From out its dim clouds breaks forth suddenly)
 That night by night our mother bids us hear,
 Whene'er our toil-worn frames and hearts, forespent,
 With pains unpaid and love disowned, are bent
 As to the earth, and, dimmed with doubt and fear,
 Lie down as night brings on the bright day's bier.
 Lighten our darkness—and there *shall* be light
 At evening tide, from weary day to day,
 For those who, toiling in the narrow way,
 Yet rest them on the Church's word of might.
 She shall prevail who hath th' Eternal Son,
 Though yet the fight be fierce, the goal unwon.

V.

“Granting to us in this world knowledge of thy truth, and in the world to
 come life everlasting.”

Oh that these spirit-stirring sounds to me
 Revealed their depth of meaning!—Wo the hour
 Recurring oft, wherein their hidden power
 Has slumbered, cased in dull formality;
 And so I listed not in earthly trance
 Thy words, old saint of golden utterance.
 I listed not—and so Truth passed me by,
 Light broke not in on my captivity.
 Eternal life it is the truth to learn—
 Those words have reached me now, but prayer and tears
 May not fill up the void of wasted years—
 Yet, surely, now my heart would fain discern
 All thy dear teaching, late and weak I kneel
 Duly to seek what thy high words reveal.

VI.

CHURCHING OF WOMEN.

Who has not felt the kindly fostering care
 That bids thee kneel, from travail pains set free,
 And bids us raise the song of praise with thee,
 And whisper for thy weal the Church's prayer?
 Who has not felt nor known in that dear tie
 His portion in a deeper mystery?
 In that the bridegroom doth not shun to bear
 The anguish of his bride, and bids us share.
 High privilege, did we but know our bliss!
 His mind of love, and ever-watchful thought,
 Of them that mourn the Comforter—dear bought
 For us that high communion! Do we miss
 On earth its holy bonds?—our endless lot,
 Ah, woe!—the Lord hath told—"I know ye not."

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

ON KEEPING CHURCHES OPEN.

SIR,—Although the legislative authority of the English church is (for the present) suspended by "pressure from without," yet, in works like yours, among others, we have some vestige of deliberative functions. It may not, therefore, be indecent to canvass in your pages subjects which might more properly come under the notice of an ecclesiastical synod, were such a body in the habit of meeting.

With this feeling, I would suggest it to the consideration of your readers, whether the existing practice of closing our churches, except during the hours of common prayer, be not an abuse? My impression is, that it is so; and I believe most churchmen who, in travelling on the continent, have had an opportunity of comparing the two systems, will agree with me. The first effect of our system is, that no man among us thinks of resorting to the house of God for *private* prayer. In fact, however he might desire to do so, we preclude the possibility. It is not in the power of every man, like the venerable Hooker, "every Ember week to take from the parish clerk the key of the church door, into which place he retired every day, and locked himself up for many hours; and did the like most Fridays and other days of fasting." I believe it would require some experience to enable any man to estimate the degree of injury which has resulted to the devotion of our church from the disuse of this habit. It is the remark of one skilled in the practice of devotion,* "If you were to use yourself, as far as you can, to pray always in the same place; if you were to reserve that place for devotion, and not allow yourself to do anything common

* Law.

in it * * * this kind of consecration of it as a place holy unto God would have an effect upon your mind, and dispose you to such a temper as would very much assist your devotion." The force of this remark I never duly felt until I made it my practice, in a tour on the continent, to resort to the ever-open churches for my daily prayers. Never shall I forget the assistance which I derived, in restraining wandering thoughts, and fixing my mind on him whose presence I was seeking. Such, Sir, was the effect on one, to whom God's providence has given ample opportunities of retirement during his whole life—for never since childhood have I wanted the means of "entering into my closet, and, when I had shut the door, praying to my Father which is in secret." But now let me ask (and I would put the question specially to the parochial clergy) how large is the proportion of our population who have these opportunities of retirement? Let the village priest say how many of his cottagers have room enough, in their narrow dwellings, to retire from the noise of children, and from the interruption of neighbours. And yet, of all classes of the poor, these have the greatest opportunities. As the alternative, I will ask the most devotional man, whither he would retire for prayer if his lot had been cast in the crowded courts or alleys of London, or of any of our manufacturing towns? Would he not find it a most blessed opportunity, if in this difficulty he could betake himself to the calm and solemn atmosphere of a cathedral or a parish church, and there for a while forget the cares, the noise, and bustle, of a poor man's life in town? How great a privilege would this be to many of our pious poor on the Sunday morning, before the hour of public worship, if at no other time. Whither do they actually betake themselves? I cannot say: but this I know, that the want of means of retirement has been assigned to me as a most serious injury by a country parishioner.

This alone would appear to me a sufficient reason for opening the churches, more especially in our great cities. I think, however, that other incidental evils have followed from our habit of closing them. Chiefly I would mention the notion that the holiness of the church goes in and out with the congregation. If our pious poor were in the habit of resorting to God's house for private prayer, we should not see them (as I have often seen) entering it carelessly, with their heads covered, when by any accident they came into it during the week. Neither, again, could they (as too many now do) regard it as a place set apart for *preaching*, if their associations with it were chiefly those of prayer both private and congregational. Last, but not least, could our most glorious temples be considered as a *public exhibition* if they were commonly frequented for these holy purposes? I would on no account depart from the respect due to those whom God and his church have constituted the conservators, for the time being, of our cathedral churches; still, neither they nor we must forget that they are but trustees, not lords, over the house of God. Can it be accounted decent that their trust should be discharged as it is, for example, in the cathedrals of our metropolis. There may be some of your readers who are unacquainted with the facts to which I allude; they are as follows:—at Westminster Abbey all the doors are kept locked, except

a small one in the south transept; here a man is stationed, who demands, in a loud official tone, "Threepence, Sir," of each person who enters that house of prayer. This being paid, the churchman has no time to reflect on the unpleasing incident, when his attention is engrossed by the high arches and windows, the line of roof, and all the coup d'œil of a Gothic cathedral; but as soon as his eyes are cast around him, he finds himself enclosed by strong posts and rails (very much resembling those in a cattle market), which fence off a narrow way leading to the choir. Advancing, he finds a gate (open) to the left, leading into the nave; another (closed) before him, shutting him out from the choir, the altar, &c.; and a third, on the right, also closed, and bearing a board, similar to those at a turnpike, stating that one shilling additional must be paid there, for admission to the eastern part of the church. I have supposed him to have come at some other time than the hour of public prayer. At that time he would learn the use of the aforesaid posts and rails from the entrance-door to the choir: all the gates in them are then closed, lest the congregation who come to pray should see any more of the church than they can catch in passing into the choir. But he is fortunate even thus, if he attend often; for it happened to me, when accidentally in London *on the 18th of June, 183—*, to hasten to attend the three o'clock prayers, and fearing lest I should be late, I hurried by the door, when, to my surprise, I heard the charge "threepence" pronounced louder than usual, lest I should be out of hearing. "Threepence?" said I, "why, I am coming to prayers." "No prayers to-day, Sir," said the official, "it is a holyday." Thus was the anniversary of our great national deliverance hallowed; and this in the house of Him who "would not suffer that any man should carry any vessel through the temple," or "make His Father's house a house of merchandise."

I am aware that all this is supposed to be necessary, in order to prevent injury to the monuments; although, if payment at the door were necessary for this purpose, it could scarcely be requisite to divide the church into portions, with a higher payment for one part than another. But, in truth, the payment can hardly be called any security. It can exclude hardly any one, for most people will pay once, to see one of the sights of London, although there are not many, except the rich, who would like to pay daily. Neither are those who are admitted effectually watched; for having once paid, the visitor may remain as long as he will, by himself, in the most remote part of the church. The truth is, the practice has grown up by degrees, the natural effect of our system of not opening our churches *as churches*, so that those who would see them must gain entrance as to an exhibition. The real difficulty in abolishing it will be, that it will injure the officials of the church, whose perquisite these sums have doubtless been. This will no doubt be painful; but is it not the duty of a church ruler to consult the good of the church *without favour*, as well as without fear? This will be the only real objection to the opening of our cathedrals; for, believing as I do of English liberality, I cannot think that churchmen will be excluded from them, only to save the expense of paying officers to secure them from injury; an expense which is afforded in

all foreign churches, none of which is without its "Suisse." If there were no funds available, I am sure churchmen would gladly subscribe to save our temples from the profanation of becoming a common exhibition.

With regard to parochial churches, the funds might be more difficult to raise ; but in a country where there are so many aged persons living on charity and unemployed, I should imagine the difficulty can hardly be insuperable. Might it not be worth while, as a beginning, to make the experiment in a few parish and cathedral churches, especially in our large towns, and to try whether our population may not be taught by degrees the comfort of regarding the church, at all times, (not merely for a few hours on Sunday,) as the place where God's honour dwelleth—the habitation of his house, beloved of all his people ?

I am, Sir, your obedient Servant, QUARTUS.

P.S.—Since I undertook this letter to you, I observe that a public meeting has been held in London, "to petition parliament to open to the public, without charge, the National Picture Gallery, St. Paul's, and Westminster Abbey." The ground of the petition is, that the national taste will be refined by the more free use of these works of art—i. e., the pictures and statues. I will remark on this subject—first ; may it not be well for the church to do, in a right manner and on proper grounds, that which will otherwise, most probably, be done ill and on wrong principles, by others ? Next ; how can we blame laymen and aliens for considering our temples as mere public exhibitions, if we begin by making them so in fact ?

[The Editor has given insertion to the above, considering that it is a question quite open to candid discussion, and feeling that there is much in what is here advanced ; although, on the other hand, the abuse to which such a notion, carried to the extreme, might lead, would weigh with many minds against it. The evil is, of course, the danger lest one should suppose that prayers offered in one particular place have greater efficacy ; just as the ignorant among the Romanists imagine that prayers offered before a particular image are more acceptable, and, in fact, are led into a gross form of idolatry, such as one witnesses at Rome in certain churches. As to the hope that the liberality of the public would provide proper guardians of the cathedral edifices, by voluntary subscriptions—would past experience warrant the writer in his confident expectations ?]

ON PICTURES IN CHURCHES.

SIR,—Allow me to express a wish that the proper authorities would take into their serious consideration the question of the expediency, not to say propriety, of disallowing pictures in country churches. I entered one in a southern county not long since, (newly erected,) and saw over the communion table an enormous painting, intended to represent the Redeemer of mankind. It was larger than life, in glaring

colours, and harsh-featured. It had cost, the sexton told me, sixty guineas. Sir, I could not contemplate it without indignation at so unworthy a production; but that was not the strongest impression it left on my mind. It recalled to view the daubs which are to be seen in the Romish churches abroad. It recalled to memory the first beginnings of image and representation worship in the early church; and I trembled, and still tremble, to think, that, in the midst of what I conceive and hope to be a revival of a more primitive and catholic spirit in our church, Satan should be again insiduously sowing the seed of his evil tares. Can we not recover the wheat, but must have the chaff also? I cannot but think the evil may be timely corrected, if the notice of our superiors be directed to the subject. The simplest course will be to prohibit them altogether. The drawing distinctions between proper subjects and good pictures, will give rise to much squabbling and ill blood.

Sir, I am your obedient Servant, OBSERVER.

ON ALTERATIONS IN THE CELEBRATION OF PUBLIC WORSHIP.

SIR,—I have heard much of late of little alterations creeping into some of our churches—of the erection of brazen eagles—of a difference of position in reading the prayers, turning to the east instead of toward the people—of reading different parts of the service in different parts of the church, the prayers at the steps of the communion table instead of in the reading desk, &c. &c.—and I confess it has not been without some feelings of anxiety, “doubting whereunto this would grow.” Understand me, Sir: there is nothing in the things that I have heard to which I could possibly take exception, if it were done “by line and rule;” and, if they who have adopted any of these practices have the sanction and approval of “the ordinary of the place,” far be it from me to presume so far as to express an officious disapproval; but if the individuals concerned have engaged in these matters on their own responsibility, I hope they will allow one whose heart and affections are with them to beg them to consider the evil consequences to be apprehended from such a course. Do they not see that they are setting an evil example to others to make unauthorized innovations on their part, and at the same time stopping their own mouths from the power of remonstrating? If they, without authority, leave the reading desk for the more immediate neighbourhood of the communion table, what can they expect but that they who undervalue the eucharist will, equally without authority, celebrate the communion from the reading desk?
Verbum sat sapienti.

The rubric says, “the morning and evening prayer shall be used in the *accustomed place* of the church, chapel, or chancel, except it shall be otherwise determined by the ordinary of the place.”

As to turning towards the east in prayers, or to the people, which point has been debated in your Magazine, it seems to me a choice of difficulties, in which it is not very easy to strike the balance.

That the turning to the east, away from the people, tends to promote devotional feelings in the minister, and to impress upon him that

he is praying to his Maker, and not reading to his people, I have little doubt; and, of course, so far, it tends to take away the temptation (*so very great to young men especially*) of thinking more how the voice will impress the congregation, than how the thoughts will be accepted with the Most High; and where the devotion of the minister is increased, it can hardly be but that of the people will rise also.

On the other hand, it can as little be doubted that, at least among the commoner people, who cannot read or have not books, the turning away the voice will in a great measure disable them from keeping pace in the service, and joining the minister's prayers; and as the object of public prayer is not merely to awaken an indefinite devotional feeling, but to afford opportunity for the people to *pray together*, both in *understanding* and spirit, it can hardly be but that object will be so far defeated.

Upon the whole, as the difficulty arising from praying towards the people is of the nature of a *temptation*, which may be overcome by watching and prayer, and the difficulty arising from praying away from the people is of a *physical nature*, and not so remediable, while my feelings would lead me to adopt the latter, my judgment inclines me to abide by the former.

R. P. L.

VISITATION OF ARCHDEACONS.

SIR,—Will some of your correspondents have the kindness to inform me *when* the practice was first introduced for archdeacons to deliver charges at their visitations? Was this ever done before the revolution? What deference is to be paid to the assertions of an archdeacon delivering a charge? Is he permitted to censure either the doctrine or the conduct of the clergy who are his equals? Does not his duty consist in simply informing the bishop of what he sees to be wrong, that the bishop, being our superior in order as well as in authority, may censure if necessary?

Your obedient Servant, A PRIEST.

ALTAR AND SACRIFICE.

SIR,—In your number for June, your correspondent "T.G." expresses his regret at the use of the words *altar* and *sacrifice*, (in reference to the holy communion,) on the part of some persons who write in this Magazine. I have myself an opposite feeling upon the subject, and am glad those words are being brought into use; and as the subject is in effect of a very vital and important character, I will beg leave shortly to state the principal reason I have for differing from "T. G."

The terms *altar* and *sacrifice*, in reference to the eucharist, were habitually used by the orthodox fathers and teachers of the early church; and that no such fiction as the Romanist sacrifice of the mass was meant by them, is, I presume, not unknown to "T. G.," or to any one who deliberately expresses an opinion on these questions. The Romanist perverted their words to suit his own unscriptural and uncatholic doctrine upon the subject; and it seems in consequence of the in-

jury thus done upon Christians, that the language which had been thus abused was, at the Reformation, set aside for a season, as in a sacred retirement, till it should become safe to restore it to its accustomed place and use.

If the church of Rome were at agreement with the catholic fathers upon the sacrifice of the eucharist, it would be quite right that we should surrender to that church the prerogative of using their language; but as it does not, it is unfair to ourselves, and treason to the cause of truth, to perpetuate the robbery beyond the necessities of its season.

Most of the *reasons* which your correspondent quotes from Strype, are to shew that a table ought to be used in churches instead of an altar, which proves the reverse of his position, that Queen Elizabeth directed that what before had been an altar, should thereafter be *called* a table. The Romanist altar is an edifice generally containing images and reliques; when this was removed, it was thought convenient to call the table used for the holy communion by some other name than altar, as that word was *appropriated* in the minds of the people, and was connected in their apprehension with the errors of Romanism.

The habit of looking back to the reformers as to the sole founders of our faith, is a surrender of our privilege and blessing as members of the catholic and apostolic church. The reformers aimed to restore us to our state of liberty and truth; and the nearer we get back to the tone and maxims of the primitive church, the deeper will be the debt we owe them. In Newman on Romanism, (page 281, 282,) there is some information which bears much upon the matter, and which, indirectly and unintentionally, puts one on one's guard against the peculiar way of thinking which belonged to some foreigners who connected themselves with the Reformation:—

“The church is not built upon individuals, nor knows individuals. We do not receive the (39) Articles from individuals, however justly celebrated, but as recommended to us by our church itself; and whether we judge of the church's meaning, in imposing them, by the consent of her divines since their imposition, or by the intention of that convocation which immediately ratified them, we shall come to this conclusion, that, whatever have been the designs or feelings of individuals, *she* intends us to receive them as portions of Catholic teaching, as expressing and representing that ancient religion which of old time found voice, and attained consistency, in Athanasius, Basil, Augustine, Chrysostom, and other primitive doctors. This is plain, I say, to a demonstration, from the words of the convocation of 1571; which, when imposing the Thirty-nine Articles, also enjoined by canon, that ‘preachers should be careful that they never teach aught in a sermon, to be religiously held and believed by the people, except that which is agreeable to the doctrine of the Old and New Testament, and which the catholic fathers and ancient bishops have collected from that very doctrine.’”

A church professedly using the *teaching* of “the catholic fathers and ancient bishops,” does not withhold herself from using their accustomed *language*, unless on the ground of some circumstance not affecting *them*; she does not so by fixed rule, but only as a temporary expedient. Where the compulsion is past, it seems agreeable to the spirit of a reasonable and genuine churchman to make use of the liberty which is his portion; and not go doggedly on, obeying the literalisms of a command which in the intention is taken off and repealed.

The dismissal from our theology of the reverent terms referred to, now that the need of dismissing them is past, is, I fear, something worse than merely useless and trifling. When we speak of sacred things in a less reverent tone than we *might*, we are opening a path to worse consequences than are perhaps foreseen; and after the experience which many are aware of, in reference to the two terms which your correspondent complains of, one need anything, I think, but regret the re-introduction of language which one may hope will establish the maxims and feelings originally connected with it. In country churches I have myself more than once known the Lord's table converted into a seat for the musicians; which, I think, would scarcely have happened, if the term *altar*, instead of *table*, had been in their thoughts. And with respect to the current notions of many religionists, on the nature of the holy communion, one should think that any authorized term would prove instructive and beneficial, which should carry with it the assurance, that "the body and blood of our Lord Jesus Christ is therein verily and indeed taken and received." Your correspondent expresses a fear that the use of the term *sacrifice* will guide to a belief in *transubstantiation*; but we all know, that it was used among the primitive Christians for centuries, without betraying any relation to that presumptuous and irreverent doctrine.

I remain, Sir, your obedient Servant, A COUNTRY CLERGYMAN.

ALTAR AND SACRIFICE.

SIR,—I respect the watchful jealousy which dictated "T. G.'s" letter; though, in the present instance, he seems labouring under false alarm, and forgetful that *abusus non tollit usus*. Surely, the Romish perversion of the sacrifice in the holy eucharist, in asserting that the officiating priest actually sacrifices our Lord, and that this service is of *itself* propitiatory, ought not to shut our mouths from maintaining the catholic verity, that *the oblation of the elements of bread and wine is a sacrifice of thanksgiving, commemorative of the death of Christ*. God forbid, that, by the suppression or denial of this, we should give the adversaries of the truth so great and gratuitous a triumph. For, that the eucharist is in this sense a sacrifice, the holy church throughout all the world hath witnessed, *semper ubique et ab omnibus*. The ancient liturgies, which were cited in a former number, (vol. vi. p. 402,) sufficiently establish this.

But if "T. G." will be satisfied with no warrant but that of the English writers of the sixteenth century, I will endeavour to accommodate him.

He will hardly accuse Cranmer of being a papist, or of "leaning towards the *spirit* of the Romish superstition." It is well known, that the last sentence he uttered in St. Mary's church, prior to his being burned, was in commendation of a book he had written on the sacrament against Gardiner, "which book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of

God, where the papistical doctrine shall be ashamed to shew her face." This book had been attacked by Dr. Smith, who, among other things, had charged Cranmer with denying the sacrifice of the mass, or communion. According to "T. G.," Cranmer ought to have avowed and defended such a denial. Hear Cranmer himself:—

"Then he (Smith) beliethe me in two things, as he useth commonly throughout his whole book. The one is, that I *deny the sacrifice of the mass*, who, in my book, have most plainly set out *the sacrifice* of Christian people *in the holy communion* or mass (if Dr. Smith will needs so term it); and yet I have denied that it is a sacrifice propitiatory for sin, or that the priest alone maketh any sacrifice there. For it is the sacrifice of all Christian people to remember Christ's death, to laud and thank him for it, and to publish it, and shew it abroad unto others, to his honour and glory. The controversy is not, whether in the holy communion be made a sacrifice or not, (*for herein both Dr. Smith and I agree* with the aforesaid council at Ephesus,) but whether it be a propitiatory sacrifice or not, and whether only the priests make the said sacrifice; these be points wherein we vary, and I say so far as the council saith, that there *is a sacrifice*."—(Fathers of the English Church, vol. iii. p. 526.)

It is curious that we, in the nineteenth century, should be accused of leaning to popery for using, in respect to the eucharist, the words of those who in the sixteenth century were burnt to death by the papists for opposing their errors on this very subject.

We have had the testimony of one who had a share in preparing the Prayer Book and Articles. Next, let us hear one who was concerned in the second book of Homilies. Bishop Jewell, in his reply to Harding the Jesuit, cites with approbation Chrysostom—"We offer, indeed, but in remembrance of his death. *This sacrifice* is an example of that sacrifice;" then adds, "Thus we offer up Christ,—that is to say, an example, a commemoration, a remembrance of the death of Christ. This kind of *sacrifice* was never denied."—(Reply to Harding, Lond. 1609, p. 424.)

Next, let us hear the church of England herself, in the very service of the holy eucharist:—"O Lord and heavenly Father, we, thy humble servants, entirely desire thy fatherly goodness mercifully to accept **THIS OUR SACRIFICE** of praise and thanksgiving."

In respect to the term *altar*, perhaps the words of the Son of God may satisfy "T. G." that it is no badge of popery:—"If thou bring thy gift to the ALTAR, and there rememberest," &c., which words were ever considered as spoken of Christian duties, and therefore of the Christian *altar*, not only by individual writers in the early ages, but by the church collectively, as may be seen by the citation of this passage in the ancient liturgies.

"T. G." will not, I hope, reprove us for obeying the advice of Cyprian, to which the English writers of the sixteenth century have affixed their (to him indispensable) seal, urging it upon us in the homilies "to hold fast the Lord's tradition, and to *do that* in the Lord's commemoration which *he himself did*, he himself commanded, and his apostles confirmed." Now what did our Lord do in this matter?

That the feast of the passover, at which our eucharist was instituted, was not merely a feast, but a feast *upon a sacrifice*, "T. G." will hardly deny, as the scriptures expressly affirm it—"It is the *sacrifice* of the Lord's passover," (Exod. xii. 27 ;) as little probably will he deny that the *mincha*, or meat and drink offering,—that is to say, the bread and wine which accompanied the lamb, and which are the origin of our eucharist,—were parts of that sacrifice. It was, then, bread and wine which had been offered in sacrifice to God, that our Lord parted among his apostles, to be to them who receive it his life-giving body and blood, and enjoined them to *do this* in remembrance of him. So that, if the bread and wine which we administer to our people in the eucharist has not been offered in sacrifice to God, we depart from our Lord's example, disobey his express command, run counter to the whole church of Christ from its foundation, act in defiance of the peremptory direction in the homilies, and can hardly have reason to believe that we celebrate a true eucharist. For Christ instituted the eucharist in the *mincha*; but our bread and wine is no *mincha*, if it be not offered in sacrifice to God. As to "the reasons" of certain divines in Queen Elizabeth's reign, "why it was *not convenient that the communion should be celebrated at the altar*," those divines have little reason to thank "T. G." for digging their paper out of oblivion; especially seeing that the church itself has overruled them, by "replacing the table to the original position of the altar," as "T. G." is forced to admit. I will not trespass upon your pages by arguing against these reasons, which serve only to shew how the pressure of an immediate danger warps the judgment of some sober men. But I will shew by the testimonies of the most eminent writers of that time what value is to be attached to them. I have already cited Jewell. If I add the testimonies of Hooker, Andrews, and Field, the two last of whom were chaplains to Queen Elizabeth, I conceive I shall have done enough to satisfy any reasonable person; not that there will be any difficulty in adducing others, should it be desirable.

Hooker speaks thus:—"This bread hath in it more than the substance that our eyes behold; *this cup*, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body; in that it *serveth* as well for a medicine to heal our infirmities, and purge our sins, as for a *sacrifice* of thanksgiving."—(Eccles. Pol. v. 67. Keble's Edit. ii. 462.)

Andrews speaks thus:—"This is it in the *eucharist*, that answereth to the *sacrifice* in the passover; the memorial to the figure. To them it was *hoc facite in mei præfigurationem*, Do this in prefiguration of me; to us it is, Do this in commemoration of me. To them *prænuntiare*, to us *annuntiare*; there is the difference. By the same rules that theirs was, by the same may ours be termed a *sacrifice*. . . . Hence it is, that what names theirs carried, ours do the like, and the fathers make no scruple at it, *no more need we*. The apostle (in the tenth chapter of his first epistle to the Corinthians) compareth this of ours to the *immolata* (the sacrifices) of the heathen, and (to the Hebrews) *habemus aram* (we have AN ALTAR) matcheth it with the *sacrifice* of

the Jews. And we know the rule of comparisons. They must be *ejusdem generis*.*—(Seventh Sermon on the Resurrection, 1641, p. 453.)

Field speaks thus:—"We have ALTARS, in the same sort the fathers had, though we have thrown down the popish altars. We admit the *eucharist* to be *rightly named* A SACRIFICE, though we detest the blasphemous constructions the papists make of it."—(Field, *Of the Church*, Appendix, Oxford, 1628, p. 761.) A. P. P.

CELEBRATION OF BAPTISM.

"Let all things be done *decently* and in *order*."

SIR,—It is earnestly to be wished, that every clergyman, when engaged in performing the various offices of our church, would bear in mind and *act* upon this precept of the apostle, by faithfully adhering to the directions contained in the *rubric*, instead of subjecting them to his own individual caprice and ideas of expediency. Surely, the *present* is no time for negligence on such points, when, partly from the hostility of those who *dissent* from the church, partly from the vague, lax, and imperfect notions respecting church discipline and religious ordinances, prevalent among the *adherents* of the church *themselves*, more than ordinary care and vigilance is required on the part of the clergy in the discharge of each and every part of their sacred function. The letter of "*Φιλοκαρων*," inserted in your last number, respecting the careless and indecorous mode of performing the baptismal rite in *his* neighbourhood, induces me, Mr. Editor, to offer a few observations on certain points connected with the same subject which have recently come under my *own* notice.

Happening, a short time ago, to enter a large church in the metropolis, on the Sunday afternoon, during the time of celebrating baptism, I was struck with two manifest departures from the directions of the *rubric*, which in the first place enjoins, that "The priest coming to the *font*, and *standing there*, shall say," &c. Instead of this, the rite was administered from *within* the *communion rails*, a basin of water being placed on the *communion table*.

In the next place, after the act of *baptism*, the *rubric* evidently intends the form expressive of *reception into the church* to be repeated *over each* of those baptized; inasmuch as the sign of the cross is to be impressed on the forehead of *each* at a particular *part* of that *form*. Instead, however, of this being done, when all the children (about eight) had been *baptized*, the form of *reception* was repeated *once*, in such a manner as to apply to *all*—"We receive *these children*," &c. Whether the signing of the cross was *omitted*, or impressed immediately after affusion, I did not observe; in either case, a breach of *order* is unavoidable. The additional fact of the sponsors being indiscriminately *huddled* together, and making no *responses*, is unfortunately

* Compare this with the *third* of the *reasons* adduced by "T. G."

a circumstance of so common occurrence, that I shall not here dwell upon it. To some persons these may no doubt appear *trivial* matters, nevertheless—

“ — Hæ nunc seria ducent
In mala, ” —

Nor can the “*order* and *decency*” enjoined by the apostle be maintained, without the due observance of prescribed *forms*, which, though a *subordinate*, are still an *indispensable*, part of religion; the *spirit* of which (constituted as is human nature) would not long survive *their* extinction. The one great argument, however, for a strict *adherence* to prescribed forms in performing the ordinances of the church, and which overthrows every *plea* for their neglect or mutilation, is, that *every* clergyman has solemnly undertaken “to keep and observe them, by the help of the Lord.” Let every one weigh well the words of Archdeacon Sharp on the observance of the *rubric*:—“We have by our subscriptions, at both ordinations, by one of our vows at the altar for the order of priesthood, by our subscriptions and declarations of conformity before our ordinary, and repetition of them in the church before our congregations, and likewise by our declarations of assent and consent, as prescribed in the act of uniformity; I say, we have in all these several ways, tied ourselves down to a regular, constant, conscientious performance of *all* and *everything* prescribed in and by the Book of Common Prayer, according to the usage of the church of England.” I remain, Sir, your obedient servant, R. S.

BENEVOLENCE OF THE DEITY.

SIR,—I send you an extract from the last of the five learned discourses recently preached before the University of Oxford by the Rev. W. F. Hook.—Of the importance of the subject to which it relates there can be no doubt; and I therefore feel confident, that, if you concur in the observations which I shall annex to Mr. Hook's statements, you will find a place for my communication in your Magazine.

“*The benevolence of the Deity is precisely that attribute which natural religion finds it most difficult to establish.* The universe exhibits such marks of design, and of a designing mind, that the fool is scarcely in these days to be found who says in his heart, There is no God. And if there be a God, it will soon be admitted that he is a Being almighty; for to assert the contrary is to assume the existence of a cause prior to the first, and of a lawgiver higher than the highest. A God not omnipotent is no God, in the proper sense of the word. But though his eternal power of [and ?] Godhead are thus clearly seen, whether, without the aid of revelation, we could say as much with respect to the divine benevolence and mercy, this may admit of a doubt. In pursuing this inquiry, the existence of evil meets us at every turn. *The argument a priori that we can conceive no reason why the Deity should be malevolent, is merely an appeal to our ignorance.* That there is more of happiness than of misery in the world, we may, indeed, gratefully acknowledge; but still the question recurs, if God be omnipotent, why the evil at all? It is true that the design in all things is benevolent, the evil only incidental; it is true, as Paley remarks, that evil is never the object of contrivance,—but still, if God be almighty, why the incidental evil? The advocate for natural religion does, indeed, most satisfactorily shew that there is nothing in nature which argues the malevolence of the Deity; and that, admitting his benevolence

to be proved, *it is easy to reconcile with the admitted fact, the existence of a certain degree of incidental evil*; but when he asserts the benevolence of the Deity as a fact to be proved by an appeal to the phenomena of nature, we can only say that he is, in this instance, prepared to receive evidence far less strong than any portion of that aggregate of evidence which, when brought forward in behalf of revelation, he rejects as insufficient. If, indeed, there were no other reasons to convince us of our need of a revelation, I should conceive this to be of itself sufficient, namely, that we want it to give us a full assurance, to produce in our minds a thorough conviction that the tremendous Being, whose power is irresistible, is all-merciful, as well as almighty. That God is love, is the sentence written in every page of the Bible, inscribed on every fact which the light of revelation enables us to interpret, and evinced pre-eminently and most gloriously, in that, while we were yet sinners, *he gave his only begotten Son, to the end that all who believe in him should not perish, but have everlasting life*. Admit this as a revealed fact, and then the arguments of philosophy are not to be withstood: *then we can understand that it is not incompatible with divine benevolence to place certain of his creatures in a state of trial, while a state of trial presumes the possibility of evil*; then we can hear with patience the argument, that if the operations of nature are directed by general laws, what is good in the whole may be seemingly productive of evil to the individual; that, without suffering, or at least the risk of suffering, there could be no room for prudence on the one hand, or humanity on the other; that, if there were no pain, there could be no pity, without pity no benevolence, without benevolence no virtue. All these and such-like arguments it is most useful to dwell upon, when the mind can ever fall back with faith on the great foundation which has been revealed, that God is love."—*Five Sermons preached before the University of Oxford by the Rev. W. F. Hook, M.A.* pp. 122—124.

The perusal of the above passage has suggested to me the following reflections:—The precepts of the gospel are eminently benevolent. But suppose the case were otherwise. Suppose they were malevolent. Suppose the Author of the gospel had appointed mutual *hatred* instead of mutual *love* to be the distinguishing badge of his disciples. Should we, in that case, have been as ready to admit the Divine origin of his religion as we are now? Surely not. No external evidence could have convinced us of it. Every miracle wrought in confirmation of it, we should have spurned as a lying wonder; and, if an angel from heaven had preached such a gospel to us, we should have held him accursed. But if, independently of revelation, we felt no conviction of the benevolence of God, we should have no more reason to question the Divine origin of a malevolent than of a benevolent religion. We do, then, independently of revelation, feel convinced that God is benevolent. If we inquire into *the ground* of this conviction, we shall find that it is forced upon us, by *the consideration of our own moral constitution*.

"There is," says Bishop Butler, in the first of his Sermons on the Rolls, "there is a natural principle of benevolence in man. If there be in mankind any disposition to friendship; if there be any such thing as compassion (for compassion is momentary love); if there be any such thing as the paternal or filial affections; if there be any affection in human nature, the object and end of which is the good of another; this is itself benevolence."

On the other hand, as the same profound philosopher remarks—

"There is no such thing as ill-will in one man towards another, emulation and resentment being away: there is no such thing as love of injustice, oppression, treachery, ingratitude; but only eager desires after such and such external goods; which, according to a very ancient observation, the most abandoned would choose to obtain by innocent means, if they were as easy, and as effectual to their end."

Our natural disposition, then, is benevolent; and the malevolent feelings which we sometimes experience are to be accounted for en-

tirely by emulation and resentment. This disposition we received from God; and its benevolence is manifestly a perfection. Now it would be utterly absurd to doubt whether the Creator himself possesses a perfection which he has given to his creatures, (*He that made the eye, shall He not see? &c.*)—that is, it would be utterly absurd to doubt whether God is as much disposed to benevolence as man is. But we find that man is *entirely* so disposed, except when under the influence of emulation or resentment. As, therefore, God's omnipotence must totally exempt him from the grounds of emulation and resentment, he must be *entirely disposed to benevolence*. This argument appears to me almost conclusive; and the following one appears quite so. We find within ourselves the principle of reflection, or conscience; and whenever we calmly listen to its voice, we find that conscience approves of benevolence, and disapproves of malevolence. Who planted this principle within us? The author of our moral constitution—God. *If, then, God is not benevolent, he has implanted in us a principle which pronounces his own condemnation!* These are arguments for the benevolence of God, quite independent of revelation; and they amount, I think, to a positive proof.

Feeling convinced, on these grounds, of the benevolence of God, we look abroad into the world, and, as Mr. Hook remarks, "the existence of evil meets us at every turn." For this we feel at a loss to account. We see, indeed, in many instances, that evil is made subservient to good, and we believe that it is so universally; but why the good is not effected without the instrumentality of evil, we know not.* Such knowledge is too wonderful for us; we cannot attain unto it.—But does revelation remove the difficulty? Does revelation help us to this knowledge? By no means. It confirms our natural belief that God is benevolent; and it informs us how evil was introduced into the world; but it does *not* inform us how the existence of evil can consist with the benevolence of God. It does *not* enable us to "*understand* that it is not incompatible with divine benevolence to place certain of his creatures in a state of trial, while a state of trial presumes the possibility of evil." It does not *enable us to understand* this. It only *reassures us of the fact*. The grand object of the gospel, as a revelation, is, not to assure us that God is benevolent, or to explain how the existence of evil can consist with his benevolence, but to assure us that the extension of his *mercy* to guilty beings like ourselves has been rendered consistent with his *benevolence*. Mr. Hook does not, I think, sufficiently bear in mind the distinction between *benevolence* and *mercy*. They are totally distinct, and sometimes opposed. The benevolence of an earthly sovereign,—that is, his desire to promote the general welfare of his subjects,—may prevent his shewing mercy to a criminal; and we never could have discovered by the light of nature whether the plan of moral government which God's benevolence (that

* Perhaps the production of the utmost quantity of good, without the instrumentality of evil, may involve as absolute a contradiction as the construction of a triangle, the angles of which shall be greater or less than two right angles, or a circle with unequal radii; that is, a triangle which is not a triangle, or a circle which is not a circle.

is, his desire to promote the welfare, not of the human race only, but of the universe,) prompts him to pursue, admits of the exercise of mercy to offenders. To assure us that it does so—to tell us of a Redeemer whose sufferings have answered all the ends for which punishment would have been inflicted upon us, and who is, therefore, able to save to the uttermost all who, with repentance and faith, come unto God by him—this is the object of the gospel.

I am, Sir, your obedient Servant, C. H. CRAUFURD.

Old Swinford Rectory, January 10th, 1837.

P. S.—Mr. Hook, I am sure, is too zealous for the establishment of the truth, to feel offended at the freedom with which I have commented on what appears to me an erroneous passage in one of his able and learned discourses.

PAYMENT OF PROTESTANT CLERGY IN IRELAND.

SIR,—The complaints against the crying injustice, as it is called, of paying the protestant clergy of Ireland the tithes of the whole country, though they are the ministers of only one-ninth of the people, are loud and frequent, and many tolerably candid persons believe that there is some foundation for them. Without meaning to admit that it would be unjust to pay the whole tithe to the only persons who can lawfully claim it as theirs, (for both Roman catholics and presbyterians are seceders from the church in Ireland,) it may be shewn that the legal claim of the protestant clergy is only a trifle more than the fair share which would fall to them were the tithes of the country apportioned according to the number of persons belonging to the three leading denominations—protestant episcopalians, Roman catholics, and presbyterians. The first named class being *one-ninth* of the population would, of course, have one-ninth of the tithe. Now, in 1831, according to Mr. Griffith, the annual value of the produce of the land in Ireland was 36,000,000*l.*; consequently, the *real tithe* would be 3,600,000*l.*, and the ninth of that, due to the protestant clergy, on the supposition of a proportional division of it to all parties, would be 400,000*l.* The actual amount of clerical tithe payable in Ireland was returned to parliament a few years ago at 507,367*l.* And as it is clear the clergy never get that sum, the balance which they would have to hand over to the other parties would not be a serious matter. How the landlords and lay impropiators would like to be called to account for *the annual sum of more than three millions* of which they have robbed the church is quite another affair. The proposed adjustment of the tithe question, even in the hands of those who are most friendly to the church, will lessen the amount of the tithes by twenty-five per cent., (126,342*l.*,) which will leave the protestant clergy 381,025*l.*, a sum *really less* than the number of protestants would entitle them to claim. At present it is well known they are not receiving anything like half this sum, so that the complaints so loudly and frequently repeated have not even the shadow of a foundation. *The protestant clergy do not get one-ninth*

of the real tiſſe of Ireland. Let this fact be borne in mind, and all other reasonings on the subject may be thrown overboard, not as valueless, but as needlessly encumbering the question.

I am, &c., J. J.

W— W—, Jan. 10, 1837.

ST. PAUL'S SUPPOSED VISIT TO BRITAIN.

SIR,—The Camden Professor of Ancient History has published "A Lecture delivered in the University of Oxford" on "The Supposed Visit of St. Paul in Britain," in which he endeavours to rectify a "mistake" which, he admits, "is adopted generally by British ecclesiastical writers, and is recommended on the authority of such names as Parker, Usher, Stillingfleet, Gibson, and Burgess." He who would desire to form a right conclusion on the subject of St. Paul's visit to Britain, may perhaps accomplish his wish by perusing with attention Dr. Cardwell's lecture, and Bishop Burgess' tracts.

Dr. Cardwell, however, has, at the close of his lecture, briefly referred to the story of King Lucius, and as he attaches importance to the authority of Stillingfleet, whom he quotes, it may perhaps be desirable that his readers should be made acquainted with the real opinion of this writer on the point in question.

The quotations, as given by Dr. Cardwell, are very likely to mislead the reader, and seem indeed to justify his conclusion that Stillingfleet "only admits it (though strong) as a possibility," and does "not give it credence as a fact." The extracts, however, which would appear (at page 26) as one entire passage, are, in fact, two distinct quotations; and the reference given at the foot of the page should have been made to two separate pages, (viz., 62 and 65.) The quotation given by Dr. Cardwell is thus:—"I do not deny that there was such a person in this island, or that he had royal authority in some part of it, or that he was converted to Christianity at that time, or that the Christian church here flourished by his means." Here Dr. Cardwell closes the quotation; and appends, without the slightest intimation of its being a distinct extract, a passage from page 65.

Had Dr. Cardwell continued the former quotation, he would have somewhat more clearly demonstrated the opinion of Stillingfleet; the passage continues thus:—"That there was such a person who was a king and a Christian *is proved*, besides the concurrence of so many authors from Bede's time, from the two coins mentioned by Archbishop Usher," &c. Again, at page 66, Stillingfleet quotes from the Monast. Angl. the following passage:—"According to the instruction of Eleutherius, Lucius settled the ecclesiastical order, and caused bishops to be ordained, and the Christian religion to be taught;" and then adds, "there is nothing in all this account but what seems to have great probability in it."

From these two passages it will, I think, be allowed, that Stillingfleet not only admitted as a possibility, but gave credence to as a fact, the history of King Lucius as adopted generally by British ecclesiastical writers.

I am, Sir, yours &c., E. C. H.

Exeter, June 3rd, 1837.

ON THE RELIGION OF THE CHALDEES.

SIR,—As the Chaldees occupy a conspicuous place in scripture history, and the origin of this people is much disputed, any remarks that tend to throw light on the subject may be thought to be not wholly uninteresting.

It is questioned by some whether biblical Chaldee, which is a Semitic idiom, can at all be brought into connexion with the language of the Chaldee Babylonians, whom they suppose to be of Japetic origin. Under these circumstances, therefore, we are not at liberty to draw any conclusions from the biblical Chaldee, but must confine ourselves to the native Chaldee names which are preserved in scripture, and it is from this source that I propose to derive my arguments concerning their religion.

It has been often remarked that the Chaldee names, Belshazzar, Nebuchadnezzar, Nabopolassar, &c., are derived from the Chaldee gods, Nebo and Bel. "Bel boweth down, Nebo stoopeth," (Isaiah, xlvi. 1,) and that these are not significant in biblical Chaldee. Now, if we look around for their meaning in other families of languages, we find that the word Nebo occurs in all the Indo-European dialects, with slight variations of meaning, as heaven, sky, clouds, &c.: Sanskrit, nabah; Slavonian, nebo; Latin, nubes, nebula; Greek, νεφέλη; German, nebel; Celtic, nef, neal: the Chaldee deity, Nebo, was, therefore, probably equivalent to the Latin Jupiter, in the sense of firmament, or visible hemisphere.

"Amplius hoc sublime candens quem invocant omnes Jovem."

ENNIUS IN CICERO.

And this, according to Strabo, was the genuine Persian worship: *τον ουρανον ηγουμενοι Δια (οι Περσαι)*, lib. 15.

With respect to Bel, the evidence is not so satisfactory; that name is evidently distinct from the Canaanitish Baal, and it reached far into the Pelasgian countries of Asia Minor, (see Herodotus.) Servius (in *Æn.* i. 733) states, that among the Assyrians, Belus signifies the sun, (apud Assyrios *Bel* dicitur, quâdam sacrorum ratione, et Saturnus, et Sol.) According to Vallancey, the chief deity of the heathen Irish was Beal, the sun; and the old Irish name of the year was Bealaine, now corrupted into Bliadhain,—i. e., the circle of Belus, or of the sun.

From the names of these deities,—Nebo, the firmament, and Bel, the sun,—we have reason to infer that the Chaldees followed the same religion (of light) as the Medes and Persians. The conjecture is confirmed by the fact, that in Nebuchadnezzar's army, among the other high functionaries of the empire—the Rab Saris, the Rab Shakeh, the Rab Tebach—we find a Rab Mag, the Desturan Destur, or Chief of the Magi, (Jer. xxxix. 3, 13.)

Rosenmüller, following Michaelis, derives the Chaldee-Babylonians from the neighbourhood of the Black Sea. In his commentary on Isaiah, xxiii. 13, he says, "*Chaldæi hic sunt intelligendi septentrionales illi, qui ex patriâ suâ, (in vicinâ Ponti Euxini, ubi Chalybum regionem habent geographi veteres,) duce Nabochodonosare primo, eruperant; devictisque aliis gentibus, australibus, Babylonem, ipsam quoque devictam,*

ingentis regni sedem fecerunt." I conclude with observing that a small but fierce and predatory tribe to the north of Armenia is mentioned by Xenophon, under the name of Chaldæi: and that we have the express testimony of Herodotus, that the inhabitants of these regions were formerly sun-worshippers: the Massagetæ, who dwell near Caucasus and the river Araxes, sacrifice horses to their only deity, the sun, (lib. 1, sub fin.)

W. B. WINNING.

Bedford.

APPENDIX TO THE PAPER ON CONFIRMATION.—I.

(Continued from vol. xi. p. 542.)

Other specimens, appended to the Orders for Baptism.

From the Monastery of Gillone. Circ. 780. (Martene de Antiqu Rit. Lib. I. c. 1. Art. 18. Ord. 6.)

The bishop comes to the font, having a seat placed in the church where he pleases, sitting upon it, and the infants are carried before him, and he gives to each a stole, casule, and chrismale, and ten silicas, and they are clothed. (I know not what to make of silica, unless it is for siliqua, a bean.) But when they are clothed, let them be arranged in order, as they are written in circuit; and the bishop prays over them, making a cross in their foreheads with chrism, with invocation of the Holy Trinity, and delivers to them the sevenfold grace of the Holy Ghost.

(a.) Almighty Father of our Lord Jesus Christ, who hast regenerated, &c. Afterwards, he signs him on the forehead with chrism, saying, The sign of Christ unto eternal life. Amen. Especially taking care that they do not omit this, because then they confirm all baptism in the name of Christianity. After this they go to mass, and all communicate; this also taking care of, that after they are baptized they take no food, nor are put to the breast, before they communicate in the sacrament of Christ's body; and on all the seven days of Easter let them always go to mass, and offer for themselves, and all communicate.

From the same. (Martene, ut supra. Ord. 7.)

The order for baptizing a sick person.

After baptism, and the sacerdotal unction, there follows—

And the infant is clothed. And if the bishop be present, it is right to confirm immediately with the chrism, and afterwards to communicate. And if the bishop is not present, let him be communicated in the body and blood of the Lord before he be put to the breast, or receive anything after baptism.

From the Church of Rheims. 800. (Martene, ut supra. Ord. 8.)

After the children are taken up out of the font. But the bishop goes out of the font, having a seat arranged in the same church, and the children are brought to him, and he gives a stole, a casule, and chrismal, and ten silicas, and they are clothed; and so on, as above.

From the Monastery of Chelle. 800. (Martene, as above. Ordo 10.)

And the child is clothed in his garments. But if the bishop be present, it is right that he should be immediately confirmed with chrism, and afterwards communicate. But if the bishop be absent, let him be communicated by the presbyter, saying thus—The body of our Lord, &c.

From the same. *After baptism of a sick person.*

Communicate him, and confirm him, if the bishop be present.

From the Monastery of St. Germain's. 900. (Martene, as above. Ordo 11.)

The same rubric as in that of Chelle.

From the Monastery of Jumiege. 1032. (Martene. Ordo 13.)

The same rubric.

From the Church of Apamea. Circ. 1200. (Martene. Ordo 14.)

Then if the bishop be present, it is right that he be confirmed with chrism immediately, and communicated, according to the custom of some churches. But if he be absent, let him be communicated by the presbyter. But infants, who do not know how to eat or drink, are communicated either with a leaf, or with a finger, dipped in the blood of the Lord, and placed in their mouths, the priest saying—

The body, with the blood, of our Lord Jesus Christ, guard thee unto eternal life.

But if they are more advanced in age, they are communicated after the accustomed manner. But at Rome, where the pontiff baptizes some of the boys, he goes to the consignatory, and there chrisms the infants.

From the Church of Vienne. 1500. (Martene, as above. Ordo 16.)

And if the archbishop perform the office (of baptism) he ought instantly to confirm the infant.

This is the latest instance in the West of the practice of infant confirmation.

From the First and Second Prayer-books of Edward VI. and Queen Elizabeth's Liturgy, and the Scotch Prayer-book.

CONFIRMATION, WHEREIN IS CONTAINED A CATECHISM FOR CHILDREN.

To the end that confirmation may be ministered to the more edifying of such as shall receive it, according unto St. Paul's doctrine, who teacheth that all things should be done in the church to the edification of the same, it is thought good that none hereafter shall be confirmed but such as can say, in their mother tongue, the articles of the faith, the Lord's Prayer, and the Ten Commandments, and can also answer to such questions of this short catechism as the bishop, or such as he shall appoint, shall, by his discretion, appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the years of discretion, and have learned what their godfathers and godmothers promised for them in baptism, they may then themselves, with their own mouth, and with their own consent, openly before the church, ratify and confirm the same; and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as they, by their own mouth and confession, have assented unto.

Secondly, forasmuch as confirmation is ministered to them that be baptized, that, by imposition of hands and prayer, they may receive strength and defence against all temptation to sin, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly, by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the church in times past, whereby it was ordained that confirmation should be ministered to them that

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were of perfect age, that they, being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to the children, by deferring of their confirmation, he shall know for truth that it is certain, by God's word, that children being baptized [1. B. of Edw. VI. if they depart out of this life in their infancy] have all things necessary for their salvation, and be undoubtedly saved.

Here follows the catechism.

And the bishop shall confirm them in this wise :—

CONFIRMATION ; or, laying on of hands.

Our help is in the name of the Lord.

Answer. Which hath made both heaven and earth.

Minister. Blessed is the name of the Lord.

Answer. Henceforth, world without end.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

[1 B. of Edw. VI. *Minister.* The Lord be with you. *Answer.* And with thy Spirit.]

Let us pray.

Almighty and everlasting God, who hath vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, strengthen them, we beseech thee, (O Lord,) with thy Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace, the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fulfil them (O Lord) with the Spirit of thy holy fear. [1 B. of Edw. VI. *Answer.*] Amen.

1 B. of Edw. VI.

Minister.

Sign them, (O Lord,) and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. Amen.

Then the bishop shall cross them in the forehead, and lay his hands upon their heads, saying—

N. I sign thee with the sign of the cross, and lay mine hand upon thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And thus shall he do to every child, one after another. And when he hath laid his hand upon every child, then shall he say—

The peace of the Lord abide with you.

Answer. And with thy Spirit.

Then shall the bishop say,

Let us pray.

Almighty, everlasting God, which maketh us both to will and to do those things that be good and acceptable unto thy Majesty, we make our humble supplications unto thee for these children. Upon whom, after the example of

Then shall the bishop lay his hand upon every child severally, saying—

Defend (O Lord) this child, with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit, more and more, until he come to thine everlasting kingdom. Amen.

thy holy apostles—[and so on to the end of the prayer, as it stands in our Common-Prayer-book.]

Then the bishop shall bless the children, saying thus—

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

NOTE. *The Rubric which stands at the end of the office in our prayer-books, "And there shall none be admitted to the holy communion until such time as he [can say the catechism and 2 B. Edw. VI. Scotch] be confirmed.*

NOTICES AND REVIEWS.

An Essay concerning the Nature of Man. By John Dayman. London: Longman & Co. 1837. pp. 159.

A REVIEW of Mr. Grinfield's late work, it will be observed, gave rise to a rebuke from an anonymous correspondent, whose letter and the reply of the reviewer will be found in the last number of this Magazine. The reviewer, on more accounts than one, deprecated the discussions opened by Mr. Grinfield. They had been entered upon by him, no doubt, with the best and purest motives; but they were on points where every step is surrounded with difficulty; and, among other reasons, one which the reviewer did not bring forward, but which weighed much with him, was, the consideration that such abstruse matters are usually those in which men are the most likely to lose their temper, as well as, in some instances, their time. The volume now under review is one to which the same objection will apply, and perhaps with still greater force. Mr. Dayman seems a worthy, well-intentioned kind of man, who, thinking mankind had got into metaphysical difficulties about the soul and body, imagines that he shall reconcile philosophy and Christianity by abolishing all notion of the soul, as separate from the body. He seems to have a lurking suspicion (p. 157) that "this view of Christianity will be called materialism," though what other name he could have expected must remain an enigma worthy of the powers of Œdipus to solve. There is one circumstance, however, which distinguishes Mr. Dayman from Mr. Grinfield. The latter has undertaken a subject which, at all events, lies within the reach of his reading; the other, in endeavouring to ascertain the sense of the scriptures on the question of which he treats, confessedly goes beyond the circle to which he ought to confine himself. He honestly confesses that it is his misfortune not to understand Hebrew, (p. 3,) and yet he criticizes the metaphysical vocabulary of that language, and draws one of his conclusions from its barrenness, (pp. 31, 32.) No offence is meant to Mr. Dayman by alluding to this deficiency of his, which he most freely admits; but it does seem a necessary ingredient in a critical inquiry into the meaning of the Hebrew scriptures! As an instance of the mistakes into which criticism on the use of words in Hebrew writers, without a knowledge of the language, may lead an author, it is to be observed, that Mr. Dayman lays down, in chapter iii., the various senses in which the word נשמה (*Nishmuh*)

is used; and the very first quotation by which he illustrates his position is a passage in which that word does *not* occur, but the other term, נפש (*Nephesh*), is used; and so also of the other passages adduced, where the reviewer has been able to verify the reference—(these are Gen. xii. 5; Exod. xii. 4; Lev. iv. 2.) There is some mistake in the other references, and for this purpose it is not worth while to verify them. These passages are quoted to shew that the word נשמה (he ought to say נפש) is used in the sense of *individuals*. Let us see how it fares with the next series of passages, adduced to prove that the same word is used for the mere animal life, whether of men or beasts. It happens again that the same mistake is made. Mr. D. is right that the *same word* is used in these two cases, but he is totally in the dark as to what that word is. In the midst of all this floundering about a single word of Hebrew, Mr. Dayman has yet the modesty to call the translators of the Bible to account for presuming to translate the same word by the different senses of “soul” and “life,” (p. 16.) Now it happens, unfortunately for this new revision of our translation, (which is entirely in the spirit of the modern march of mind, as abrogating all necessity of studying any subject in order to write and judge concerning it,) it unfortunately happens, that, in the instances here quoted, our translators have done no such thing. They have certainly translated נפש חיה in one case, “a living soul;” and in the other, when applied to animals, by the phrase of “creature that hath life.” But the word which they translate “life,” or “living,” happens to be the term רוּחַ, which is used as an attributive of נפש, and is constantly used in this sense. In Gen. ii. 7, on which this unlucky piece of criticism occurs, both the words נשמה and נפש are used; and of the first of these, Aben Ezra says, that it is (when applied to the life or soul) *exclusively* applied to the soul of *man*, while נפש is used indiscriminately of *men* and *animals*. Into the justice of this remark of Aben Ezra, the reviewer has not inquired sufficiently to pronounce any decision upon the matter, but the distinction is one familiar to every scholar, from the well-known passage of the Roman satirist, where he determines that the common Author of nature gave to animals and men the vital principle called *anima*, but to man alone the *animus*. The Hebrew word, however, it must be honestly confessed, applies, notwithstanding Aben Ezra’s rule, to the *breath* of man, as in the passage of Gen. ii. 7. Thus much must suffice to shew the rashness of Mr. Dayman’s endeavour to criticize the Old Testament, and to draw conclusions from the *words* used in it, without even the means of ascertaining what those words are.* The reviewer has not time, nor is there sufficient space here, were he inclined and able to cope with the whole subject, to put forth any elaborate argument on this momentous

* Another proof of the advantage of a little knowledge of Hebrew will be found in Mr. Dayman’s criticism on Gen. iii. 19. He does not seem to know whether *thou* is included in the verb, as in the case of the words, “thou wast taken,” or is expressed by the pronoun. But how an address could be made to an individual, except by the use of “thou,” or an equivalent in the form of the verb, does not appear. So that Mr. D.’s conclusion, that the whole organized being must be meant, is one of the little peculiarities of interpretation for which this volume is remarkable.

subject; his object is only to shew that this writer is venturing beyond his depth. But, if no great authority in Hebrew, Mr. Dayman may be supposed at least a critic in Greek, or he would hardly venture to discuss the meaning of the New Testament in such an important particular. Let the reader then next look into p. 110 of this volume, and he will find the following passage :—

“ Mat. x. 28.—‘ And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell.’

“ Parallel text, St. Luke, xii. 4, 5.

“ In this passage, *σῶμα*, the body, is evidently used by our Saviour to signify the mere animal life of man; and *ψύχη*, the soul, to denote his intellectual faculties : the one subject to the common lot of mortality, the other at the resurrection in the disposal of God alone. The parallel text from St. Luke has no allusion to the soul.

“ To avoid useless repetitions, the reader is again requested to refer to chap. iii., where the various senses in which the term *ψύχη* is used throughout the Old Testament, are endeavoured to be explained, and which appear to be so equally applicable to the use of the same word in the New Testament, that it would be a waste of time to quote passages in support of that opinion. Vide Mat. xi. 29, xvi. 26, (par. text, Mark, viii. 36, 37,) xii. 18; Mark, xii. 30, 33; xiv. 34; Luke, i. 46; ii. 35; xii. 19, 20.”

What reason does he allege for our receiving this interpretation of his,—viz., that *ψύχη* is his *intellectual* faculties, and *σῶμα*, his animal life? But even if it be so, surely the one is distinguished evidently enough from the other! But Mr. Dayman will probably urge, that our Saviour means that they who can only kill the body cannot prevent its resurrection; and those who can take this on his authority will probably take many other of his opinions on an equally safe foundation. But what does he say himself about *σῶμα*, in another part of his book? He quotes St. Paul (1 Cor. xv. 35—58), and then adds :—

“ I will not mar the force of this admirable discourse (which, from several passages in the second epistle to the members of the same church, appears to have had the happiest effects, numbers of the mistaken converts renouncing their errors,) by any amplifications of my own, but will merely observe to those who do not understand Greek, that the word *σῶμα*, ‘body,’ which St. Paul constantly uses throughout this chapter in relation to man, both in this life and after the resurrection, like that by which it is translated, is invariably applied to denote *material substance* alone; and that throughout the whole composition there is not the remotest allusion to a reunion, at the resurrection, of any two substances (soul and body) which had been previously divided by death.”

What do the words “invariably applied” refer to? Are they limited to the use of *σῶμα* in this passage, or do they apply to its use elsewhere? If they apply to its use elsewhere, what becomes of the criticism on Mat. x. 28; and how comes *σῶμα πνευματικόν*, in this very place, to mean, according to him, “*spiritual body, his intellectual faculties*”?

All this appears to the reviewer an arbitrary kind of criticism, which is not fitted to educe the truth on a difficult and abstruse subject; but, in order to lay before the reader what this book professes to prove, it will be necessary to enter on a few more details.

Mr. D., then, conceives that the scripture doctrine is clearly the doctrine of the materiality of the soul; that the notion of an immaterial spirit connected with it is an heathen refinement, introduced into the notions of the Jews by their intercourse with foreign nations after the

captivity. He has collected a vast number of passages of scripture relating to this subject, which he quotes at full length; and after interpreting them according to his own views, he determines that "the heathen notion (for it deserves no better name) of a material body and immaterial and immortal soul, when applied to the scheme of religion laid down in the Bible, is full of inconsistencies, requires the most unwarrantable assumptions, and cannot, without such a force being put on the words of scripture as ought never to be allowed, (and which its advocates themselves would allow in no other case,) be made to agree with it at all."—(p. 148.)

Mr. Dayman appears to think that this interpretation of scripture is necessary in order to reconcile it with the present state of philosophy. He accuses the metaphysicians of the last two centuries of having maintained very strenuously the immaterial view, and that when it was thus, as it appeared, indissolubly connected with Christianity, the researches of anatomy induced anatomists to reject Christianity altogether because they were convinced that immaterialism is untenable. One is, however, inclined to ask, whether anatomy really has taught such a result? That many have been led away by the study of it, and when they have spent all their energies and all their time in examining the body, have failed to turn their thoughts to the soul, and have never risen above the atmosphere of the dissecting-room, may be a fact, and if a fact, it is a melancholy one; but it *proves* nothing as to the lessons which anatomy, properly pursued, teaches, nor as to the results obtained from it by minds of a higher order. One is inclined to ask, whether modern researches have added a single probability to the doctrines of materialism, and whether they have shewn any portion of the matter which composes our frames to be anything beyond an organ of *transmission* to the thinking being? There may be sceptical anatomists, and, unhappily for the world, they may be made lecturers, and publish lectures on physiology; but the doctrines they advocate are repudiated with scorn and indignation by the purer spirits and the higher intellects which have adorned a profession thus desecrated by some of its unworthy members.

What research Mr. Dayman may have bestowed on the physiological part of the question, the reviewer has no means of judging; but it strikes him as rather strange, (not to say inconsistent with the present state of science) to assume this side as anything like proved. In conclusion, it shall only be said, that although *some* passages of scripture relating to this point may be dark, and create difficulties, there scarcely could be an attempt which savoured more of rashness than the endeavour to prove materialism to be the doctrine of scripture.

The Truths of Protestantism contrasted with the Errors of Popery; and the Character of Popery as illustrated in the history of past and present times; in a series of Lectures by Ministers of the City and Presbytery of Glasgow, 1836, 1837. Glasgow: M'Phun. London: Cotes. 1837.

WHILE the true and consistent son of the church of England will acknowledge that the ground afforded by his own church, and those churches which symbolize with her, gives, if not the only effectual

method of opposing popery, at least the safest and most tenable, he is ready also to confess, that the grievous errors and mischiefs of popery may be ably pointed out and exposed by members of other religious communities. He may not be able to go the whole length of the arguments used by them to maintain their own position, but to a considerable extent their arguments will coincide, and especially where the object is to expose the unsoundness of the arguments used by their common opponent. In this point of view, the above series of Lectures will be found an useful auxiliary in meeting the modern efforts of popery in England. It is written, in part, by well known and able authors—such as Mr. Gibbon and Mr. Lorimer,—and it takes notice of the very latest attempts of Romanists to proselytize England, particularly the mission of Dr. Wiseman. His remarks about the philosophical converts to Romanism, and also his comparison of Romanist and protestant missions, are ably met. These seem to the reviewer the most valuable parts of the work, in which, of course, there are some statements (especially those about Laud and the apostolical succession, No. 10, p. 49,) from which a member of the church of England cannot but dissent. But this will not, of course, vitiate the excellent portions of the work above alluded to.

The Acts of the Apostles, and Epistles, historically and geographically delineated according to Greswell's arrangement, &c., (size of the Chart, 5 feet by 4 feet 6 inches.) By R. Mimpress. London: Wertheim. 8vo. 1837.

THE former charts of Mr. Mimpress are already so well known as to need no commendation here. The task was not an easy one to arrange and represent so clearly, in charts and pictures, the whole gospel history; and it has certainly not been without its difficulties to reduce the later portion of the bible history to the same form. It is divided into seven distinct portions, and every aid is afforded by Mr. Mimpress to the study of this portion of the gospel history that a clear arrangement and convenient division can give. These works deserve general encouragement, from their obvious utility in facilitating the acquisition of an accurate knowledge of the facts of our religion, from the pains which have been devoted to them, and from the successful attainment of the objects aimed at.

Temples, Ancient and Modern; or, Notes on Church Architecture. By William Bardwell, Architect. London: Fraser and Williams. Large 8vo. 1837.

MR. BARDWELL will be known to many of the readers of this Magazine as having competed at Cambridge for the building of the Fitzwilliam Museum, by a model which, although unsuccessful, was admired as a most splendid design by many in the University. The present work goes over a very large extent of subjects, and is illustrated by a very large number of engravings, which render it very interesting, and it is surprising how so many can be furnished at the price at which the volume is sold. Mr. Bardwell begins his work with a most strenuous advocacy of a national established church. There is a

very proper and just plea entered also in defence of the cathedrals of this land, and some good remarks illustrative of the advantages resulting from such establishments. It will be seen, therefore, that Mr. Bardwell is one whose mind is rightly disposed towards the church, and it is to be hoped that he may have the means of erecting some lasting monument of the successful application of his talents and of his attachment. His work embraces a great variety of subjects, as its title indicates,—the Egyptian temples, the Grecian, the Gothic, and the nondescript, as too many of our own churches are to be classed. It is impossible to enter into any further analysis of its contents, and it will be sufficient merely to recommend it generally to the lovers of the fine arts.

Faith and Hope: Two Sermons preached for the Degrees of B.D. and D.D., in the Chapel of Trinity College, and delivered also in the Parish Church of St. Peter's, Dublin, April 2nd and 9th. By Mortimer O'Sullivan, DD. Dublin: Curry & Co. 8vo. 1837. pp. 38.

AFTER encountering some of the disagreeables attendant on the task of reviewing, it is a pleasure and refreshment to meet with two such masterly performances as these. Mr. O'Sullivan has also visited us in England so often, like the storm petrel, in seasons of trouble and anxiety, (not trouble caused by him, but such as brought him from his home,) that it is agreeable to see him, when at leisure to discuss a subject of Christian comfort and consolation. It is almost needless to say, that these sermons are Christian in their conception, and, though calm and philosophical in their tone, eloquent in their thoughts and expressions. Every one who loves such high qualities ought to read these pages.

The Ministerial Witness to the Gospel. A Sermon preached at Holy-Rhood Church, Southampton, at the Visitation of the Ven. C. J. Hoare, M.A., Archdeacon of Winchester, on Tuesday, April 25, 1837. By the Rev. W. Orger, M.A., Incumbent of St. James', Shirley.

THIS Sermon is one among the melancholy proofs, too common in our days, that zeal is not always either tempered with discretion, or according to knowledge. Mr. Orger appears to consider that by telling his brethren that they must preach the one word—the one Gospel—that they must bear other witness also—that Christ must be witnessed 'in the pulpit—Christ among our people—Christ in the lecture-room—Christ in our schools;' that 'Christ must also be in our life'—and by other expressions of this kind, he has taken the most effectual method of inducing them to promote the glory of God, and of instructing them how they are to do so. No one can deplore more strongly than the writer of this notice the evils that may be caused by clergy who do not endeavour, at least, to live up to their profession,—the evils of a worldly-minded race of men, who are either too much occupied in secular affairs, or devoted to vain and frivolous amusements and pursuits. But he is far from thinking that the best mode of introducing a higher tone of feeling and practice among such is by

launching forth into common-place declamation like the following sentences :—

"But there is listlessness in some, and dislike to labour; and there are shepherds under the *Chief Shepherd* often found in the fold of the stranger and the enemy:—a pack of cards in the hand instead of the Bible—in the ball-room instead of in the closet—on the race-course instead of in the round of ministerial visits to the sick and dying. Paul, we know, would have not gone from preaching Jesus at the Areopagus to the *Ἀπύει*; or the Theatre, unless it were to witness against its enormities, and to call men to the *knowledge of the truth*."

But waiving this point, it is requisite to see *how* Mr. Orger, if the clergy were inclined to take him for their example, would have them preach. After telling us that "the law must be preached as well as the gospel, that to preach Christ is to preach piety, and to preach piety is to preach morality,"—after telling us that "our Saviour, and Paul, and Peter, and James, and John, preached the law," &c.,—that in the sermon on the mount is found "evangelical principle carried out into legal practice"—there is the following luminous statement:—

"But if the *Gospel of the grace of God* must be preached legally, the law must be preached evangelically. *The law is our schoolmaster to bring us to Christ. Christ is the end of the law for righteousness to every one that believeth.* To the smitten sinner and the mourning saint (because of the broken law), *the Gospel is always of the grace of God*; and the Lord the Spirit is the source of man's legality, through faith in the Lord Jesus; the Lord the Spirit is the power of man's legality, through faith in the Lord Jesus; and all man's legality, after all, through its mere illegality, is thrown into the censer of Jesus to be purged of its dross, and to be *presented holy and unblamable before God*. Christ, then, is our salvation, and obedience to the law of Christ our evidence that we are in a state of salvation by Christ."

Mr. Orger, however, is fully at liberty to take his own mode of preaching, and of recommending it to others; but one thing he is *not* at liberty to do, which he has done, and that is, to attribute opinions to his brethren in the church which they do not hold, and then to hold them up to indignation for those imputed opinions. He professes to lament that there are divisions in the church; and can he really think that such language as the following is calculated to win his brethren to a right mind, or to heal divisions among us?—

"And in treating of the Ministerial Witness of the Gospel, it is impossible to avoid saying somewhat of those dangerous, not novel but ancient, heresies which have of late sprung up again, like foul weeds in the *garden of the Lord*, to shew that these are not witness to the *Gospel of the grace of God*. I know well that they are learned men, and zealous men, and men who walk, so far as men can, in all the *commandments of the law blameless*, who teach and preach thus falsely. But this should not prevent any one, howsoever lowly, from *criying aloud* against them. On an occasion like this it is a duty to *spare not, to lift up the voice like a trumpet, to shew even the leaders their transgression*. And God hath chosen foolish things to confound the wise, and weak things to confound the mighty, and things which are not to bring to nought things that are.

"Now we may comprise all necessary to be said on that part of our subject to which I am now addressing myself, under two heads:—

"I. The asserted insufficiency of Scripture for Christian instruction, and the consequent necessity for Tradition.

"II. The asserted power of the Sacraments of the Church.

"I.—It is said that the Holy Scriptures are not sufficient vehicles of Christian necessary knowledge, and therefore that Apostolic Tradition, transmitted through the Fathers, must be used to supply the lack—and such tradition, in this its necessity and its existence, is now, by some divines of the Anglican Church, maintained as it hath been always maintained by the Church of Rome."

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In charity to Mr. Orger it must be supposed that he writes this in a misapprehension of the views of those whom he designs to attack. Does he know any one who, in the church of England, maintains tradition *as it hath always been maintained in the church of Rome*? Does he know what the opinions of those whom he attacks, and what the opinions of the Romanists are? If he does, he must be grievously warped in mind to represent them thus. The writer of this notice might not entirely agree with those whom Mr. O. has singled out for this anathema, as to tradition, but is there any offence in considering the church as a witness of the truth, 'as a witness and keeper of Holy Writ' (Art. xx.)? and, while the Romanist appeals to tradition *for things not revealed in Scripture, or traditions still undefined*,* is there any offence in saying, that the tradition of the universal church, *as it is embodied in the Apostles' Creed*, is not only a confirmation of our interpretation of Holy Writ, but often an useful introduction to the doctrines of the Bible, and an explanation which it would inconvenience the church to be deprived of? Indeed, to this point one may call a witness to whom Mr. Orger will not make exception—viz., Mr. Orger himself.

"They [the Fathers] defined for us, thus positively and negatively, the Canon of the New Testament—for that we thank God: and they do something more;—for, is conclusion on this point we may agree with FARRAR (I think), that if we find a Church practice observed, or even a Church doctrine maintained by the Fathers, which we derive inferentially and circumstantially, rather than by distinct injunction, from the Bible, we may take the observance and the tenet of the early Church to be confirmatory of our interpretation of the Bible, and nothing more."

But it would be endless to mark all that there is in this sermon which calls for animadversion, on the score of rashness and uncharitable dealing with our brethren. Supposing it to be quite certain, that nobody ever was, nobody is, and nobody ever will be, in the right, but Mr. Orger himself, he does not, it seems to the writer, go the Christian or the right way to work to bring men over to his views. He speaks of peace, and laments the divisions of the church, all the while laying about him with a two-edged sword, and smiting those of his brethren who do not entirely agree with him, as if they were the worst of his foes. To do this ignorantly, too, and with such miserable reasoning as he has often exhibited, (see, for instance, his dissertation on the word *certainly* in the introduction to St. Luke's Gospel,) is only calculated to strengthen those whom he opposes in their own views, and to induce other men, who can reason, to join them, if nothing more can be said against them.

There is one point more to which one may advert before closing this notice, which certainly is far longer than the sermon deserves, but no shorter notice would have given ground for the severe censure, which, in truth, appeared to be due to it. That point is, the extreme coarseness of some expressions and parts. What can one say of a visitation sermon which recommends a clergyman to be an *out-and-out* witness of the Gospel of the grace of God, or which addresses such language as this, on so solemn an occasion, to men of a Christian profession and decent education :—

* See Downside Discussion, p. 60.

"Souls are not won to God by a Minister coming out of his parsonage once or twice on the Sabbath, and firing his great gun, and then ensconcing himself in his citadel again ! The Master went about doing good, and the servant should be much about with his people."

Finally, it is said this sermon was printed by request, but it does not state by request of *whom*. From this it is presumed that it was not the unanimous request of the Archdeacon and the rest of the clergy, and, certainly, in the reviewer's humble judgment, they shewed their discretion, if they withheld such a request. Who, indeed, but the author, and a few besides, could wish such a production circulated ?

The Condensed Commentary and Family Exposition of the Holy Bible ; containing the most Valuable Criticisms of the best Biblical Writers, with Practical Reflections, &c. By the Rev. Ingram Cobbin, M.A. London : Ward and Co. Imp. 8vo, and royal 4to.

THE twelfth part of this Bible with notes has now been published for some time. As to giving any account of a work of so wide extent, it is impossible. It would be more than the labour of a life to pronounce concerning a book which is a commentary on the whole of scripture. The commentary consists of extracts, for the most part short, sometimes only a line or two, from a variety of writers ; and sometimes, in the course of three or four lines, as many different, and perhaps irreconcilable, opinions are brought forward from different writers, either in the shape of a quotation, or as the *condensed result* obtained from their notes. This method, of course, generally precludes the power of giving the *reasons* and arguments which led to the adoption of each opinion ; and thus, although it may inform the reader *what* opinions may have been held, it does not give him the means of judging accurately *how* they may be supported. Whether this be a safe and useful method of studying scripture must be left to the judgment of each man. In saying this, no disrespect is meant to the editor, who appears to have taken much pains with his work ; but the doubt which is suggested relates to the whole scheme and the plan altogether. The editor is a dissenter, but, as far as the reviewer can judge from merely occasionally consulting the notes, there does not appear to be a desire to put forth sectarian views ; but there are, and there must be, views omitted, which to the churchman are matters of very great importance.

Select Notes of the Preaching of the late Rev. Rowland Hill, A.M. By the Rev. Edwin Sidney, A.M., Author of his Life. London : Baldwin and Co. Small 8vo. pp. 246.

THE late Rowland Hill appears to have been a good kind of man, of no very extraordinary intellectual stature, but gifted with such eccentricities, which, united with his zeal and other qualities, rendered him highly attractive to a certain class of hearers. This volume is taken chiefly from the notes of a gentleman who was in the habit of committing Mr. Hill's sermons to paper by short hand, but Mr. Sidney has purged them of the humorous eccentricities which they were

stored. They are, therefore, to be considered only as the substance of what he delivered, and would probably make very fair average sermons. In the preface, Mr. Sidney has made some just remarks on a late article in the "Edinburgh Review," entitled, "Evangelical Preaching."

An Account of the recent Discoveries which have been made for facilitating the Education of the Blind; with specimens of the Books, Maps, Pictures, &c., for their use. Printed in behalf of the Edinburgh School for the Blind. Edinburgh: Gale. 1837.

A VERY interesting and plain account of the various methods adopted to teach the blind, which cannot fail to be useful to those whose friends are in this condition of privation, at least in suggesting what has been done, and in indicating what facilities have been afforded, and where further information may be obtained.

The Life of Aug. Herman Franké, Professor of Divinity, and Founder of the Orphan House in Halle. (Translated from the German of H. E. F. Guericke, Licentiate and Private Teacher of Divinity in Halle.) By Samuel Jackson. With an introductory Preface, by the Rev. E. Bickersteth, Rector of Watten, Herts. London: Seeleys. 1837. Sm. 8vo. pp. 296.

FRANKE appears, from this life of him, to have been a most sincere and zealous Christian. The account given of him here is, that he was, with Spener and others, one of the great instruments in reviving vital religion in the Lutheran church of Germany, at the beginning of the last century. It cannot be doubted that his exertions had a very considerable effect on the religious character of that period. But it must also be remarked, that Franké's own individual character, which was tinged with something of a German enthusiasm, must be taken into the account, when one investigates the soundness of his views. After studying divinity for seven years, and after endeavouring to know the truth, and after continuing some time in a state in which he describes himself as having one foot on the threshold of the temple, and yet being held back by a deep-rooted love of the world from fully entering into it; and yet also as *loving godliness from his very heart*, &c., he became converted, he tells us, to a true Christian faith in the course of his meditations on a text on which he was about to preach. It was on faith, and he felt that he had not the faith of which he was to speak; and after praying, in such a state of mind that he says he "called upon *that God and Saviour whom I knew not, nor believed in*, for deliverance from my wretched state," *if there really was a God and Saviour*, he was heard and accepted by God, and "from this decisive hour Franké dated his real conversion." His biographer remarks on this, that the "believing appropriation of the life and sufferings of Christ is the principal point in the conversion of every one;" but he very properly adds, that the ways by which individuals may be led to this living faith may differ, but that "it would be narrow-mindedness and presumption to wish to make Franké's example the only standard." It seems to the reviewer that it would be so indeed, as many a humble-minded Christian would be condemned by such a

course of proceeding, and it would be to elevate the experience of an individual above the voice and the way of scripture, from which alone the foundation of our faith and the way of salvation can be learned, and it would seem to advocate, what ought not to be received unless it could be proved from scripture, the necessity of a sudden conversion.

Franké's labours, as professor at Halle and elsewhere, are recorded here, as well as his raising up, through all discouragements, and from very small beginnings, his house of instruction for orphans to its great state of prosperity and usefulness.

The disciples of Spener and Franké were called Pietists; and some of the struggles between them and the clergy, who were attached to the old doctrines, form also a part of the volume; and the remarks with which it concludes are worth extracting in part.

"The century which has elapsed, since Franké's death, is one of the most remarkable in the history of the Christian, and particularly of the protestant church. The spirit of a more unfettered and practical religion, which had emanated from Spener and Franké, had excited new religious vitality in the church, and by its combination with the scientific spirit of the Calixtine school, a new ferment in divinity was occasioned, which produced individuals, who along with vital religion, connected a free, profound, and scientific spirit of investigation. But Spener's and Franké's principles were also in many instances either misunderstood or misapplied. Spener's expectations of a glorious renovation of the Christian church, as the result of the awakening of a more lively Christian spirit, were soon abused by numerous enthusiasts; and the genuine and evangelical piety of the former was distorted by the latter, who falsely pretended that they trod in their steps, into sectarian pride, and a shadowy pietism devoid of substance.

"But on the other hand, as is naturally the case in the course of human things, the practically religious, and the free and scientific spirit, did not always co-operate. A more unfettered spirit of criticism which had been called into action began to assume an independent position, and as a contrast was thus formed between the objectionable pietism above mentioned, a new period of purification commenced for the church. Endeavours, estimable in themselves, were made to separate that which was divine from the mere human form, in opposition to the dead letter of orthodoxy, and to maintain its essentiality against a false appearance of religion. But the controversy led to extremes; and as more dissolute sentiments began to extend themselves into every part of human life, they involuntarily excited imitation. That which was peculiarly divine, was degraded into that which was human and natural, although by no means always with the same distinguishing results; and the real essence of the Christian religion was mistaken; so that shadow and substance were opposed at the same time. Thus the new period of trial and purification was merely negative, and almost destructive."

These observations shew the abuses to which Franké's exertions led among his followers, and the evil which mingled itself with the good they produced. They seem also to point out, as a matter of caution, the passing nature of the effects produced by views of religion which are too much based upon excitement of the feelings. With regard to the two or three pages furnished by way of preface to this book by Mr. Bickersteth, as the reviewer does not feel that he entirely understands them, he does not make any remarks upon them.

The paragraph to which he alludes especially, is the following:—

"It might have been well to have opened more the struggle between our fallen nature and divine grace, which it is very clear, from his own confession, Franké deeply felt, lest any should think too highly of a man whom God so greatly honoured with extended usefulness, and either be led to despair, or to glory in man. O how important it is to rise through all the excellences which God gives to his people, to the great Giver, the only true life and happiness of all men, and to the truth of all having free liberty constantly to drink of the same fountain of life!"

Divine Inspiration ; or, the Supernatural Influence exerted in the Communication of Divine Truth, and its Special Bearing on the Composition of the Sacred Scriptures. By the Rev. E. Henderson, Doctor in Philosophy. London : Jackson and Walford. 8vo. pp. 574.

THE author of this volume has treated a subject of no common difficulty in a manner highly creditable to himself, and to that body of lectures (the Congregational) of which his work forms the fourth series. Perhaps the least interesting portion of Dr. Henderson's book is that which is contained in the first three lectures, which, after some preliminary matter on man's need of a revelation, treat of the signification of terms, of the history of the doctrine, and of the different modes in which God's will has been revealed to man. The fourth is taken up with a critical essay on the interpretation of part of the twelfth chapter of the First Epistle to the Corinthians. The fifth and sixth contain the grounds for our belief in the inspiration of the scriptures. The seventh and eighth discuss the nature and extent of that inspiration. The ninth (in which there have been collected some valuable quotations from the Fathers on the subject) treats of the means we have for settling the canon of scripture. And the tenth, after briefly stating the argument for the cessation of the miraculous operations of the Holy Ghost, as distinguished from his ordinary influences, concludes the whole with some suggestions of a practical nature. The notes, which present a rather learned appearance, contain, amongst other things, a list of some recent English and foreign works on the subject, and a brief account of the chief pretences to inspiration, from the time of the apostles to our own. It is, of course, impossible to enter, in a notice like this, on a detailed consideration of every view set forth, or to express one's unqualified admiration of all the opinions advocated in a work of such compass and magnitude; and, to mention a matter of but small importance, the book would have been as agreeable to the reviewer if it had been written in a style somewhat more simple, and free from such Latinized terms as *impartation*, *perennity*, *punctators*, *canonicity*; but few will read it without feeling grateful for the care and diligence with which the author has amassed his materials, or without being pleased at the candour and sobriety of thought by which it is uniformly pervaded.

A Memorial of Pastoral Ministrations ; Sermons principally on points of Christian Experience, delivered in St. Matthew's Chapel, Denmark Hill. By the Rev. Thomas Dale, M.A. London : Richardson. 8vo. pp. 265.

THESE pages are beyond the pale of unfriendly criticism, having been printed at the expense of Mr. Dale's former congregation, with a view originally to private distribution among the subscribers; a small portion of the impression, however, remaining, the surplus copies are to be disposed of for the benefit of a charitable fund. They present us with twelve excellent sermons, preached, for the most part, at a weekly lecture. If he was asked to particularize, the reviewer would perhaps say that he was best pleased with those entitled, "Meditation upon God sweet to the believer," and "the Christian race, with the Chris-

tian's prize." Every one who is acquainted with Mr. Dale's talents and piety knows how well he deserves the affectionate regard of those among whom he labours; and one cannot but be anxious that this most pleasing memorial of the mutual feelings of a clergyman and his flock may answer those high purposes which one feels, in every line, the estimable writer had in view.

Edinburgh Cabinet Library, No. IX. Northern Coasts of America. Oliver and Boyd, Edinburgh. 12mo. pp. 444.

Those who are acquainted with the very pleasing volumes on geography and natural history, forming some of the previous numbers of this series, will gladly welcome the present work, which contains an interesting account of the progress of discovery on the more northern coasts of America, by Mr. Tytler, with descriptive sketches of the natural history of those regions, from the pen of Mr. Wilson. The woodcuts (one of which is after the portrait of Cortes by Titian) are excellent.

The Widow's Offering: a Selection of Tales and Essays. By the late William Pitt Scargill, Author of "Truckleborough Hall," &c. London: Smith and Elder. 1837. 8vo.

THESE Tales and Essays have most of them been inserted in different periodicals, but are now first collected and published for the widow and family of the author. The late Mr. Scargill was the author of some very able papers in this Magazine, entitled the "Anatomy of Socialism," which were never finished, owing to the writer of them being literally worn down by exertions and privations. It is to be hoped that this publication will be the means of giving some relief to his family. Those who obtain it will find much to amuse them. There is a great deal of shrewd and original observation, and much humour, in many of the articles, which occasionally remind one of Elia, and seem embued in some degree with his spirit.

The Book of the Young; an Invitation to Early Christian Piety. By the Rev. Joseph Jones, M.A., of New Church. Oxford: Talboys. 12mo. pp. 340.

A VERY pleasing little work, written by a thoughtful and gentle-spirited Christian, consisting of brief summaries of instruction and admonition for the young, each section commencing with quotations from some of our sterling writers,—such as Bishop Taylor, Bishop Hopkins, S. T. Coleridge, the author of the "Christian Year," and the like,—and closing with a collect from the liturgy, and a prayer. As a fair specimen of the author's manner and sentiments, take the following extract from the chapter on Redemption:—

"If you would be true Christians, you must receive Christ. There must be an entire renunciation of ourselves, a complete submission of the soul to Christ, a spiritual reception of him, to be saved and to be ruled by him. God is holy and just: man is depraved and guilty: Christ is the Redeemer, the Prophet, Priest, and King of his people; by whom all real believers, all who truly and spiritually receive him, are justified, sanctified, instructed, governed, and preserved. Here is the simplicity

of the gospel. But mere ideas of these things are not sufficient. There must be spiritual transactions and operations. Christ is our Saviour when we receive him through grace as our Saviour. (John, i. 12, 13.)"—p. 94.

The Curate of Steinholtt : a Tale of Iceland. London : Longman & Co. 2 vols. 8vo. 1837.

THIS tale appears to shew much familiarity with the manners and customs of Iceland, and is entertaining enough on that account, for it is a land so removed from us, by climate and sympathies, that one is glad to be let into the domestic habits of the Icelanders, while reading a pleasant story. It seems quite un-English from the strangeness of the manners, &c.; but it does not purport to be a translation. The incidents are sometimes of a fearful nature, drawn from the terrible convulsions of nature—earthquakes and volcanic eruptions, &c. There is also a sprinkling of the adventurous, in exploits with robbers or pirates; but the pictures are mostly of a quiet, domestic cast. The sentiments that run through it are just and proper; and altogether they are volumes that may very well amuse a vacant half-hour.

Mammon Demolished; or, an Essay on the Love of Money. By Bourne Hall Draper. London : W. Darton. 12mo. pp. 100.

THIS essay, which was written for Dr. Conquest's prize, can hardly be said to fulfil the promise set forth in the first words on its title-page. It contains, however, a good deal of ill-digested matter, which might have been better worth publishing if nothing had been written recently on the same subject.

The Church of the Middle Ages. (A Visitation Sermon, preached in the Church of St. Mary-de-Lode, Gloucester.) By the Rev. J. G. Dowling, M.A., of Wadham College, Oxford, Rector of St. Mary-de-Crypt, Gloucester. London : Rivingtons. 8vo. pp. 40. 1837.

THIS learned sermon is intended to shew, that notwithstanding the corruptions of Romanism, and the false doctrines which at length prevailed in the church of Rome, yet that as the great doctrines of Christianity—the atonement, the trinity, and the incarnation, &c.—were maintained by it, and transmitted to us, our Saviour's promise, that the gates of hell shall not prevail against his church, has been performed, and that we are thus to look for it in the great body of the Christian church, and not in scattered communities. The author traces also the mode in which the errors of the church of Rome grew up, and shews that these errors are not to be pleaded against the fulfilment of the promise, "because his promise only engaged him to preserve the fundamental principles of the gospel, and to make them of practical efficacy on the human heart. The views of this well-informed writer, as displayed in this sermon, may be recommended for their general soundness and matured judgment.

The Bard. By Gray. With Illustrations from drawings by the Hon. Mrs. John Talbot. London: Van Voorst. 8vo. 1837.

EVERY one will remember with pleasure the illustrated edition of the "Elegy in a Country Churchyard," published by Van Voorst, and will augur well for the present work. Some of these designs are very spirited, and do credit to the lady from whose pencil they proceed. Although not so popular a poem as the Churchyard Elegy, "The Bard" is so rich in historical allusions, that it is well adapted for graphic illustrations. It is to be hoped that it will meet with the same success as the former work.

A Translation of the Anglo-Saxon Poem of Beowulf; with a copious Glossary, and Philological Notes. By John M. Kemble, Esq., M.A., of Trinity College, Cambridge. London: Pickering. 8vo. 1837.

(From a Correspondent.)

THE Anglo-Saxon text of *Beowulf*, together with those of the *Traveler's Song* and the *Battle of Finnes-burh*, was edited by Mr. Kemble, in 1833, with a long preface, in which the author laboured to determine the chronological period of *Beowulf's* historical existence. The present work, which is intended as a sequel to that volume, is introduced by a longer preface, written, like the former, in rather a positive style, and called a "postscript to the preface" (scil. of the former volume); in which the said preface, with all its chronological disquisitions, is "declared," with the most authoritative dignity, "to be null and void, upon whatsoever authority those dates may pretend to rest." It is certainly honest to confess one's blunders; but, surely, Mr. K. would have done better had he reserved his dissertation until he had sufficiently considered the subject to be able to write on it with fixed ideas: and had he not put forth a volume in 1833, wherein all that he advances of his own is a string of conjectures, not very well digested, which require an additional volume in 1837, containing fifty-five pages of preface, dedicated to the purpose of retracting these conjectures, and advancing others, which, possibly, in his promised work on the Teutonic Mythology, he may see fit to "declare" also "to be null and void, on whatsoever authority those conjectures may pretend to rest."

But what more particularly brings Mr. Kemble's work under the notice of the writer, are a few expressions to be met with in the "postscript," not very pleasing to a Christian ear. Having given us an account of the finding of *Sceaf*, who was when a child exposed on the sea in a boat with a sheaf (sceaf) of corn at his head, and who, in the *Saxon Chronicle*, A.D. 854, is called the son of Noah,* and said to have been born in the ark, Mr. K. sees in this, "the necessary result of engrafting heathen upon Judaic Myths." That is to say, the Mosaic account of the Flood is but a Judaic Myth. To enter into the proof of the world's having been at some period subjected to a universal flood would occupy more space than can be here assigned

* Se þær geforpen on þære earpe Noe. Sax. Chron. Ingram, p. 96.

to the consideration of Mr. Kemble's work, and the task has been already so often and so ably performed as to render it wholly unnecessary. But the reviewer would recommend Mr. K., before he again ventures to talk about the Deluge as a Judaic Myth, to read Cuvier's "Essay on the Theory of the Earth," and also Parkinson's "Organic Remains of a Former World;" and, possibly, though his prejudice may refuse acquiescence in the authority of inspiration, it may yield to the force of scientific demonstration.

The next offence is of a yet graver nature. *Geata* is by some chroniclers reckoned a god, and by others the son of a god. "Not, indeed," says Mr. K., "the *Deus exercituum* or *Deus Deorum*, but *unus* ab idolis eorum quae ipsi colebant*. But in cases of this nature, the son of God and God are one and 'the same thing.'" (Post. to pref., p. xxi.) This, if intended as a sneer at the sacred doctrines of the Christian faith, deserves not a moment's notice, and is so meanly introduced that one despises it the more; but if it be not so intended, why is the indefinite article omitted before the word God, and why is the sentence introduced with a parade of the sacred expressions, "*Deus Deorum*" and "*Deus Exercituum*," applicable only to the Almighty? Mr. Kemble, if he meant no sneer, ought to take care not to write in such a way as to lead his readers to suppose that he did.

Such transgressions as those just noticed are the more to be deplored, because the work is in other respects very creditable. To translate *Beowulf* was a very difficult task, and Mr. Kemble has executed it with a degree of accuracy which will be appreciated by those who have laboured, either wholly or partially, through the poem, by the aid of Dr. Thorkelin's faulty text, and more faulty Latin version. For a conspicuous instance of the superiority of this translation, we need seek no further than the introductory canto, which no previous editor or commentator has either understood or rendered correctly. Mr. Conybeare has not translated this canto, but from the account he has given of it in his "Illustrations," (p. 35,) it will be readily perceived that he had misunderstood it. And any competent scholar, who will compare Mr. Kemble's translation of this canto with that of Mr. Sharon Turner, (*Ang. Sax.* vol. 3,) or with Dr. Thorkelin's, in his edition of the poem, will at once see that Mr. Kemble is the first editor or translator who has satisfactorily rendered the text of the original.

For the sake of brevity, these remarks on the present work will be here closed, as an adequate notice of the glossary which follows would be a work of considerable labour and extent, and the reviewer altogether declines the task. Mr. Kemble, by this translation and glossary, has undoubtedly rendered an important service to the Anglo-Saxon philologist; but in preparing his next work for the press, let him carefully remember, that a tone of more modesty would only render what there is valuable about his work more acceptable; but above all let him remember that admirable remark attributed to Dr.

Johnson, that levity as to sacred things is an exercise of wit "which the religious man will abhor for its profaneness, and the witty man will disdain for its easiness."

The Harp of Judah; or, Songs of Sion. (Being a Metrical Translation of the Psalms, constructed from the most beautiful parts of the best English Versions; with an Introduction, and Notes, Critical and Explanatory, &c.) By the late Nathan Drake, M.D., &c. London: Rivingtons. 2 vols. 8vo. 1837.

THE late Dr. N. Drake was well known a few years ago in the literary world, and certainly there was no man more highly respected for his amiable and excellent character. All who had the advantage of knowing him will remember with pleasure his well-stored and thoughtful mind, his cheerful and contented spirit, and his sincere piety. The work now brought before the public is a posthumous work, but it is one which has evidently cost the compiler much thought and consideration. Great knowledge of our best writers is displayed in the notes, and the compilation itself is clearly the result of long and patient consideration from a mind of much delicacy and taste. Of the degree of success which attends such an attempt it is not for the reviewer to speak, because these are subjects on which hardly two persons will agree. The only thing that can be done is, to mention the qualifications of the author for the task, and then request each man to judge for himself of its execution.

The Third Annual Report of the Bath Church-of-England Lay Association; including Remarks on the Question of Church Rates, and a brief Summary of the Origin of the Apostolical Church of England; in reply to the aspersions of Dr. Baines. Bath: Pocock. London: Simpkin and Marshall. Nov. 1836.

THE following extract from this little report will probably give the best proof of the services already conferred by this association, and an earnest of those which, while it continues to be guided by the same good judgment, it is likely hereafter to perform:—

"Several measures have been adopted during the last year, which are indeed enough to gladden the minds of those who are well affected to the church of England, and we most heartily congratulate our country and our brethren thereupon. The Church Building Societies, including that which, through the blessing of God, and the joint exertions of the clergy and this association, has been established in this diocese, have gone on most prosperously; we are also forming a Branch Clergy Orphan Society, similar to those established in other districts, which has commenced under very favourable auspices; this Association has also succeeded in establishing a Diocesan Society for providing and maintaining additional Curates, and we are most happy to state, that the lord bishop of the diocese has, with his wonted kindness and liberality, taken all these societies under his especial protection."

The association is, no doubt, much indebted to the exertions of its active and zealous secretary, W. Jeffs, Esq., for the good it has done, and for the way it is making in the minds of the residents in Bath and its neighbourhood. Bath, indeed, appears to be richly provided with zealous and excellent churchmen, and with such institutions as they are likely to originate and support. Such appears to be the Bath General Instruction Society in accordance with the Principles of the

Church of England. The excellent address delivered on its opening by the Rev. W. D. Willis, is recommended to all classes for their perusal. It ought to be mentioned, that the question of church rates, and the answer to Dr. Baines in the Report of the Church of England Association, are briefly but ably put.

The Carthusian. Nos. I. & II. (Quarterly.) London: Walker; Simpkin & Marshall. 1837.

THIS is one of the miscellaneous collections written by boys at public schools, and those who have been educated at them, to which the success of the Etonian seems to have given birth. Rugby has its quarterly, and surely the Charterhouse is worthy of the same honour, and may contend with it in a spirit of generous rivalry. There is a good article on Public Schools in the second number, and some good verses, both Latin and English. The Latin verses are a translation of the Duke of Brunswick's account of his æronautic expedition. In these miscellanies, it seems to the writer that the least successful parts are usually the attempts at wit, especially at witty dialogues among the supposed conductors of the magazine. It requires very great wit to avoid common-place or buffoonery in such an essay. However, every one with kindly feelings towards our great schools will wish these endeavours, when conducted in a right spirit, good speed, and success.

No. VI. of the "Churches of London" contains two views of the Temple Church, which quite keep up the character of the publication. The only objection to them arises from the figures which are introduced. Might it not be suggested to the artists to attend to this point, and to take care that all which are introduced may be appropriate to the places?

Part VII. of Finden's "Ports and Harbours" has been published, and although some are not so striking as many of the former views, there are two beautiful scenes, one on the Beach at Sidmouth, and the other Tintagel Castle.

"Two Lectures on Modern English Literature," and "Three Addresses delivered before the Literary and Scientific Institution at Staines, in Middlesex," by the Rev. Robert Jones, D.D., Vicar of Bedford, may be recommended to those who are wishing to form or belong to similar institutions. They are written in a kind and candid spirit, and are intended to set before the members of these societies what their objects ought peculiarly to be.

Archdeacon Pott has published an excellent Charge on the subject of Apostolical Episcopacy.

MISCELLANEA.

STATISTICS OF ROMANISM IN IRELAND.

Extracted from "L'Ami de la Religion," May 9, 1837.

[The following extracts have been furnished by the kindness of a friend.]

Vicars-apostolic, 4.

Thomas Griffiths, Bishop of Olena, London District. Thomas Walsh, Bishop of Cambysopolis, Midland District. — Briggs, Bishop of Trachmitis, Northern District. P. A. Baines, Bishop of Liga, Western District.

Chapels, 430.

In the London District, 70; all supported by subscription.

Of these, Moorfields is very much out of repair. The district attached to it comprehends the entire city, with the exception of some very small portions of it, and takes in some other parts of London besides. The German Chapel (Qu. that attached to the Austrian Embassy?) is attended mainly by poor foreigners. The French Chapel is no longer supported by the French Government, since the Revolution of 1830. There are twenty-three others in London and its environs, and forty-four in the rest of the district.

There are new chapels building at Brentwood and Colchester.

In the Midland District, 117.

In this district, new chapels have either been built or are building at Hithé [Qu. ?], Wellington, Tamworth, Kidderminster, and Chipping-Norton. [Also at Banbury.]

In the Northern District, 189.

In Lancashire there are 88; five at Liverpool, four at Manchester, three at Preston, two at Wigan. Chapels are needed at Wigton, Houghton-le-Spring, and Halifax, but the catholic inhabitants have not the means of building them.

In the Western District (which includes Wales), 54.

A new chapel has been erected at Falmouth, but it is burthened with a heavy debt.

Priests, 475.

Many of these serve two congregations.

Charity Schools.

In London, 15. There are others at Birmingham, Norwich, Nottingham, &c.

Colleges and Seminaries.

At Oldham-green, Oscott, Prior-park, and Elstree, for each of the four districts. The Jesuits' College at Stonyhurst; others at Ampleforth, near York; Downside, near Bath; the German College at Broadway, and St. Edmund's at Douai, [Qu. recently removed to England?]

Convents, 18.

Of these, ten have schools attached to them. There are likewise English convents at Bruges, Ypres, Paris, Arras, and Boulogne.

[Obs.]—A protestant of distinguished ability has been converted to catholicism. His name is Kenelm Digby, a descendant of Sir Kenelm Digby's, son of Everard Digby, who was executed for having been concerned in the gunpowder plot,* in the reign of James I.

Mr. Quin is no longer one of the Editors of the Dublin Review. Mr. Tierney, the Duke of Norfolk's chaplain, has offered to take his place.

* How strange that the Editor should think this is a feature of Mr. Digby's case worth adverting to. Does he approve of the conduct of Mr. Digby's ancestor?

Drs. Griffiths and Walsh, vicars-apostolic of the London and Midland districts, passed through Paris last week on their way to Rome. It is said, that the object of their journey is to obtain the pope's consent to an augmentation of the number of bishops in England. Perhaps another vicar-apostolic is wanted in the northern district. But this is mere conjecture.—*L'Ami de la Religion*, April 27.

It is commonly asserted, at meetings of the Reformation Society, that in the year 1796 there were only twenty-four Roman-catholic chapels in England, although there are now 430. The Editor of this periodical denies the fact, upon the authority of Berington, who, in his "State and Behaviour of English Catholics," &c. published in 1780, states, that at that period there were about 360 priests in England, and yet no less than twenty-three congregations without a priest. Now how, the Editor asks, could this have been the case, and yet there be only twenty-four chapels in all England?

REV. W. F. HOOK.

THE testimony here borne to the merits of Dr. Hook, by those who have had the best means of appreciating his value, affords the most unerring proof of his usefulness in his former station, and gives the best earnest that, as long as his life shall be spared, he will be equally valuable in the new sphere of action into which he has been called. To his friends, to all who know him, no such testimony could be needed; but still it is gratifying to see that his services have been duly estimated heretofore; and there can be little doubt when he is as well known in Leeds as he is in Coventry, there will be quite as strong a feeling in his favour.

At a meeting of the committee of the Religious and Useful Knowledge Society, in Coventry, held on the 9th of May, 1837, the following resolution was passed, in reference to the removal of the Rev. W. F. Hook (one of the trustees of the above society) from the vicarage of the Holy Trinity to that of Leeds:—

"That the Rev. W. F. Hook, late vicar of the parish of the Holy Trinity, one of the trustees of this society, having been preferred to the vicarage of Leeds, a clergyman long venerated in this city, for his unostentatious piety, his extensive theological learning, and his Christian benevolence, and one whose cordial and liberal support, both as a trustee and also as a member of this institution, has laid this society under peculiar obligations, the committee, anxious of taking an early opportunity of recording their feelings, in reference to his removal,—

"Resolved,—That this committee feel it their duty to express to the Rev. W. F. Hook their warmest thanks, for the zeal which he has at all times manifested in the organization and support of this society; and while they sincerely congratulate him on his preferment to the vicarage of Leeds, and rejoice in the contemplation of the advantages which will of necessity accrue to the church they love, by placing him in a more extended sphere of usefulness, they cannot but express their painful sense of the loss this city, and especially this society, is called upon to sustain, by the removal of one so eminently revered and beloved, for his personal character, and so highly distinguished for his high ecclesiastical attainments; and, in remembering as they do the readiness and liberality with which, upon all occasions, he has come forward to promote the interests of this society, they earnestly and respectfully request him to continue that patronage and countenance, as one of their trustees, under which, by God's blessing, this society has been so eminently successful in promoting those good principles for which it was established. They therefore place on their records this day, their sincere and heartfelt wishes for the health and prosperity of their beloved friend and pastor, at the same time expressing their sentiments of unaffected sorrow at the removal of so valuable a member.

"JOHN C. COOKE, *Chairman*."

CHURCH ESTABLISHMENT LECTURES.

THE following notice has been very extensively circulated :—

" Old Broad-street, 14th June, 1837.

" Sir,—The Committee of the Christian Influence Society, impressed with a deep sense of the importance of the wider inculcation of correct principles respecting the duties of Christian governments and legislatures with reference to the religious interests of the people, have requested the Rev. THOMAS CHALMERS, D.D., to deliver a Course of Lectures on the following subject :—'The Establishment and Extension of National Churches, as affording the only adequate machinery for the Moral and Christian Instruction of a People.'

" Dr. Chalmers having kindly complied with the above request, the Lectures are intended to be given on the following days :—

Wednesday, - - - - July 5th	Wednesday, - - - - July 12th
Saturday, - - - - July 8th	Saturday, - - - - July 15th

at Freemason's Hall, at two o'clock precisely. Admission will be (gratuitously) by tickets.

" It is proposed that the subject shall be followed up, early in the next season, by another course of lectures, by the Rev. CHRISTOPHER BENSON, M.A., Master of the Temple, upon the Excellence and Value of the English National Church Establishment, together with the circumstances which impede its efficiency, and the best remedies for such defects.

" I have the honour to be, &c.

A. GORDON, Hon. Sec."

DOCUMENTS.

PETITION OF THE ARCHDEACON AND CLERGY OF THE DIOCESE OF EXETER,

TO THE KING'S MOST EXCELLENT MAJESTY.

WE, the undersigned Archdeacon and Clergy within the Archdeaconry of Exeter, approach your Majesty with devoted attachment to your royal person, and firm reliance upon your paternal regard and protection.

In ordinary times, and on less important matters, we should not presume to obtrude our sentiments upon your Majesty's notice ; but the present state and prospects of our apostolical church seem to require an earnest and immediate appeal from the faithful ministers of that church, to your Majesty, its supreme head upon earth.

We have witnessed for several years a growing disposition to interfere with the concerns, without at the same time promoting the welfare, of the national church. Successive acts of the legislature have altered its position in the state, and materially weakened its defences. The rights and privileges of the bishops and clergy are now openly assailed,—the security of church property is impaired,—the interests of those who hold it are threatened by a projected alteration in its tenure and management, while the paramount and perpetual claims of the church itself are set at nought by arbitrary schemes for the eventual alienation of its estates.

By returns made in compliance with your Majesty's command, it has been incontestably proved, that the endowments of the ministers of the church, reduced as they were at the Reformation, are now only sufficient for the proper maintenance of the clergy. In the incomes of many, a further reduction may be expected from the operation of the recent act for the Commutation of Tithes ; and yet, at the very time when the spiritual wants of a rapidly

increasing population are forcing themselves upon the public attention, and when the resources of the church have just been shewn to be inadequate to supply those wants, it is attempted to charge the property of the bishops and chapters with burthens it was never intended or accustomed to bear.

In the judgment of your Petitioners, it is the first duty of a Christian nation to provide for the worship of Almighty God, and to furnish the means of Christian instruction, according to the national faith, to all its subjects. Former parliaments, in fulfilment of this great duty, were wont to contribute out of the national revenues to the promotion of Christian knowledge at home and abroad. They voted sums of money from time to time, for the improvement of small livings, and the erection of new churches in our own country, and for the propagation of the Gospel and the maintenance of its ministers in our foreign dependencies. But in proportion as the claims for assistance have multiplied, that assistance has been diminished, until at length it has entirely ceased; and the church is left to its own endowments, confessedly inadequate, and to the charitable contributions of individuals, which must ever be casual and uncertain.

Nor is it only the cause of the established church of England and Ireland that has thus suffered. The cause of protestantism itself, which is bound up with the stability of our establishment, is in manifest jeopardy. The extension of papal power, and the encroachments of papal pretensions, may be traced to the same policy which dictated the withdrawal of parliamentary aid from church purposes. It has even come to pass, that the assistance denied to the ministers and members of the established religion has been afforded to popish institutions. To take a very recent instance—that of Australia. A Roman-catholic bishop and several chaplains have been sent out to that colony, and are there maintained by the government, to the great manifest discouragement of the protestants and their prelate, whose earnest intreaties for an increase of their own establishment were totally disregarded. In Ireland, the Roman-catholic College of Maynooth is still supported by an annual grant from parliament; although other grants in favour of the established religion have been withdrawn. And in place of those schools to which the protestant population formerly resorted, a system of education has been introduced at the public expense, of which they cannot conscientiously avail themselves. One obvious consequence of these measures has been, that the ancient ambition of the papist has been rekindled, and their hierarchy encouraged to assume titles in defiance of the law, and to usurp an authority unheard of since the period of papal domination in these realms.

Your Petitioners are deeply concerned to add, that they cannot look with satisfaction upon the result of the several Commissions which your Majesty and your royal predecessor were advised to issue, with a view to the improvement of the ecclesiastical law, and the increased efficiency of the established church. The difficulties of proceeding in the ecclesiastical courts remain exactly what they were when the Commission of Inquiry was issued ten years ago; and the church has still to lament the impossibility of bringing a delinquent clergyman to punishment without a tedious process, vexatious delays, and an enormous expense.

Several bills for restraining and regulating the holding of benefices in plurality, and for amending the laws relating to the residence of the clergy, have been introduced into parliament; but while your Petitioners are very desirous that these laudable objects should be attained, they cannot admit the wisdom or justice of many of the provisions contained in these bills, and they decidedly object to the spirit of suspicion and distrust which prevails throughout. They claim to act in all their ministrations from high religious motives, and they deprecate a system of compulsion, founded upon pecuniary penalties.

With regard to the proposed reduction of the cathedral and collegiate establishments, they beg to observe, that the recommendations contained in the Reports of your Majesty's Commissioners, are viewed with great and growing

dissatisfaction by the great body of the clergy, as tending to alter the existing character and mutual relations of the several orders of the clergy, to impair their usefulness, and ultimately, perhaps, to endanger the episcopal authority itself. And with respect to the bill passed for the regulation of episcopal dioceses, revenues, and patronage, while they greatly fear that it may be drawn into a precedent for farther interference on the part of the state with the property of the church, they entertain insuperable objections to the powers of your Majesty's Commissioners, thereby erected into a perpetual corporation.—With all our respect for your Majesty's Commission, under which, for the purpose of inquiry, they were originally appointed—with a becoming respect for the high station of the Commissioners themselves, and for the act of parliament by which they are invested with these powers,—we cannot but consider the mode of their appointment, the tenure, extent, and duration of their authority, to be unconstitutional and dangerous to the church. And we most earnestly deprecate the extension of their authority, as proposed by the bill of last year, for carrying into effect the recommendations contained in their Fourth Report. We are fully persuaded, that if such further powers should be granted to a body so constituted, the peace and harmony, as well as the rights and liberties, of the established church would be destroyed. At present, should any measure affecting or appearing to affect the interest of any one of your Petitioners be introduced into either house of parliament, he is permitted to defend those interests by petition, and by the arguments of counsel on his behalf at the bar of that house; and he is further secured against oppression by the publicity of parliamentary proceedings. But under the system now suggested, the Ecclesiastical Commissioners might consider his complaint, and decide upon his case, in secret;—and, without any opportunity of further remonstrance or appeal, an order in council would give the force of law to the obnoxious recommendation.

Your Petitioners are very unwilling to dwell upon these points—but in stating to your Majesty the grievances which they both feel and apprehend, they cannot omit to mention, that in the Marriage and Registration Acts lately passed, there are to be found several clauses of great practical hardship. And even the best and most useful enactments which the wisdom of the legislature has devised of late years have long required revision and consolidation. The benevolent intentions of parliament in the measures for building and enlarging churches and chapels, and the augmentation of small livings, cannot be carried into effect without considerable difficulty and expense. It is hardly too much to say, that, however well intended, the ecclesiastical enactments of late years have, with very few exceptions, failed to produce the benefit or satisfaction to have been expected from them; and such are the impediments thrown in the way of ecclesiastical legislation, that little hope remains of their being corrected.

Under these various circumstances of discouragement and alarm, your Petitioners know not where to look, save to your Majesty's acknowledged regard for the principles of protestantism, and the welfare of the established church. As head of that church under Christ, they implore your Majesty's gracious attention to its present condition.

Your Petitioners are convinced, that much of the inconvenience and dissatisfaction now so generally felt by the clergy, has been occasioned by the want of proper communication between its several orders, on the subjects and provisions of ecclesiastical legislation. The rights which of old the clergy possessed, of meeting in diocesan synods, and, under your Majesty's sanction, of consulting together for the good of the church in convocation, are now virtually lost to them. And while they are debarred from the exercise of these ancient and legitimate privileges, their interests are exposed to neglect or injury in the lower house of parliament, where they are themselves, as an estate of the realm, unrepresented,—from whence they are themselves by a resolution of that house excluded,—and where, above all, there are many now

permitted to legislate for them, who do not belong to their communion, and are hostile to the interests of their church.

If, however, it should be deemed inexpedient in the present day to permit the provincial synods of the clergy to meet for the discussion and despatch of ecclesiastical business,—or even to allow the two houses of convocation to delegate their power of consulting upon such subjects as your Majesty might be pleased to lay before them to a standing committee, to consist of a certain number of members of both houses of convocation, and to last during the existence of the parliament,—a measure which, in the opinion of your Petitioners, might be attended with great benefit to the church,—if this should be deemed inexpedient, or impracticable, then your Petitioners would most humbly but earnestly pray, that no powers properly belonging to Convocation be confided to any mixed body of laymen and ecclesiastics; that in any future commission which your Majesty may be advised to issue, for objects relating to the church, a due proportion of the inferior orders of the clergy may be associated with the bishops, as in the case of the Commission for inquiring into ecclesiastical revenues;—and, finally, that no order in council, to carry into effect any recommendation of the Commissioners, shall have the force of law, without a power being reserved to the parties affected by it, to be heard by counsel before your Majesty in council.

And your Petitioners, as in duty bound, shall ever pray, &c.*

THE MEMORIAL OF THE ARCHDEACON AND CLERGY OF THE ARCHDEACONRY OF EXETER,

TO HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF
THE ESTABLISHED CHURCH, WITH REFERENCE TO ECCLESIASTICAL DUTIES
AND REVENUES.

WE the undersigned, the Archdeacon and Clergy of the Archdeaconry of Exeter, beg leave very respectfully to express our deliberate opinions of some of the measures recommended by his Majesty's Commissioners appointed to consider the state of the established church, with reference to ecclesiastical duties and revenues,—opinions formed upon careful and dispassionate consideration, and not influenced by any feelings but those of deep concern for the interests of the church.

Before we enter upon the recommendations contained in your Reports, we are obliged to protest, in the strongest language which is consistent with respect, against the constitution of your Commission. We protest against the injustice of submitting matters which involve the most valuable personal and civil rights to the control of a commission constituted as yours is; that is, consisting of thirteen members, of which only five are clerical, the remaining eight being either ministers of the crown or appointed by those ministers, and all but three of the whole body removable at the pleasure of the crown. We use the word "control," advisedly, because that body, which began its labours as a commission of inquiry; was by a bill passed very late in the last session of parliament, erected virtually into a far more formidable body, requiring only the consent of the king in council to constitute its recommendations the law of the land.

We are alarmed at the fact, that, in any division of this body, the consent of one bishop alone is necessary to sanction the recommendations of the lay majority. We are alarmed at the undefined duration and the unlimited extent of your powers, which, with the secret nature of your deliberations, give to your Commission a character hitherto unknown in our free country.

We are obliged to declare that, while your undefined powers continue in

* This important petition was unanimously agreed upon at a special meeting of the clergy of the archdeaconry of Exeter, held May 23rd. It has since been adopted also by the clergy of the archdeaconry of Barnstaple.

force, we are not at ease; that they hang like a cloud over our heads, and that we are ever looking how, and where, and when it may burst. We are distracted by a continual expectation of change, and by the fear of measures against which we have not time even to expostulate, for we learn them first from your Reports,—which come upon us, not indeed in the actual form of law, but with very much of its authority.

But objectionable in every way as we deem the constitution of your Commission to be, we had entertained a hope that the interests of the church might be respected by it; a hope encouraged by the declaration lately made to a portion of our brethren, “that their (expressed) disposition to confide in the heads of the church, would be met by a corresponding disposition on the part of his Majesty’s Commissioners to consult the wishes of the parochial clergy, and defer to their practical experience.”

In this hope we have been totally disappointed: our wishes have not been consulted; our opinions have not been asked; to our practical experience no deference has been paid; nay more, we are given to understand that even the bishops have not been consulted, with the exception of those who form a part of your Commission; and that no members of chapters, no inferior clergy have been admitted to your councils; one only order of the church has been, as we believe, consulted—and that order, as a body, most inadequately represented.

We assert, however, that in the spiritual rulers of the church, our proper advocates and pledged defenders, we do place confidence; we pray that their voice may be heard, and that their opinions may not be overborne by a lay majority.

We pray that your Commission will use much caution, patient investigation, and diligent inquiry among the clergy, before your recommendations, so deeply affecting the interests of that whole body, shall become the law of the land. We desire that the opinions which we now respectfully express may have their due weight with those to whom such large, undefined, and unprecedented powers have been delegated.

We come now to make known our sentiments on some of the recommendations of your Commission, which, we lament to say, confirm us in the unfavourable opinion which we have ventured to express of its constitution: and we refer first to that which proposes to reduce a large number of dignified offices in the church; and totally to suppress the non-residentiary dignities, together with the minor corporate bodies, under the name of minor canons, priests, vicars, &c.

We protest, in the first place, respectfully but firmly, against such an alienation of vested privileges, and of property legally conveyed, to which the church and its ministers collectively and individually possess an indefeasible right. We protest against it as an act of confiscation unjust in principle, and, in the hands of a Commission possessed of powers unlimited in extent and duration, highly dangerous in its consequences; opening a door to further encroachments on the property of the church and the personal privileges of its ministers. If you thus begin invading the higher offices of the church, we know not where or when you may stop.

Further, we deny the expediency no less than the justice of this measure. We need not remind you, that at the period of the Reformation these dignities were spared, and expressly acknowledged to be an essential part of the protestant church of these realms; that they have been ever since preserved by the fostering care of a protestant Christian legislature; that they now form one of the grand distinguishing features of the United Church of England and Ireland; and that the want of the advantages which they afford is felt, and even avowed, by other protestant communities.

We deem these dignities to be of high value, as preserving the requisite gradations of rank in the church; as incitements to professional exertion, and rewards of professional merit; as attracting men of conspicuous learning and eminent talents; as forming a ready council and a salutary check to the bishop

in the discharge of his functions and the exercise of his powers ; and capable of becoming, according to the original intension of their founders, local schools of sound theological learning and clerical education in every diocese of this country.

We believe, moreover, that the respectability of the church is powerfully sustained by the men, eminent for piety, learning, or birth, who hold these dignities ; and now that she is beset by enemies more numerous, violent, and powerful than any which she has encountered since the Reformation—now that the dominion from which the Reformation set us free has again raised its head—now that various parties, hostile to the church, have obtained large political powers, and have been admitted into the senate, legislating there (we grieve to say) in matters affecting the existence of the protestant church—we deeply deplore the recommendation of your Commission on the subject of these dignities, and we pray that it may not pass into a law.

We have proposed to ourselves in this memorial to confine our remarks *mainly* to the principle of the contemplated changes ; and when in confirmation of our opinions we are obliged to turn our attention to the details of the measures recommended by your Commission, we desire to be brief in our remarks. And in this particular instance, we must think that the proposed plan is as defective in detail as in principle, and singularly ill-adapted to effect the object which your Commission professes to have in view, namely, “to promote the efficiency of the established church.”

There is, indeed, great simplicity in the arrangement, which assigns to every diocese, of whatever extent, population, or revenue, one dean and four canons ; but we believe that it possesses no other merit whatever. We had thought that for this very extensive diocese, and the very important city of Exeter, the cathedral dignities were not too numerous. We have seen that the elective form of their appointment (in which the bishop nominates the prebendaries, and from them the chapter elects a canon whenever a vacancy occurs,) has in numerous instances filled those offices with men of distinguished learning and exemplary life ; who, in addition to many substantial benefits which the city derives from their residence there, ensure by their presence the proper performance of the impressive service of the cathedral church.

We pray, therefore, that the present elective constitution of the chapter of Exeter may be preserved inviolate, as tending to invest the canons with a just influence ; and, by means of the mutual check thus established, to fill those important offices with the most deserving men among the parochial clergy.

We have been led to expect the adoption of measures which will very materially decrease the number of probationary appointments in the subordinate rank of curates.

We question very much the propriety of greatly reducing the number of men who will be fitted by the course of their education for the ministerial duties. Many exemplary men are now induced to prepare themselves for the service of the church by a long and expensive course of study, with the hope of being allowed, as curates, to preach the word of God. These form a large and influential class, who would be in a great degree excluded from the church, by measures which would render such probationary appointments more difficult to be obtained than they now are.

We have also been led to expect enactments, which, in addition to the more extensive patronage with which your Commission proposes to invest the bishops, will grant to them larger discretionary powers for the government of the clergy. We are quite willing, nay we are anxious, that bishops should possess easy and expeditious means of restraining scandalous offences, and of remedying the ill effects of notorious incompetency ; but we earnestly pray, that if new powers are granted to bishops, they may be thoroughly weighed, carefully defined, and strictly limited. We willingly yield canonical obedience to our spiritual superiors, but we deprecate all arbitrary interference.

We desire to see all the ministers of the church pure and spiritual, but we

desire that their high character should have the praise of voluntary, not compulsory rectitude. For ourselves, we are anxious to perform our various pastoral duties in the spirit of love, not "with eye service, as men-pleasers." We are anxious that our services should *be* and *appear to be* the free-will offerings of "love to God, and good-will towards men."

As men possessed of valuable civil and social rights, which we hope to transmit to our successors—professing at the same time dutiful allegiance to the king, and obedience to all legally constituted authorities—we are too deeply sensible of the value of the blessings which the existing laws assure to us, to yield a single privilege which our forefathers have delivered to us, till we are firmly convinced that the honour of Christ's church demands such concession from us.

We have taken the freedom to question the right, we will not say of your Commission, but of any Commission whatever, to alienate possessions which had been created by benefaction, secured by statutes, and enjoyed by long custom, because our deliberate conviction is, that the laws of God and our country are alike opposed to such violent measures; and because we think, that every rank and class of clergy have a right to expect that their feelings and judgment should be allowed their due weight in matters of so great common interest. We have wished to express our opinions respectfully; but our duty as servants of God, and as ministers of that church which we believe will be endangered by the recommendations of your Commission, forbids us to be silent. We have fallen upon a very critical period; and we hold it to be the bounden duty of every member of the church boldly to avow his attachment to her, and to express his opinion in matters which affect her interests. We are ready to hazard much for the integrity of God's heritage, and we expect your pardon if our expressions may have partaken of the warmth of our feelings.

We pray God to direct and prosper all your consultations to the advancement of his glory, the good of his church, the safety, honour, and welfare of our Sovereign and his dominions; and that the course of this world may be so peaceably ordered by his governance that the church may joyfully serve him in all godly quietness.

ATTENDANCE OF THE INHABITANTS OF UNION POOR-HOUSES ON DIVINE WORSHIP.—SPEECH OF THE BISHOP OF EXETER.

THE BISHOP OF EXETER presented a petition from Macclesfield, praying either for the repeal of the poor law act, or for some very important alterations in that law. The petition was adopted at a most numerous meeting, and was signed by the mayor, magistrates, town-council, and several thousands of respectable inhabitants. The right rev. prelate then said he would take that opportunity of addressing a few observations to their lordships in relation to the motion of which he had given notice a few nights ago. He would preface what he had to say by stating that he, in submitting that motion to their lordships, meant nothing in the way of censure, or inculpation of any sort, of the poor-law commissioners. He had the happiness of knowing one of those commissioners, and he was sure that neither that right hon. gentleman nor, he believed, any of his colleagues, was disposed to act in a harsh or unfeeling manner. It had been suggested to him by a noble duke and earl on a previous evening, that he would do well to ascertain whether any such regulations as he had described had really been issued by the commissioners before he made any motion on the subject. In not yielding to that suggestion he begged to say, that he intended no disrespect to those noble personages. He was well aware that no positive and general order had been issued by the commissioners prohibiting permission from being given to paupers in workhouses to go out to attend divine worship in the parish churches on Sundays; but the fact was, that such a regulation was very generally carried into effect, and a

return which had been made to their lordships' house proved that it was in force in the union of Worcester. According to that return, one class of the inmates of the workhouse were permitted to attend divine service at chapels—namely, such paupers as might be members of dissenting congregations, provided they returned in time to the workhouse. There was, however, established a prohibition with regard to persons not coming within that description. It was right for him to state that he had received a communication from a gentleman who, he believed, was either the chairman or deputy-chairman of that board of guardians, in which he was assured that there was every disposition in the union to accommodate the members of the church of England, and that if any application were made by the paupers who were members of the church of England to be allowed to attend divine service in the parish church, it would meet with every consideration. That gentleman was certainly mistaken on this head, for he had received a letter, which he had communicated to him (the Bishop of Exeter), stating that only one application had been made to the board of guardians, and that, too, by a female pauper in the workhouse, for leave to attend her own church (St. Swithin's) on Sundays; but her request was refused, on the ground that divine service was performed in the workhouse every Sunday, and a sermon preached by the Rev. Mr. Davies. He (the Bishop of Exeter) felt bound, in justice to the commissioners, to say, that the gentleman who had favoured him with this communication had received a letter from the board of guardians in Worcester, stating that they had not received any order from the commissioners prohibiting paupers going out of the workhouse for the purpose of attending divine worship at the parish church on Sundays. But, though no precise rule had been issued by the commissioners to that effect, yet it was clear that the whole course of their proceedings went to establish such a regulation. The union proposed certain rules for confirmation or rejection by the commissioners; and if confirmed, they then became the regulations by which the proceedings of the board of guardians were conducted. It was plain, therefore, that the regulations of the Worcester union, prohibiting paupers who were members of the church of England from attending divine service at the parish church, having been submitted to the commissioners or sanctioned by them, was, in point of fact, virtually the act of the commissioners. It would, perhaps, be in the recollection of their lordships, that he noticed a most fatal error in the execution of the poor-law act, when he addressed their lordships on presenting a petition some weeks ago; and his ground for making that statement was the notorious fact, that it was the general practice to prevent paupers from attending their own places of worship. It was not upon any slight foundation that he ventured to make that observation. He spoke on authority well known to their lordships—the Second Annual Report of the Poor Law Commissioners. It was stated in that Report that “attempts have been made, in almost every form which ingenuity could suggest, to evade or subvert the rule which renders it necessary for a pauper who resorts to a workhouse for maintenance to continue altogether within its limits during the time he receives relief. The most powerful of the attempts to break down this essential rule have reached us in the form of applications that paupers should be permitted to go out on Sundays for the purpose of attending places of worship.” This extract of itself shewed what was the principle upon which the poor-law commissioners acted; they called the rule essential, and they said it would be impossible to maintain the rule if the important part relating to prohibition were not enforced. The Report proceeded to state—“It is clear, however, that the rule prohibiting paupers from quitting the workhouse on Sunday must apply to all classes of adults alike. There may be individual cases of exception; but we are assured, that if the rule should be relaxed in favour of any particular sect, the other inmates of the house would undergo a nominal conversion, and would at once profess themselves of the favoured creed, whatever it might be, if by so doing they could avail themselves of the opportunity which it would secure to them of going out on Sunday.” He (the Bishop of Exeter) must observe, that the conduct

of the Worcester union did not seem to accord very strictly with those precepts of the commissioners. He rejoiced, however, that the guardians of the union had deviated from the principle of deviation; for if they had not so deviated, there would have been committed a most serious violation of the common rights of liberty belonging to the members of the church of England and to the dissenting inmates of the workhouses, as well as a grievous infringement of the principle of toleration, inasmuch as the latter would have been prevented from attending their own places of worship, whilst they would have no opportunity of assisting in public worship within the walls of the poor-house. It was stated in a letter addressed to the poor-law commissioners by an assistant-commissioner, Mr. E. C. Tuffnell, that, "in fact, divine service performed in the workhouse only differs from that in parish churches by the room being smaller and less decorated, the absence of an organ, and the inferior pomp and circumstance of the celebration. These are points which may possibly be of importance in a religion of forms and ceremonies, but are assuredly worth little consideration to a protestant population, who profess a religion of the heart, and who worship God in spirit and in truth." If that letter merely expressed the individual opinion of the writer, he would not have called their lordships' attention to it; but the strongest approbation was bestowed on the writer's sentiments by the commissioners in their report, so that the letter is announced as containing the views of all the commissioners who were empowered to regulate all the unions within the realm. He would appeal to their lordships whether the only difference between divine service performed in a workhouse and a church consisted in a less or greater degree of pomp and circumstance. Their lordships were well aware that that constituted only the smallest part of the difference. Their lordships knew that the great object why paupers should attend their parish churches was, that they might return thanks, with their superiors, to their common God and Father. It was then that the pauper's heart swelled, not only with gratitude to his Maker, but with contentment, and thanks for that dispensation which offers to him beyond the grave, it might be, a happier and better lot than would befall the greatest and proudest whom he saw around him. (Hear, hear.) He need not attempt to describe the feelings which naturally arose in their lordships' minds when joining in prayer with their humble fellow-countrymen in the house of God, in which all were equal; but he asked them, would they allow that the poor man should be prohibited from attending his parish church, and joining with them in common worship of their common God, and having his feelings of gratitude heightened by the consciousness that there, at least, he stood on an equality with the proudest in the land? (Hear, hear.) But was such the case according to the regulations established under the poor-law act, and was the protestant population of this country to be called on to sanction those regulations? He, for one, as a protestant, repudiated them. (Hear, hear.) He must say, and he said it with shame and grief, that it was disgraceful to the reformed population of this land, that there did not prevail so strong an idea of equality of ranks in the house of God as did exist in Roman-catholic communities. (Hear, hear.) Their lordships were aware that in Roman-catholic churches the highest and greatest noblemen in the land kneeled in prayer by the side of the most destitute pauper. He grieved to think that it was owing to our system of pews that the same practice did not prevail to the same extent in the protestant churches. (Hear, hear.) Whatever advantages the "pew system" might have, it was attended with this enormous disadvantage, that it led to a most grievous usurpation of the best rights of the poor, because in many places it made it difficult, and in some places impossible, for the poor man to worship his Maker in common with his more wealthy neighbours. (Hear, hear.) But was this a reason why another step should be taken in the wrong direction, and the poor be excluded, not only from pews, but from their parish churches, if they were so unfortunate as to require relief from the parish? (Hear, hear.) He protested against the prohibition established under the poor-law act, and he was sure their lordships would be of opinion that some mode must be devised by the

poor-law commissioners for carrying their measures into effect which would not interfere with the rights of the poor. (Hear.) If what he had stated was not sufficient to convince their lordships of the impropriety of the rule to which he had called their attention, he might appeal to the state of the law on the subject. Of course it was with diffidence he offered his opinion on a point of law; but, nevertheless, he felt it to be his duty frankly and fairly to declare what was his own strong conviction. He believed, then, that the prohibitory regulation of which he complained was contrary to the common law of England. Their lordships needed not to be told by him that the canon law of England before the Reformation, in so far as it was not repealed by the statutes of Edward and Elizabeth, was and is now part of the common law of the land. Now, it was stated by one of the greatest authorities on ecclesiastical law, he meant Gibson, Bishop of London, that "by the common law or practice of the church of England no person can be duly discharged from attending his own parish church, or warranted in resorting to another, unless he be first duly licensed by the ordinary by licence under seal, which licences are very common in our ecclesiastical records." It was not his intention to suggest that that law should be carried into effect. All he stated was, that such was the law; and that, consequently, it could not be permitted that any regulations in defiance of the law should be made or sanctioned by the poor-law commissioners, however great their powers might be—and enormous and unparalleled they certainly were, except by the authority which was conferred on the commission in the reign of Edward II., enabling that body to govern the country with all the powers of royalty. But, supposing he was wrong in his notion respecting the common law of the land, he certainly was not deceived with regard to the statute law. By the 1st of Elizabeth, chap. 2, by the 23rd Elizabeth, chap. 1, sect. 5, by the 3rd James, chap. 4, the duty of attending divine worship was strongly enforced, and very severe penalties were imposed for neglect by the statute of James. He might be told that that was a very old law, and he confessed that he should be unwilling to see those provisions imposing penalties carried into effect. But it had pleased the legislature to keep that law on the statute-book; it had not been retained by mere inattention, for a distinct enactment had been passed, the 31st George III., chap. 32, sect. 9, declaring that "all laws for frequenting divine service on Sundays are confirmed, unless such persons frequent a legal dissenting congregation." Such being the law, it is not within the competency of the poor-law commissioners to set it aside. Before he sat down he would take the liberty of reading another extract from the report of the poor-law commissioners. They stated that "It is necessary for us, however, to add, that in workhouses in which no chaplain has been appointed, and in which no adequate accommodation exists for the performance of divine service, the rule has been relaxed, and the inmates of the house have been, for a time, permitted, under certain regulations, to go out for the purpose of attending divine worship." It therefore appeared that the prohibition had been in some cases relaxed, and he should include in his motion a demand for a copy of the regulations which were now enforced when the rule was relaxed. He thought that he must have convinced their lordships that a general prohibition to attend divine worship was established under the express sanction of the poor-law commissioners, and he had not therefore wasted their lordships' time by calling their attention to an evil which had no existence. The right rev. prelate concluded by moving, "That there be laid before this house a copy of any rule or rules made by the poor-law commissioners, preventing the pauper inmates of workhouses from attending divine worship in their several parish churches on the Lord's-day. Also a copy of any regulations adopted by the board of guardians of any union or parish to the same effect, which may have received the sanction of the poor-law commissioners. Also a copy of any regulations under which the pauper inmates of workhouses may have been permitted, under the sanction of the said commissioners, to go out on Sundays to attend divine worship."

TITHES COMMUTATION.

RETURN to an Order of the Honourable the House of Commons, dated 2nd March, 1837; for

A RETURN of the Number of Notices for Commutation received by the Tithe Commissioners for England and Wales, from the date of their Appointment to the 1st March; stating what number of such Notices have been received during each calendar Month, and the Names of the Counties in which the Parishes or Districts are situated, for which such Notices have been given:—Also, Return of the Number of Agreements received by the Commissioners up to the same period; stating what Number of such Agreements have been confirmed, and what Number rejected, together with the grounds for such rejection; also, what Number of such Agreements are at present under the consideration of the different Diocessans or otherwise waiting confirmation.

	NOTICES RECEIVED.								AGREEMENTS.			
	Aug. 1836.	Sept. 1836.	Oct. 1836.	Nov. 1836.	Dec. 1836.	Jan. 1837.	Feb. 1837.	TOTAL NOTICES.	Received.	Confirmed.	Rejected.	Under con- sideration of Diocesan, or otherwise waiting con- firmation.
ENGLAND.												
Bedford	—	2	—	—	1	1	1	5	—	—	—	—
Berks	—	—	1	1	1	—	—	3	—	—	—	—
Bucks	—	1	1	1	—	1	—	4	—	—	—	—
Cambridge	—	1	2	2	4	—	—	9	2	1	—	1
Chester	—	—	1	5	5	5	14	30	6	2	1	2
Cornwall	—	1	2	1	5	1	4	14	2	—	—	2
Cumberland	—	—	2	2	2	2	2	12	—	—	—	—
Derby	—	—	1	3	1	—	1	6	2	2	—	—
Devon	—	2	7	9	5	8	13	44	5	1	—	4
Dorset	—	—	7	—	5	4	—	16	4	2	—	2
Durham	—	—	—	2	3	—	1	6	—	—	—	—
Essex	—	1	7	4	3	5	6	26	3	2	—	1
Gloucester	—	4	2	3	—	7	3	19	1	1	—	—
Hereford	—	—	2	2	—	1	3	8	1	—	—	1
Hertford	—	1	2	3	2	3	4	15	2	1	—	1
Huntingdon	—	1	—	2	—	3	2	9	2	—	—	2
Kent	—	6	7	4	4	4	6	31	2	2	—	—
Lancaster	—	—	1	10	2	4	1	18	—	—	—	—
Leicester	—	—	1	1	1	—	—	3	—	—	—	—
Lincoln	—	2	6	5	10	3	4	30	2	—	—	2
Middlesex	—	—	—	1	—	—	—	1	1	1	—	—
Monmouth	—	—	1	5	1	—	—	7	—	—	—	—
Norfolk	—	4	3	5	11	6	22	51	6	1	—	5
Northampton	—	—	—	—	3	—	—	3	2	—	—	2
Northumberland	—	1	1	1	2	—	—	5	3	2	—	1
Nottingham	—	—	—	—	1	—	1	2	—	—	—	—
Oxford	—	—	2	1	3	—	1	7	—	—	—	—
Rutland	—	—	1	3	1	1	2	8	—	—	—	—
Salop	—	3	4	3	5	1	3	19	5	2	—	2
Somerset	—	5	10	21	14	8	6	63	11	7	—	4
Southampton	—	4	6	9	6	7	2	34	5	1	—	4
Stafford	—	1	—	2	2	5	2	12	2	1	—	1
Suffolk	—	2	4	4	14	9	8	41	12	1	—	11
Surrey	—	—	5	3	4	1	—	13	1	1	—	—
Sussex	—	2	6	3	4	5	5	25	5	1	—	4
Warwick	—	—	6	1	1	—	2	10	2	—	—	2
Westmorland	—	—	—	1	1	1	1	4	1	—	—	1
Wills	—	2	5	5	5	—	2	19	5	1	—	4
Worcester	—	1	4	1	2	—	1	9	—	—	—	—
York, East Riding	—	—	1	2	2	1	3	9	1	—	—	1
— North Riding	1	1	2	6	5	2	3	20	6	4	—	2
— West Riding	—	—	—	1	3	1	2	8	—	—	—	—
WALES.												
Brecon	—	—	1	—	—	—	2	4	—	—	—	—
Cardigan	—	—	—	2	—	—	1	3	2	—	—	2
Cardiff	—	—	1	3	1	4	4	13	1	—	—	1
Denbigh	—	—	1	2	—	—	4	7	1	—	—	1
Fint	—	1	2	3	3	—	1	10	1	—	—	1
Glamorgan	—	—	—	1	2	3	—	6	—	—	—	—
Merioneth	—	—	1	1	4	—	—	6	—	—	—	—
Montgomery	—	—	—	—	3	2	1	6	—	—	—	—
Pembroke	—	—	—	3	6	4	4	17	1	—	—	1
Pemhor	—	—	—	—	—	2	—	3	—	—	—	—
	1	49	120	154	164	116	149	753	109	38	1	70

N.B.—In addition to the Notices for Commutation received by the Tithe Commissioners, as above stated, they have good reason to believe that a great number of Notices have been given, of which they have not received copies, but which are intended to be sent up with the Agreements for Commutation, if such Agreements are completed.
The Agreement not confirmed was rejected, because it contemplated only a partial Commutation of Tithes, and because the Patron's consent was defective.

WM. BLAIR.
T. W. BULLER.
R. JONES.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's-place, on Monday, the 19th of June—his Grace the Archbishop of York in the chair. There were present the Bishops of Winchester, Chester, Bangor, Rochester, Gloucester and Bristol, and Ripon; Lord Rolle; Revs. Dr. Spry, Dr. Shepherd, J. Lonsdale, T. Bowdler, Dr. D'Oyley, and H. H. Norris; P. Pusey, Esq., M.P., Joshua Watson, S. Bosanquet, H. J. Barchard, J. W. Bowden, William Davis, James Cox, Esqrs., &c.

Among other business transacted, grants were voted towards building a chapel at East Harrington, Somerset; increasing the accommodation in the church of St. Philip and Jacob, Bristol; building a church at Seaham Harbour, in the parish of Dalton-le-Dale, Durham; increasing the accommodation in the chapel at Euxton in the parish of Leyland, Lancashire; building a church at Alveston, Worcestershire; building a church at Havant, Hants; enlarging the church at Condren, Kent; enlarging the church at Corfe Mullen, Dorset; increasing the accommodation in the church at Halesworth, Suffolk; building a church at Ashby-de-la-Zouch, Leicestershire; building a chapel at Downside, in the parish of Midsomer Norton, Somerset; building a chapel at Freckleton, in the parish of Kirkham, Lancashire; enlarging, by rebuilding, the church at Charlton, in the parish of Donhead, St. Mary, Wilts; re-arranging the seats in the church at Wilden, Bedfordshire; repewing and erecting a gallery in the church at Hales Owen, Salop; enlarging, by rebuilding, the church at Horsley, Gloucestershire; building a chapel at Chatburn, parish of Whalley, Lancashire; repewing the church at Butler's Marston, Warwick; building a chapel at Holmwood, parish of Dorking, Surrey; building a church, to be called Trinity Church, at Blackburn, Lancashire; repewing, and building a gallery in, the church at Helston, Cornwall; building a church at Middlesbrough, York; building two chapels in the parish of Rotherhithe; restoring the tower of the church at Headley, Southampton; building a chapel at Burghclere, Hants; building a church at Upper Gornall, in the parish of Sedgley, Staffordshire; building a church at Chittlehamholt, in the parish of Chittlehampton, Devon; building two chapels at Copt Oak and Woodhouse Eaves in the forest of Charnwood, Leicester.

[The annual Report of this most invaluable society is postponed, for want of room, till the next Number.—ED.]

CHURCH MATTERS.

IN consequence of the lamented decease of his late Majesty King William the Fourth, it is clear that the bills now before the House of Commons affecting the church must at any rate be delayed; in consequence of the dissolution of parliament. The progress of one of them has been of somewhat an extraordinary nature, and very much resembling a retrograde movement. After a majority of *five* had supported the government measure, by which the leases of church lands were to be put on a new footing, and a new fund created for the payment of church rates, &c., all of a sudden it was imagined that it would be as well to *inquire* whether the creation of such a fund was *possible or not*; and, accordingly, a majority of about eighty of the

House of Commons agreed to inquire into the possibility of doing what the same house had voted *should be done* some six weeks before! We are fond of sneering, in the present day, at the wisdom of our ancestors; it is to be hoped that our posterity may be more mercifully inclined towards us, as, if they are not, they will have room for laughter. The Church Rate Bill, therefore, needs no further comment now.

The following remarks, which have been contributed by a most able and learned friend, were written before the lamented event above referred to; and as the Irish Tithe Bill is a sort of standing dish, though its accompaniments undergo some modifications, they will be highly acceptable on all accounts.

THE IRISH TITHE BILL.

LORD MORPETH is reported to have said, in a speech made some months ago at Leeds, that the Irish clergy had rejected the bill of 1836, and that they should get a worse. Whether or not the threat was made by the noble lord, the prediction has been unhappily verified; and the bill prepared and brought in by Viscount Morpeth, Lord John Russell, and the Chancellor of the Exchequer, surpasses, indeed, all its predecessors. The provisions of this bill may be divided into two classes,—those which tend to destroy the episcopal constitution of the Irish branch of the united church of England and Ireland, and those which alienate its property from the clergy. With the former class we shall begin our remarks, as they are, if possible, of more dangerous tendency.

With fatal precedent, the church-rates in Ireland were abolished by the act of 1833. To supply the deficiency of these funds, ten bishoprics were destroyed at one fell swoop; many parishes were confiscated, and the management of the repairs of the churches and of the requisites for divine service was taken from the minister and churchwardens, who performed these offices gratuitously, and given to a board, the officers of which absorb the incomes of four bishops. The measure was declared to be a final adjustment, but what has been the result? This board, like every other set of commissioners, not content with the funds already at their disposal, grasped each year at more, and each year has a new act been passed, confiscating to their greedy rapacity more of the church property. This board is to be elevated to the summit of unconstitutional power by the new bill. The bishops of the established church are cashiered; their name, their power, a mere mockery. The whole episcopal jurisdiction of Ireland is at once transferred to a board whose members are connected with the established church only by the slender provision that they must declare themselves members of the united church of England and Ireland.

By this new bill, the commissioners are "*to ascertain the spiritual duties to be performed by the incumbent of each parish, and the number of assistant curates either employed or required for the due discharge of such duties;*" they are *to prepare such schemes as seem to them to be proper and necessary for the more perfect distribution of ecclesiastical duties and revenues, by augmenting or diminishing parishes, erecting churches or chapels, building glebe-houses, or, finally, by any other means they may*

think fit in cases for which this act has not made provision. We would ask, is there any precedent for granting such monstrous powers as are conferred by this last clause? We would ask, of what use are all the provisions of the act? would it not be much simpler, in one line, to enact that the ecclesiastical commissioners have full powers to do whatever they please? But, in serious sadness, we ask, what remains of the episcopal constitution of our church after such an enactment? Is not the jurisdiction of the bishop in his diocese a mere name? Are not all the powers of all the Irish bishops vested in this ecclesiastical board?—not even the consent of the bishop is necessary for making any of these changes. The very act is referred to which required the consent of the bishop and patron for such changes, and their consent is made no longer necessary. Nay, the bishop's power of collation is suspended upon the will of these despots, and he cannot present to a living for two months after he has given notice of a vacancy.

The bishops of Ireland may surely appeal to the parliamentary returns presented to Parliament within the last thirty years for the improvements that have been made in the different dioceses; they may appeal to the number of churches and glebe-houses that have been erected within that period, and ask how have they deserved this insult—how have they forfeited the trust reposed in them? The utmost malice of their enemies could not supply an adequate answer. But, granting the greatest extent of abuse that their worst enemy has ventured to hint,—granting that all the existing bishops have acted corruptly, negligently, shamefully, is the episcopal character of our church to be permanently changed for such temporary misconduct of individuals? The remedy should be very different. Let these powerful ministers, instead of framing unconstitutional acts of parliament, take care that successors be appointed to these prelates, as the sees become vacant, who will administer more faithfully the existing laws. We do not wonder if they shrink from such an attempt.

Another clause of this bill provides for breaking down all the ancient divisions of parishes, for expensive modes of surveying and tracing out new parishes, but does not state how these expenses are to be defrayed. No doubt the clergy will, in some manner, be compelled to defray them; and for what purpose is this breaking down of all ancient landmarks? for the better discharge of ecclesiastical duties forsooth—when the existing laws enable the bishop, by establishing perpetual curacies, or by making district parishes, to counteract all the anomalies of parochial divisions without any inconvenience or expense, and when their exertions to effect this desirable object have only been impeded by the impossibility of getting money to build a new church. It is asserted, without fear of contradiction, and if contradicted it can be proved, that there is not a parochial inequality in Ireland which cannot be corrected by the laws already in force, that the correction is only delayed by want of funds, which funds are as necessary for the completion of the new scheme, and that this new scheme has nothing to recommend it but the subversion of everything established, the violation of private property and solemn compacts.

Such extravagant and unconstitutional powers we trust the British

legislature will never give to a set of commissioners; we trust they are not yet prepared to surrender at once the sacred and episcopal character of the established church in Ireland. If it were thought possible such a measure could be carried, they should be warned of the object in view, the subversion, not of the Irish, but of the English church; they cannot surely have already forgotten the plan adopted with regard to the church-rates bill; the subversion of church-rates in Ireland was carried on the ground of the total dissimilarity between the situation of the established church there and in this country. Had not the argument been strongly put forward, and as firmly believed by those to whom it was addressed, the measure could not have passed the House of Commons. Three years elapse, and the passing of the bill for Ireland is put forward as the precedent for establishing a similar measure in England. There is no doubt that the same course will be pursued, provided the present bill should unfortunately pass without very considerable alterations.

Let us now consider the diminution of income proposed; and, first, as to existing incumbents. Their composition for tithes is changed into a rent charge of 70*l.* for each 100*l.*, so that nearly one-third of each clergyman's income is taken away by this summary process, and no compensation afforded for his losses during the last three years. And this reduction is made when more than one-third of the composition rent of Ireland is paid free of all charges, under the act known as Lord Stanley's act, and a considerable portion of the remainder undertaken by landlords at an allowance of 15 per cent. From every inquiry we have been able to make, the result is, that the operation of Lord Stanley's act has become so beneficial to the clergy, that an allowance of 15 per cent. would be abundantly sufficient, and all the tithes of Ireland would long since have been undertaken on these terms, had not the cupidity of the landlords been fed with the hopes afforded, from year to year, of an augmented allowance. We may fairly estimate 15 per cent. on the whole as 25 per cent. upon the amount, for which landlords are not already liable; and the 30 per cent. proposed by the present bill would, in fact, be a bonus to the landlords of 45 per cent. for undertaking the tithes, which were not now payable by them. In this Magazine for March, 1835, it was clearly shewn that, from the year 1823 to that period, the various enactments had diminished the incomes of the existing incumbents at least 35 per cent., and this new act would make the diminution 50 per cent. for existing incumbents, and 60 per cent. for future.

But the severity of the proposed enactment upon the existing incumbents is not confined to this deduction; they are held responsible for the instalments of the million loan, as it is called. A mode of speaking has been adopted about this loan as if it were a loan to the clergy,—as if it had been a loan to relieve their property. This language has been unfortunately tolerated, and its admission taken as proof that the clergy owe this money. The real state of the case is obvious to every one who thinks for a moment. The loan was to the tithe payers, and they were bound to repay it in five annual payments. By—we must call it—a cruel and impolitic enactment, the clergy were bound to collect these instalments, and severe penalties imposed

upon them if they did not. But surely these penalties were only intended, and can only be interpreted as extending to the cases where the clergy have been negligent in recovering, or where, having received the money themselves, they withheld it from the treasury; but they cannot extend to the cases where the clergy could not collect, where they were prevented from collecting by the government at one time holding out to the people hopes of a total remission, and at another time refusing to enforce the laws for compelling the refractory. If it should be deemed expedient to enforce the repayment, when four instalments are nearly due, the clergy should be released from the annoying task, and when it has been proved that they cannot collect, recourse should be had to some other power.

Another enactment allows a revision of all the compositions for tithes, and appoints three barristers, at fifteen guineas per day, to hear the complaints. Of this sum, the unfortunate incumbent must pay whatever part the barristers think fit, though the application has been made without his consent, and though, in most cases, it must happen, from the changes during fourteen years, and from the number of compositions made by the authority of government, that he had no concern in making the composition complained against. The incumbent will, in many cases, not be able to prove the value of his parish before the composition; he most probably has not preserved, or has not received from his predecessor, the papers, which were not considered of any consequence, the arrangement being supposed final; and the reign of terror in most parts of Ireland will prevent them from being able to procure the evidence of any witness. To calculate the extent of loss upon this enactment is impossible.

The deduction made for future incumbents is the substitute for the appropriation clause. Ten per cent. is to be levied upon all future incumbents, and paid over to the commissioners of the Treasury to support the new board of national education. To justify this tax, recourse is had to the act of Henry VIII., which provides for clergymen keeping a school to teach the English language, and directs that they shall be paid for so doing. A marvellous analogy between that enactment and a deduction of 10 per cent. from their incomes! But waiving this, is it just to take from the clergy any portion of their income to support schools over which they have no constraint, where a system of education is pursued which they have almost unanimously denounced to the legislature as unscriptural and dangerous? It was not necessary to urge the clergy to support sound plans of education. Lord Glenelg may be considered impartial authority upon this subject, and his words are—"I am bound to say that among the most strenuous advocates of education, and among those who are most anxious to avail themselves of all means afforded them for this purpose, and who, according to their opportunities, have, in fact, been the most active in promoting it, are to be found the great body of the established clergy of Ireland." As the clause now stands, it must be considered by the clergy as the appropriation clause in its worst form, as an appropriation not only to other purposes, but to purposes dangerous to the existence of the church."

Not content with these diminutions of clerical income, the framers

of this new bill make one grand effort to degrade the establishment in the eyes of the world, and give a power to ecclesiastical commissioners to make 500*l.* per annum the maximum of clerical income,—a power which they will no doubt speedily exert. When 500*l.* is the nominal income, with the tax imposed, curate's salary, and expense of collection, the real income will certainly not exceed 350*l.* per annum. The obvious effect of this arrangement no sophistry can conceal. Its effect will be to degrade the clergy of the established church in the opinion of the world. No longer shall we see her clergy "mixed throughout the whole mass of life and blended with all the classes of society;" no longer shall we see them safe "from the insolence of wealth and titles, or any other species of proud pretensions." The class of persons from which our clergy will be taken in future must inevitably be entirely changed. It is vain to use, upon this head, the trite and irrelevant declamation, that it is to be hoped men have better motives for entering the church than mere pecuniary considerations. It is certainly to be hoped, and, one is confident, many, very many do; but their choice has been left free and unbiassed—the profession has been left open to them—they have not been educated under the impression that the office of a clergyman is unsuited to their rank. And is it not evident that every parent, anxious that his son should attain the high prizes which other professions hold out, if he sees, or thinks he sees, in him a glimmering of talent, will turn his attention away from this degraded pursuit, to those which alone a gentleman should condescend to follow? And he will succeed in his object. A few there may be who will rise superior to these prejudices of education, but they will be few, for they must possess the courage and devotion of a martyr.

These remarks have already extended too far, and must be concluded with briefly summing up the advantages of this proposed tithe bill. It destroys the episcopal character of the Irish branch of the united church. It injures its usefulness and its respectability in the eye of the world, by lowering the rank of its future ministers. It alienates part of the property of the church to support a system of education at variance with the principles of that church; and it deprives the existing clergy of one-third of the income to which they are now by law entitled.

EDUCATION OF MEDICAL STUDENTS.

LETTER III.

(To the Editor of the *British Magazine*.)

SIR,—We shall hardly be able to find a number of young men more favourably placed for moral degeneration than the medical students, not of London only, but of all places where they are congregated together. At an early age, deprived of the benefits of parental superintendence, or of the scarcely less valuable influences of domestic life, the medical student is sent, not where he may learn by example and precept those duties which become the man and the Christian, but where great demands are made upon his energies, if he be really

anxious to acquire professional knowledge—where, if he be not disposed to study, he has no inducement to overcome his disinclination, either by the authoritative admonitions of his teacher, or by the encouragement derived from having his difficulties smoothed down by the assistance of duly qualified persons—where, in fine, to say nothing of the baneful influence of the manners of a great city, his worst feelings and passions are pampered and appealed to by a radical and ungodly press.

The difficulty in providing for the diminution or removal of these evils, consists, not in the inability to devise a plan which will effectually meet them, but in the application of such a plan. The existing system has taken deep root, and therefore to effect the required changes will demand much time, in order that the many interests involved should be duly provided for; hence the obstacles in the way of applying any measure for improvement are of no ordinary magnitude. To me it appears that a gradual change may be effected by the schools themselves, without calling for the interference of the corporate bodies appointed to direct medical education, who would find it impossible to evade the obstacles to which I allude. For this purpose it would only be necessary that one or two of the established schools should shew the example; and I have no doubt, that if they were duly supported by the reflecting portion of the public, (for their innovation would raise a host of enemies against them,) their example would soon be followed by all respectable schools.

The propriety of adhering to the present custom of apprenticing young men who are designed to be medical practitioners, has been much canvassed in the profession; and, as far as I can collect from the recorded opinions of most of the eminent physicians, surgeons, and apothecaries of London, in their examination before a late Committee of the House of Commons,* it appears, that the majority are in favour of a modification of the present system. In this view I cannot but concur most fully, because I believe the apprenticeship to be a method of initiation at once gradual and easy, and capable of laying a foundation of that kind which will be most beneficial in after life. How can a young man's interests be better promoted than by placing him at the outset of his career with a respectable gentleman, under whose auspices he will be trained to habits of regularity and order, while he is obtaining a practical acquaintance with the first rudiments of professional knowledge? It is evident, however, that much of the benefit derivable from an apprenticeship, depends upon the degree of superintendence and control exercised by the master; and hence it will appear how great is the responsibility which attaches to those on whom it devolves to select the individual who is to direct the first portion of a youth's career. But it is advisable that the period during which the apprentice remains with his master should not be unnecessarily prolonged, lest that time should be diminished which ought to be devoted to gaining a more extensive knowledge than can be acquired in an apothecary's shop; and it is satisfactory to find, in the Minutes

* See Minutes of Evidence before Select Committee on Medical Education, 1834.

of Evidence already alluded to, that the average period recommended for the sojourn of the apprentice with his master is from two to three years.

The system of apprenticeship seems to be especially needed while the mode of education *in the schools* remains as at present. The following reply from a very able witness* before the Medical Committee, so clearly expresses my own views upon this subject, that I do not scruple to quote it. The question is—

“For a young man of the age of sixteen to pass an apprenticeship to a practitioner the next three years and a half of his life, is that the most advantageous mode for him to occupy his time, with a view to his ultimate proficiency in his profession?”

To which we find the following answer:—

“Taking up the subject comprehensively, as I have been bound to do, I think it is so, decidedly; because, what would be the alternative? A young man at the age of sixteen, seventeen, or eighteen, would, under other circumstances, be sent to a public medical school to attend lectures and hospital practice, and would be exposed there to various temptations, and run probably into but too many errors, unchecked by any authorized control. On the other hand, in addition to the moral control which the student, as an apprentice, would be subject to, he would enjoy numberless opportunities of gaining progressively a practical knowledge of his professional duties. My opinion is, that the advanced state of medical practice in this country, as compared with the practice on the Continent, has been mainly owing to the apprenticeship system. The Act of 1815 requires that a medical student should produce, on his examination, a testimonial of ‘good moral conduct;’ the master of an apprentice is an individual capable of bearing testimony upon this subject, or of withholding it, if he should see fit; the knowledge of this power beneficially influences students. Then a medical practitioner, surely, is better able than a non-professional man to direct the studies of a medical student, and to assist him in them. There are a great number of medical and surgical cases occurring daily at his surgery; medical subjects also form the topics of conversation and discussion; and the student is called upon to see patients, to make inquiries, and to report the result of them to his teacher. In all these various ways a very beneficial result follows. Apprenticeship is open to abuse, I admit; but the question is, whether the abuse outweighs the use or not.”

If we follow the student from beneath his master's roof to London, or to any other school of medicine, metropolitan or provincial, we cannot but admit that his position is one most unfavourable for moral improvement, and that the facilities afforded him for the acquisition of professional knowledge are by no means such as the generality of young men require at that early age at which most of our students are entered at the schools of medicine.

In the first place, it would seem sufficiently obvious, that the atmosphere of our medical schools, as at present constituted, is most unfavourable to moral cultivation. Young men sent to London are too often left to shift for themselves; and, consequently, having no one to advise him, and knowing no place where he may find such directions as will facilitate his progress, each one suffers himself to be led by his fellow-students, especially by those who have had some experience of

* Mr. Ridout. The whole of this gentleman's evidence is characterized by great good sense, and is evidently the result of a most matured consideration of the subject. An attentive perusal of it will amply repay any one who is interested in medical education.—See Report, *ut supra*, part iii.

London; and, as a necessary result, he very soon acquires the tone of the society he is compelled to keep. How precarious is the guidance which the student is thus necessitated to be content with, I think I have abundantly shewn in my former letters. For this state of things I see but one remedy—and that is, to provide convenient places of residence for the students in connexion with the different schools, and under proper control and superintendence. That such establishments shall take well with the students, (for we cannot expect to have the power of enforcing residence,) it will be absolutely necessary that furnished rooms shall be given them at as cheap a rate as possible, say from 15*l.* to 30*l.* per annum, according to the accommodation afforded. For the management of such an establishment, I should propose the following plan:—The internal arrangements should be under the control of some resident director, who may be medical or clerical. The conduct of the students should be under the superintendence of a dean, appointed annually from the lecturers or professors, and to whom the resident director should be required to report in cases of violation of the regulations. Lastly, I would propose that each student, on entering a medical school, should place himself under the tutelage of some one of the professors or lecturers, whom he might consult, and under whose special direction he should be, in all matters connected with his medical education.

It is only by some arrangement of this kind that the lecturers can be to their pupils *in loco parentis*; as things are now, however they may wish to act in that capacity, they find it impossible to do so; except, indeed, to a very limited extent, and in a very imperfect manner. The extreme difficulty in many cases of arriving at an accurate knowledge of a young man's habits constitutes the main obstacle; which, however, may be completely removed by having all the students resident under one roof, and placed under due surveillance. Moreover, it is only by such a plan as this that those who are anxious to get rid of the apprenticeship system can do so consistently with the good of the students; and here I am happy to be able to quote, in favour of this opinion, a passage from the evidence of the excellent witness already referred to. He says—"If the medical schools were organized as colleges, where young men were subject to superintendence and control, and if students were afforded an opportunity of seeing the classes of diseases before referred to—namely, diseases affecting children under five years of age, and the aged above seventy; then the apprenticeship system might be done away with; but at present, hospitals and medical schools do not afford any control over medical students, nor do they afford them practical information respecting those diseases which destroy more than one-half of the population."*

It will be at once perceived, that this is nothing more than the having recourse to the long-tried college system of the English universities, and doubtless the proposition will not on that account find less favour in the eyes of the readers of the British Magazine. I fully

* Loc. Cit. p. 80.

expect, however, that the mere hint at such an infringement upon the present *liberty* of the medical students, or, to speak more correctly, upon their present thralldom to the radical press, would in some quarters be denounced in the strongest terms, as a piece of bigotry unworthy the present enlightened age, and a measure of retrogression, instead of one which would follow that onward course demanded by the reforming spirit of the times. Yet I am persuaded such a collegiate establishment would, if due regard were paid to the limited means of the majority, be most acceptable to the students, and they would eagerly and gladly avail themselves of the comfort and convenience afforded them in such an institution; and I cannot doubt that a modified system of discipline analogous to that pursued in the English colleges would greatly elevate the character of the medical students of this country, remove some of the objections which now deter persons of a higher grade in society than that from which most students of medicine emanate, from entering the medical profession, and lead to results the most beneficial, not only to the profession but to the public.

But it may be said, the collegiate system, however excellent and well adapted for that general instruction which ought to constitute the education of gentlemen, whether intended for professions or not, is not fitted for a merely professional education. To this I would reply, if the great majority of the students had already enjoyed the advantages of collegiate instruction and discipline during an ordinary undergraduate course, or if they were at a period of life so advanced that their habits were completely formed, and consequently they were not likely to benefit by such discipline, then such a measure as I propose would not be called for; but I cannot understand why the collegiate system, the benefits of which to our university students are so manifestly seen and felt throughout the country, should be prejudicial, or at most not so beneficial, to a class of young men differing from them chiefly in the nature of their studies. In truth, we have had abundant experience of the free system in medical education; it has now full sway in all schools of medicine, both British and foreign; and it is high time that, in this country, at least, it should receive some check before it reaches, as under the guidance and stimulus of the press it is rapidly advancing to, the height it has attained in the German universities, where the spirit of insubordination is often manifested "by organized migrations, or by putting some particular university under the interdict of the clubs of the young men."*

* See Mr. Whewell's very interesting treatise, just published, "On the Principles of English University Education." As an indication of the progress of the spirit alluded to in the text, I transcribe an advertisement which has just appeared on the cover of one of the weekly medical journals, the heading of which is suspicious. "Rx-UNION CLUB.—It is in contemplation to establish a society under this title, to consist *exclusively* of medical students in attendance at the metropolitan schools. The number of members to be limited to five hundred. The establishment to be on a liberal scale, yet so regulated as to combine economy with comfort, that the members may find a pecuniary advantage in belonging to the society. The regulations to be similar to those of the University Club."

I had hoped to have concluded these letters on the present occasion, but I find that to treat the remainder of my subject—namely, the defects in the more strictly professional part of the education of medical students,—would trespass upon your space to too great an extent. I must therefore postpone the consideration of this topic to another communication. I am, Sir, your obedient servant,

R. B. TODD, M.D.

Professor of Physiology, &c., in King's College, London.

London, June 22nd, 1837.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Archbishop of Canterbury, Lambeth Palace..... May 21st.
Bishop of Ely, St. George's Hanover Square June 4th.

PRIESTS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Andrews, John	B.A.	St. John's	Oxford	Abp. of Canterbury
Brett, William	M.A.	Corpus Christi	Camb.	Ely
Buller, H. John.....	B.A.	Trinity	Oxford	{ Ely, by l. d. from Bp. of Exeter
Fowler, W. Warde ...	M.A.	Pembroke	Oxford	{ Ely, by l. d. from Bp. of Lichfield
Gibbs, Michael	B.A.	Caius	Camb.	Ely
Griffith, E. H.	B.A.	Jesus	Oxford	{ Ely, by l. d. from Bp. of Llandaff
Hole, N. J. B.	B.C.L.	Pembroke	Camb.	{ Ely, by l. d. from Bp. of Exeter
Moore, Robert	B.A.	Christ Church	Oxford	Abp. of Canterbury
North, J. H.	B.A.	Trinity	Camb.	{ Ely, by l. d. from Bp. of Norwich
Overton, Thomas	M.A.	St. John's	Camb.	Ely
Porteus, Beilby	B.A.	Christ's	Camb.	Abp. of Canterbury
Pratt, John H.	M.A.	Caius	Camb.	Ely
Pullen, Joseph	M.A.	Corpus Christi	Camb.	Ely
Skrimshire, H. F.	B.A.	Catherine Hall	Camb.	Ely
Spence, George	L.L.B.	Jesus	Camb.	Ely

DEACONS.

Adams, H. G.....	B.A.	Christ Church	Oxford	{ Ely, by l. d. from Bishop of Exeter
Beardsworth, George..	B.A.	St. John's	Camb.	Abp. of Canterbury
Clark, T. J.....	B.A.	St. John's	Camb.	Ely
Clay, J. G.	B.A.	Jesus	Oxford	Abp. of Canterbury
Cookson, Henry W. ...	M.A.	St. Peter's	Camb.	Ely
Daubeney, Henry J. ...	B.A.	Jesus	Camb.	Ely
Dawes, Thomas C. ...	B.A.	Corpus Christi	Camb.	Ely
Francis, C. D.	B.A.	Exeter	Oxford	{ Ely, by l. d. from Bishop of Peterborough
Hey, William.....	B.A.	St. John's	Camb.	Ely
Howlett, J. H.	M.A.	St. John's	Camb.	Ely
Kelland, Philip	M.A.	Queen's	Camb.	Ely
Latimer, William	B.A.	Lincoln	Oxford	{ Ely, by l. d. from Bishop of Lichfield
Moore, Edward	B.A.	Christ Church	Oxford	Abp. of Canterbury
Morris, R. J.....	B.A.	Jesus	Camb.	Abp. of Canterbury

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Mott, Henry Jacob ...	B.A.	Trinity	Camb.	{ Ely, by l. d. from Bishop of Norwich
Musgrave, William P.	B.A.	Trinity	Camb.	{ Ely
Osmond, Charles	S.C.L.	Jesus	Camb.	{ Ely, by l. d. from Bishop of Exeter
Pritchard, W. A. G....	B.A.	St. John's	Camb.	{ Abp. of Canterbury
Robbins, William	B.A.	Worcester	Oxford	{ Ely, by l. d. from Bishop of Norwich
Scrivener, Arthur	B.A.	Queen's	Camb.	{ Ely, by l. d. from Bishop of Norwich
Sheppard, A. F.....	B.A.	Oriel	Oxford	{ Ely, by l. d. from Bishop of Norwich
Swinny, Henry H.....	B.A.	Magdalen	Camb.	{ Ely
Taylor, Arthur	B.A.	Trinity	Oxford	{ Ely, by l. d. from Bishop of Norwich
Thompson, William ...	M.A.	Trinity	Camb.	{ Ely
Whittaker, George ...	M.A.	Queen's	Camb.	{ Ely
Wilson, Francis	B.A.	Queen's	Camb.	{ Ely, by l. d. from Bishop of Lichfield
Wordsworth, John.....	M.A.	Trinity	Camb.	{ Ely

The Lord Bishop of Worcester intends holding a general ordination on Sunday, the 30th of July.

The Bishop of Salisbury will hold an ordination on the 30th of July.

His Grace the Archbishop of York will hold an ordination, at Bishopthorpe, on Sunday, August 13th.

The Bishop of Bath and Wells will hold an ordination on the 15th of October.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Edmonstone, G....	Pottarn V.	Wilts	Sarum	Bishop of Sarum
Gaskin, Thomas...	{ St. Clement's P. C., Cambridge	{	Ely	Jesus College
Housman, Robert	{ St. Anne's P. C., Lancaster	{	Lancaster	Vicar of Lancaster

CLERICAL APPOINTMENTS.

Brock, Mourant.....	The Lectureship of Bathwick Church, Bath.
Burrows, H. N.....	Principal of Hull College.
Cutler, R.	Chaplain to the Dorchester Union Workhouse.
England Thomas	Chaplain to the Hon. Artillery Company.
Fardell, J. G.....	One of the Domestic Chaplains to the Earl of Courtoun.
Harford, Alfred, V. of Locking, and R. of Hutton, Somerset,	a Rural Dean in the Deanery of Axbridge and Paulton, in the Diocese of Bath and Wells.
Hervey, Rev. Lord A.,	Chaplain to the Suffolk General Hospital in Bury.
Ormsby, W. A.....	Chaplain to the Dowager Countess of Miltown.
Osborne, W. A.....	Head Master of the Free Grammar School, Macclesfield.
Provend, C. M.	Domestic Chaplain to Lord Ward.
Robinson, J. E., V. of Chieveley,	Surrogate for the Archdeaconry of Berks.
Williams, E.	Leafeld and Ascott-under-Wychwood P. C., Oxon.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Colton, Charles ...	Baston V.	Lincoln	Lincoln	Lord Chancellor
Eden, Robert.....	Leigh R.	Essex	London	Bishop of London
Fawkes, Ayscough	Leathley R.	W. York	York	Lord Chancellor

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Girdlestone, C. ...	Alderley R.	Chester	Chester	The Queen
Golding, J. E. ...	Barrow Fen R.	Northam.	Peterboro'	Sir C. E. Smith, bt.
Hayne, T.	Rastrick P. C.	W. York	York	Vicar of Halifax
Harding, Wm. ...	Hockleigh V.	Essex	London	Wadham Coll., Oxon
Hawkins, G. C....	Pinhoe V.	Devon	Exon	The Queen
Hele, F. H.....	Little Hempstow R.	Devon	Exon	The Queen
Henslow, J. S. ...	Hitcham R.	Suffolk	Norwich	The Queen
Hickes, H. W. ...	Cranford R.	Middlesex	London	Counts of Berkeley
Hockin, H. W. ...	{ St. Stithian's V. w. Perran Arworthal C. }	Cornwall	Exon	Earl of Falmouth
Horner, John.....	Tathwell V.	Lincoln	Lincoln	Bishop of Lincoln
Hudson, G. T. ...	West Harptree V.	Somerset	B. & W.	The Queen
Jones, C. P.	Frocester R.	Glouces.	Glouces.	Earl of Ducie
Knight, C. B.....	Chawton R.	Hants	Winches.	E. Knight, Esq.
Kyle, R. U.	Darlaston R.	Stafford	L. & Cov.	
Lewis, W.	Sedgeley V.	Stafford	L. & Cov.	Lord Ward
Lister, Joseph M. {	Burwell V. w. Walmgate C. }	Lincoln	Lincoln	M. B. Lister, Esq.
Maltby, Henry J. {	Eggingham V. Higham Ferrers V. }	Northum.	Durham	Bishop of Durham
Malim, George ... {	w. Chelveston and Caldecott C. }	Northam.	Peterboro'	Earl Fitzwilliam
Mason, John	West Burton P. C.	Notts	York	Wm. Barrow, Esq.
Medlicott	Pottern V.	Wilts	Sarum	Bishop of Sarum
Morshead, H. J... {	Keley R.	Devon	Exon	A. Kelly, Esq.
	and St. Clether V.	Cornwall	Exon	{ J. Carpenter and J. T. Philips
Newmarch, Henry	Hessle V.	E. York	York	Lord Chancellor
O'Neill, H.....	St. Anne's P. C.	Lancaster	Chester	Vicar of Lancaster
Perry, Wm. H.... {	Bothel R. w. Hebburn C. }	Northum.	Durham	Duke of Portland
Phelps, John	South Benfleet V.	Essex	London	D. & C. of Westmin.
Purvis, W. Pye...	Crocombe R.	Somerset	B. & W.	Elizabeth Wylie
Ray, Philip W. ...	Greensted R.	Essex	London	Bp. of London in trust
Robinson, J. E.... {	Chieveley V. w. Oar C., Winter- bourne C., and Leckhampstead C. }	Berks.	Sarum	{ T. T. Wasey, Esq., & Rev. C. Capel, alt.
Smith, Joseph.....	Walton P. C.	Cumber.	Carlisle	Heirs of C. Dacre, Esq.
Spence, George ...	St. Clement's V.	Camb.	Ely	Jesus College
Stanton, Thomas {	St. John's Chapel P. C., Buckhurst Hill, near Wood- ford }	Essex	London	Bishop of London
Stenton, —.....	Gringley-on-the-Hill V.	Notts	York	Duke of Rutland
Stocker, W. H. B. {	Horsforth in Guiseley P. C. }	W. York	York	J. S. Stanhope, Esq.
Stoddart, John ...	New Brentford P. C.	Middlesex	London	Rector of Hanwell
Weller, John	North Luffenham R.	Rutland	Peterboro'	Emman. Coll., Camb.
Williams, E. {	Leafield P. C. and Ascott-under- Wychwood P. C. }	Oxon	Oxon	{ V. of Shipton-under- Wychwood

CLERGYMEN DECEASED.

Corrie, Right Rev. Daniel, D.D., Bishop of Madras and Ceylon				
Baugh, Richard... Ludlow R.	Salop	Hereford	Lord Chancellor	
Benjafield, J. Frederick, Walton, Suffolk				
Bladon, George, Wirksworth, Derbyshire				
Bluett, Buckland, Church Stanton, R.	Devon	Exon	R. P. Clarke, Esq.	
Bradford, Edward, Stalbridge R.	Dorset	Bristol	Corp. Ch. Col. Cam.	

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Brisbane, Thomas, Dunlop, Scotland Broadfoot, W.				
Burn, Edward ...	{ Smetheott R. & P.C. of St. Mary, Bir- mingham }	Salop	L. & C.	Mrs. Lacy
Burton, Thomas...	Rastrick P. C.	W. York	York	V. of Halifax
Carrington, C. ...	Berkeley V.	Glouces.	Glouces.	Lord Seagrave
Chaplin, R.	{ Averham R. w. Kel- ham R. & a Prebendary of Southwell Coll. Ch. }	Notts	York	J. H. M. Sutton
Chester, C.....	Ayott St. Peter's R.	Herts	Lincoln	Earl of Hardwicke
Cleaver, H. C., Swiftsplace, Cranbrook				
Coltman, Joseph .	{ Beverley St. John & St. Martin P. C. }	E. York	{ Pec. of Bever- ley }	Rev. Mr. Simeon's Trustees
Commeline, J. ...	Redmarley D'Abitot R.	Worces.	Worces.	Mrs. Niblett
Drake, J. R., M. A., of Christ Church, Oxford, at Boulogne				
Dyke, Jerome ...	{ Aston Flamville R., w. Burbach C. }	Leicester	Lincoln	Earl de Grey
Edwards, David, Ysppyty V., Cardiganshire				
Evans, William, of Queen's Coll., Cambridge				
Everett, T. C., late of Reading				
Fountaine, W. A.	Middleton St. George R.	Durham	Durham	H. Cocks, Esq.
Gage, T. W.	{ Higham Ferrers V. w. Chelveston and Caldecott C. }	Northam.	Peterboro'	Earl Fitzwilliam
Gorden, W.	Dunstew V.	Oxford	Oxford	Sir G. Dashwood
Gower, W.	Pinhoe V.	Devon	Exon	The Queen
Hayward, G.	Frocester R.	Glouces.	Glouces.	Lord Ducie
Hughes, J.	{ Cranford R., and Evesbach R. }	Middlesex	London	Count of Berkeley
Hyndman, J., Yealand, Westmoreland		Hereford	Hereford	Rev. J. Hughes
James, John	{ Llansantfraid Glan Conway R. }	Denbigh	St. Asaph	Bp. of St. Asaph
Mathews, J. S. ...	Hitcham R.	Suffolk	Norwich	The Queen
Messenger, R. ...	Nine Banks P. C.	Northam.	P. of Here.	Inc. of Allendale
Mounds, W.	West Burton P. C.	Notts.	York	Wm. Barrow, Esq.
Nelson, R. H., of Magdalen Coll., Oxford, at Childrey R., Berks				
North, Henry ...	{ Ringstead St. An- drew, w. St. Peter R. & Heacham V. }	Norfolk	Norwich	H. Styleman, Esq.
Peck, Kernvick, Norton Lodge, Wilts				
Ramsden, H.	Burton Cherry R.	E. York	York	
Richardson, J. ...	Barbon P. C.	Westmor.	Chester	V. of Kirby Lonsdale
Rockett, Caleb ...	{ East Brent V. and Weston Royland V. }	Somerset	B. & W.	Bp. of Bath & Wells
Rowe, John	St. Clether V.	Cornwall	Exon	{ J. Carpenter, and T. J. Philips }
Sedman, J.	Gosfield V.	Essex	London	E. G. Barnard, Esq.
Townsend, George, Ramsgate				
Tristram, H. B....	Eggingham V.	Northum.	Durham	Bp. of Durham
Vernon, H. G. ...	Great Bromley R.	Essex	London	— Graham, Esq.
Wilson, W. C. ...	{ Hardwick Priors V. w. Marston Priors C. & Shuckburgh infe- rior C. }	Warwick	L. & Cov.	Earl Spencer
Woodecock, T.	Swillington R.	W. York	York	Sir J. Lowther
Woodley, C. W....	{ St. Stithians V. w. Perran Arworthal C. }	Cornwall	Exon	Earl of Falmouth
Wyld, George.....	{ Chieveley V., w. Oar C., Winterbourne C., & Leckhampstead C. }	Berks	Sarum	{ T. T. Wasey, Esq. & Rev. C. Capel, alt. }

UNIVERSITY NEWS.

OXFORD.

Saturday, June 3.

EASTER TERM, 1837. In *Disciplina Mathematicis et Physicis*:—Class 1—Ellman, E. B., commoner of Wadham; Haddan, T. H., commoner of Brasenose; (also in first class of *Lit. Human.*)

Smith, E. B., scholar on the Michel foundation of Queen's.

Class 2—Burrows, W. H., Fellow of St. John's, (in first class of *Lit. Human.*); Cox, Algernon, gentleman commoner of Ch. Ch.

Class 3—Fitzgerald, W. R. S., commoner of Oriel; Michel, H. E., gentleman commoner of New; Stanley, R., scholar of Brasenose.

Class 4—Courtenay, Hon. C. Leslie, commoner of Ch. Ch.; Dunn, J. M., commoner of Exeter; Knollys, W. F., commoner of Merton.

Sixty-five passed their examination, whose names were not placed in either of the classes.

In the convocation holden on Thursday last, the University seal was affixed to a letter of thanks to Mrs. Sutherland, of Merrow, in the county of Surrey, for her munificent donation of 18,700 prints and drawings, being an illustration of Clarendon's and Burnet's Histories, in 61 volumes, to be placed in the Bodleian library.

In the same convocation, the nomination of the Rev. S. Wilberforce, M.A., of Oriel, to succeed to the office of select preacher, at Michaelmas next, in the place of the Rev. G. R. Gleig, M.A., of Balliol, resigned, was unanimously agreed to.

In a congregation holden the same day the following degrees were conferred:—

Masters of Arts—H. Hall, Student of Ch. Ch.; Rev. G. E. Peake, Magdalen hall; E. P. Shirley, Magdalen; Rev. C. P. Peters, Queen's; Rev. F. Jones, Oriel; R. Ward, Oriel.*Bachelors of Arts*—T. W. Whipham, Balliol; J. S. Phillips, Exeter; J. Hatsell, Oriel; F. Menzies, scholar of Brasenose; C. T. Nesbitt, Brasenose; H. J. Gorr, Postmaster of Merton.*University College*.—The Right Hon. Mary Anne Viscountess Sidmouth having been pleased to signify her intention to establish a foundation in University college, in honour of her father, the late Lord Stowell, to be entitled the Stowell Civil Law Fellowship; the Master and Fellows announce, that it is proposed to hold the first election about the end of the month of November next; and that notice will be given, early in the Michaelmas term, of the day appointed for the examination of the candidates.

This fellowship will be open to all members of the University who have passed their examination for the B.A. degree.

BRASENNOSE COLLEGE.—Notice is hereby given, that the Incorporated Trustees of the Estates devised by William Hulme, Esq., will, on the 25th of July, proceed to nominate and present to the Rectory of Smethcote, in the county of Salop, out of the number of such persons who shall either then be, or shall have previously been, exhibitioners on the foundation of the said William Hulme, such individual as the said trustees may think proper. [N.B. He must be B.A., and in holy orders.]

Candidates are requested to apply to me, by letter, inclosing proper testimonials, on or before the 15th of July.

The Trustees particularly request that no application may be made to them either in person or by letter. THOMAS MARKLAND, Manchester, May 27, 1837. Secretary.

June 10.

On Thursday last the following Degrees were conferred:—

Bachelor in Divinity—Rev. P. Maurice, Chaplain of New and All Souls' Colleges.*Masters of Arts*—Rev. W. Holden, Worcester; Rev. T. N. Stephenson, Worcester; Rev. C. Wetherell, Worcester; S. C. Walker, Queen's; Rev. S. Pope, Queen's; Rev. T. E. Abraham, Balliol; H. J. Buller, Trinity; H. H. Vaughan, Fellow of Oriel; T. Floud, Wadham; Rev. P. C. Marshall, Wadham; Rev. G. Marsland, Brasenose; Rev. J. Birch, Pembroke.*Bachelors of Arts*—Rev. G. N. Woodd, Wadham; J. D. Piggott, Merton.

Yesterday se'nnight, Mr. A. W. Wallis, Commoner of Magdalen Hall, was elected to a Boden Sanscrit Scholarship.

On Tuesday last, Mr. S. C. Malan, B.A., of St. Edmund Hall, was elected to a Pusey and Ellerton Hebrew Scholarship.

On Thursday last, the Rev. G. H. Hadfield, M.A., Scholar on the Foundation of Sir J. Benet, Lord Ossulstone, in Pembroke College, was elected a Fellow on the same Foundation, in the room of Dr. Jeune, Head Master of the Free School, Birmingham. At the same time, the Rev. T. F. Henney, M.A., of Pembroke College, and one of the Masters in the Free School, Shrewsbury, was elected a Scholar in the room of Mr. Hadfield.

On Thursday last, C. Bradley, B.A., Scholar on Mrs. Sarah Eaton's Foundation, and the Rev. J. Hannay, B.A., Scholar on Sir T. Cookes', at Worcester College, were elected Fellows of that Society. At the same time, H. Tripp, Commoner of Exeter College, and — Jackson, of Bromsgrove School, were chosen Scholars, the former on Mrs. Eaton's, the latter on Sir T. Cookes' Foundation.

The Commemoration of Founders and Benefactors took place on Wednesday last in the Theatre.

There were two Honorary Degrees conferred, that of Doctor in Civil Law on the Right Hon. the Earl of Devon, and that of Master of Arts on Alexander Brown, Esq., Gentleman Commoner of Brasenose College.

The Greveian Oration was made by the Professor of Poetry.

The Prize Compositions were then delivered by the successful candidates: the English Essay, "On the concurring causes which assisted the promulgation of the religion of Mahomet," by Mr. Clanghton, originally of Brasenose, but last year elected to a Fellowship at University; the Latin Verse, "Marcus Crassus a Parthis devictus," by Mr. Randolph, Student of Christ Church, and the Newdigate, "the Gypsies," by Mr. Stanley, Scholar of Balliol.

PRIZE SUBJECTS FOR 1838.

The following subjects are proposed for the Chancellor's prizes for 1838, viz. :—

For Latin Verse—"Hannibal, patris de-fensionem suscepturus, ab Italia socius."

For an English Essay—"The tests of National Prosperity considered."

For a Latin Essay—"An recte dicatur caruine veteres ea forma concilii publici qua selecti quidam pro universis statuuntur?"

Subject of the Theological Prizes for 1838—The Efferton: On the Conduct and Character of St. Peter. Mrs. Denyer's two: On the Divinity of the Holy Ghost; on the Influence of Practical Piety in Promoting the Temporal and Eternal Happiness of Mankind.

June 17.

The election of Scholars from Merchant Tailors' School to the vacant Fellowships at St. John's College, took place on Saturday. The examiners were, the President of St. John's, and two of the Senior Fellows, together with the two examiners of the School. Mr. Charles Lempiere, and Mr. James Grim Brine were the successful candidates.

Yesterday se'nnight, the following gentlemen were elected postmasters of Merton College:—Mr. R. Bather, Commoner of Trinity; Mr. C. R. Hay, Commoner of Exeter; Mr. A. R. Tawney, Commoner of Merton; and Mr. H. Pritchard.

On Saturday last, the election at Exeter College terminated. The following gentlemen were elected:—*To the How Scholarship*—Mr. P. A. Kingdon; *to the Gifford Scholarship*—Mr. A. A. Hunt; *to the open Scholarship*—Mr. J. D. Dalgaire, a Commoner of that Society.

On Tuesday last, the Rev. H. P. Guilla-mard, M.A., and W. H. Ley, B.A., Probationary Fellows of Trinity College, were admitted Actual Fellows of that Society.

On Thursday last, Mr. W. Thompson, Commoner of Queen's College, was elected Scholar of the same Society.

June 24.

On Thursday the following Degrees were conferred:—

Masters of Arts—The Right Hon. Vis-

count Villiers, Christ Church; Rev. G. Whitmore Christ Church; Rev. C. E. Radclyffe, Brasenose; A. Harris, Exeter.

Bachelors of Arts—R. Lloyd, Jesus; T. Todd, Queen's.

CAMBRIDGE.

Saturday, June 3.

At a Congregation on Wednesday last, the following Degrees were conferred:—

Master of Arts—Rev. F. Maynard, Caius.

Bachelors in Civil Law—Rev. C. Chichester, Downing; W. M. R. Haggard, Trinity Hall.

Bachelor in Physic—W. A. Guy, Pembroke.

Bachelor of Arts—F. W. Rawes, Caius.

At the same Congregation the following Graces passed the Senate:—

To affix the seal to a conveyance of the piece of ground which it was agreed, by a grace passed Nov. 2nd, 1836, to give to the Master and Fellows of Peterhouse, in part, for other ground to be conveyed by them to the University, for the enlargement of the site of the Fitzwilliam Museum.

To confirm the report of the Fitzwilliam Syndicate, dated the 24th ult.

To appoint Mr. Shaw, of Sidney college, to be Deputy Proctor, in the absence of Mr. Martin.

June 10.

POURSON PRIZE.—On Wednesday last, the Pourson Prize (for the best translation of a passage from Shakspeare into Greek verse) was adjudged to C. J. Vaughan, of Trinity college.

Subject—"King Lear," Act III., Scene 2.—The speech of King Lear, omitting the intervening passages, by which its continuity is broken; beginning—

"Blow, winds, and crack your cheeks! rage! blow!"

And ending—

"I am a man
More sinned against than sinning."

June 17.

At a Congregation on Monday last, the following Degrees were conferred:—

Doctor in Divinity—Rev. J. Weller, Senior Fellow of Emmanuel.

Bachelors in Divinity—Rev. C. Yate, Fellow of St. John's; Rev. H. Thompson, Fellow of St. John's; Rev. J. Tinkler, Fellow of Corpus Christi; Rev. R. J. Bunch, Fellow of Emmanuel; Rev. W. R. Colbeck, Fellow of Emmanuel.

Doctor in Physic—G. Pardoe, Caius.

Masters of Arts—J. S. Crossier, Catherine hall; Rev. H. P. Jones, Corpus Christi.

At the same Congregation, the following gentlemen were appointed Barnaby Lecturers:—*Mathematical*—Rev. J. Mills, sen., Pembroke. *Philosophical*—Rev. E. H. Browne, Emman.

Rhetoric—Rev. H. Philpott, Catherine hall.
Logic—H. W. Cookson, St. Peter's.

SIR WILLIAM BROWNE'S MEDALS.—On Tuesday last, these medals were adjudged as follows :—

Greek Ode—C. J. Vaughan, Trinity.

Subject—

"Ingenium cui sit, cui mens diviniore atque os
 Magna sonaturum, de nominis hujus honorem."

Latin Ode—P. Freeman, Trinity.

Subject—"Newtonus."

Greek and Latin Epigrams—Charles J. Vaughan, Trinity.

Subjects—

"Nil fuit unquam

Sic impar sibi."

"Proximus sum egomet mihi."

CHANCELLOR'S ENGLISH POEM.—No prize adjudged.

June 24.

At a congregation on Thursday last, the following degrees were conferred :—

Masters of Arts—W. Webster, Fellow of Queen's; W. D. Evans, Fellow of St. Peter's.

PRIZES.—On the same day the following prizes were adjudged :—

Members' Prizes for Bachelors of Arts—

(1.) J. S. Howson, Trinity; (2.) H. Goulburn, Trinity. *Subject*—"Quenam beneficia Academia, qualis nostra est constitutione ac forma, ad rempublicam afferat?"

Members' Prizes for Undergraduates—

(1.) C. J. Vaughan, Trinity; (2.) H. A. Woodham, Jesus. *Subject*—"Utrumque tempus consulas, tum antiquius, ut cognoscas, quid optimum fuerit; tum recentius, ut notes, quid fuerit aptissimum."

DURHAM.

The annual examination for the degree of M.A. and B.A., and the annual examination in Theology, have just terminated. By the regulations of the university, every candidate for the degree of M.A. must pass an examination, which is open to every B.A. who is in his third term of residence at least from the time of his examination to that degree; and all students in theology must also pass the examination appointed for candidates for the degree of M.A.

The following class papers have appeared, the names in each class being arranged alphabetically :—

CLASS PAPERS.

Examiners—The Rev. H. Jenkins, M.A., Professor of Greek; the Rev. C. T. Whitley, M.A., Junior Proctor; the Rev. G. H. S. Johnson, M.A., Tutor of Queen's Coll., Oxford; and the Rev. J. Carr, M.A., Fellow of Balliol Coll., Oxford.

M.A.

Class. and Gen. Lit. Math. & Phys. Science.

CLASS I.

Garnett, Thomas

CLASS I.

—

CLASS II.

Evans, Hugh
 Pratt, Robert Forster

CLASS II.

Errington, Ralph
 Gibson, John

CLASS III.

—

CLASS III.

—

CLASS IV.

Cundill, John
 Edmunds, John
 Harrison, Charles S.
 Hick, James W.
 Hills, George
 Johns, Thomas W.

Milburne, William
 Morehead, George J.
 Nicholson, Mark A.
 Raymond, John M.
 St. Clare
 Watson, William T.

B.A.

Class. and Gen. Lit. Math. & Phys. Science.

CLASS I.

—

CLASS I.

—

CLASS II.

—

CLASS II.

—

CLASS III.

Griffith, Henry D.
 Stoker, Henry

CLASS III.

Tower, Robert B.
 —

CLASS IV.

Humble, Henry

CLASS IV.

Stoker, Henry

CLASS V.

Blair, John
 Linakill, John H. P.

CLASS VI.

Heriot, George
 Sutton, Joseph H.

The following is the result of the examination in Theology, Easter term, 1887 :—

Examiners—The Rev. H. Jenkins, M.A., Professor of Greek; the Rev. T. Chevallier, B.D., Professor of Mathematics; and the Rev. G. S. Faber, B.D., Master of Sherburn Hospital.

E. Bickersteth, B.A., Sidney Sussex Coll., Camb.; J. Edmunds; T. W. Johns; Wm. Millburne; G. J. Morehead; and M. A. Nicholson.

At a convocation holden on Wednesday, June 21st, the above students in theology received licences to present themselves to the bishop for ordination.

The Rev. T. W. Peile and the Rev. C. T. Whitley, M.A., were nominated by the Warden, and approved by convocation, as Proctors for the ensuing year; and the Rev. T. W. Peile, Senior Proctor; S. Thomas, B.C.L., and E. Peacock, M.A., late Fellow of St. John's Coll., Camb., were nominated by the Warden, and appointed by convocation, as examiners for the first and second examinations for the degree of B.A. 1887.

DUBLIN.

The Fellowship Examination having terminated on Saturday, the two following gentlemen have been declared the successful candidates:—Mr. S. Butcher, A.B.; Mr. J. Carson, A.B.

Premiums were adjudged to the unsuccessful candidates:—1st premium, Mr. Booth; 2nd, Messrs. Mallet and Atwell; 3rd, Mr. McDowal.

The following gentlemen were announced as the successful candidates for Scholarships:—Marchbanks, Murray, Flanagan, Byrne, Salmon, Loughlin, Longfield, Law, Lowe, (Josiah,) Graham, Gordon, Murphy, Dobbin, M'Donnell.

The foregoing names are given in the order of seniority. It is understood that Mr. Carson obtained the first fellowship, and Mr. Longfield first place among the scholars.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. R. Burdett, Burgess; of Rev. J. Downes, Horton, Northamptonshire; of Rev. J. Sankey, Strong Stanton P., Leicestershire; of Rev. C. S. Bird, Burghfield, Berks; of Rev. E. E. Rowwell, Effra Grove, Brixton; of Rev. A. G. Jones, Shelton, of twin sons; of Rev. C. Tucker, Charrminster; of Rev. A. Howell, of twin sons, Southampton; of Rev. H. Cleveland, Barkstone R.; of Rev. G. Morley, Newport Pagnell V.; of Rev. W. J. Philpotts, Hallow V., Worcestershire; of Rev. W. Wilson, Torrington-square, London.

Of Daughters—The lady of the Rev. W. Raven, Streatham; of Rev. H. W. Maddock, Kington V., Herefordshire; of Rev. W. Money, Sternfeld R.; of Rev. H. H. Beaumish, Highbury terrace; of Rev. G. W. Murray, Caversham, Oxfordshire; of Rev. E. Wickham, Brook Green, Hammersmith; of Rev. J. W. Lockwood, Kingham, Oxfordshire; of Rev. W. Newton, Old Cleve V., Somerset; of Rev. A. Crofton, Bath; of Rev. H. Creed, Snettisham; of Rev. W. Newton, Old Cleve V.

MARRIAGES.

Rev. W. B. Otter, eldest son of the Lord Bishop of Chichester, to Elizabeth, d. of R. Melville, Esq., his Britannic Majesty's Consul at Amsterdam; Rev. C. A. Harris, youngest son of the Earl of Malmesbury, to Catharine Lucia, youngest d. of the late Sir E. C. Brien, Bart., of Dromoland, co. of Clare; Rev. C. V. Shuckburgh, M.A., to Eliza Lucy, youngest d. of the late J. Luard, Esq., of Maldon, Essex; Rev. W. Howard, of Great Witchingham, Norfolk, to Isabella, d. of T. Hankey, Esq., of Portland place; Rev. J. Puckle, B.A., of Brasenose College, Oxford, to Anna Maria, eldest d. of R. Shearman, Esq., Grange House, Kilkenny; Rev. T. Tyrwhitt, Prebendary of Salisbury, to Margaretta Anne, second d. of the Rev. N. Bridges, v. of Henunidge; Rev. J. Farmer, of Kingsclere, to Elizabeth, widow of the late A. Hammond, Esq., of Bonyay; Rev. J. Burnett, of Colerne, Wilts, to Caroline, d. of the late Mr. G. Morgan, of Bristol; Rev. R. Greene, of Eun-

manuel College, Cambridge, to Ellen, second d. of J. King, Esq., of Loxwood House, Sussex; Rev. J. G. Fardell, of Christ's College, Cambridge, r. of Sprothorough, Yorkshire, to Emma, fourth d. of the late J. Wilson, Esq., of Seacroft Hall, Yorkshire; Rev. T. Hirat, B.A., of Childerditch, Essex, late of Leeds, to Miss E. J. Shephard, of Hackenthorpe, Derbyshire; Rev. W. Ellis, Foreign Secretary of the London Missionary Society, to Sarah, d. of W. Stickney, Esq., of Ridgmont, near Hull; Rev. J. Olive, v. of Hellingley, Sussex, to Emma, d. of A. P. Cumberbatch, Esq., of Hellingley; Rev. G. A. Biedermann, r. of Dauntsey, Wilts, to Selina, widow of Major J. Stewart, and second d. of the late J. T. Morin, Esq., of Hanover-square, London, and Weedon Lodge, Bucks; Rev. J. Wix, of Easton Maudit, Northamptonshire, to Hannah, d. of J. Gibson, Esq., of Tredegar House, Bow; Rev. H. Maunsell, r. of Drumbo, co. of Down, Ireland, to Louisa Anne, fourth d. of the Rev. G. P. Marriott, Prebendary of York, &c.; Rev. J. F. Haslam, of St. John's College, Cambridge, to Elizabeth, d. of the late P. Denton, Esq., of Whittington, Derbyshire; Rev. D. S. Williamson, of Tongland, to Julia, d. of the late Captain Stanley, R.N.; Rev. J. W. Finlay, eldest son of Lieut.-Col. Finlay, to Henrietta, d. of the late H. Cole, Esq., of Twickenham, Middlesex; The Archdeacon of Lismore, to Susan, d. of the late J. Thacker, Esq., of Ballymellish, Queen's co.; Rev. E. Grindrod, to Sarah, relict of the Rev. G. Manwaring, of Sheffield; Rev. H. Carpenter, of St. Michael's, Liverpool, to Hester, d. of the late A. Boyd, Esq., of Londonderry; Rev. W. Gough, to Miss Wall, both of Worcester; Rev. J. Hudson, to Elizabeth, d. of Captain J. Turner; Rev. E. Price, of Tidenley Coppice, to Anne, only d. of the late Mr. W. Harding, of Acton Trussell, Staffordshire; Rev. G. B. Paley, r. of Freckenham, Suffolk, to Catherine Ann, second d. of the late W. Robertson, M.D., of Bath; Rev. T. L. J. Sunderland, v. of Tilsforth, Bedfordshire, to Anne, only child of the late T. L. Wood, Esq., of Leighton; Rev. G. L. Harvey, of Sidney Sussex College, Cambridge, son of the late Sir L. Harvey, to Elinor,

youngest d. of the late B. Young, Esq., of Walton-on-Thames; Rev. S. Corsey, of Queen's College, Cambridge, and of Tiverton, Devon, to Miss Sophia Matilda Greenup, sister to Dr. Greenup, of Salisbury; Rev. G. Dugard, p. c. of St. Andrew's, Manchester, to Mary, youngest d. of the late Rev. J. Lyon, of Prestwick, Lancashire; Rev. Dr. Charles Johnes, of Nordhausen, Germany, to Elizabeth, eldest d. of W. Armstrong, Esq., Claremont-place, Pentonville; Rev. C. Seager, B.A., Scholar of Worcester, to Anna, youngest and only surviving d. of the late Rev. W. Smith, B.A., many years c. of Almondsbury, Yorkshire; Rev. R. R. Suckling, B.A. of Exeter, to Elizabeth Maria, eldest d. of J. Owen, Esq., of Worcester; Rev. H. A. Veek, Incumbent of St. John's Chapel, Porton, Gosport, to Miss Bothomley, of King's Terrace, Southsea; Rev. R. Morey, of Portsmouth, to Laura, d. of the late Mr. O. L. Williams, of Manches-

ter; Rev. R. D. Thomas, of Chester, to Jane, d. of C. W. Newmann, Esq., of Hartford, Cheshire; Rev. G. E. Massy, v. of Bruce, son of the Hon. G. Massy, to Elizabeth, d. of M. O'Brien, Esq., of Newcastle; Rev. H. Griffiths, to Miss Jane Homes, of Founhope, Herefordshire; Rev. W. M'iver, c. of West Derby, Lancashire, to Mary, third d. of the late S. Smith, Esq.; Rev. H. C. Morrell, Incumbent of Stratton Audley, to Maria Magdalena, d. of the late R. Hermani, of Koenigstein; Rev. J. Costley, of Broughton, Bucks, to Sarah, eldest d. of R. Becket, Esq., of Tickhill, near Doncaster; Rev. T. Simpson, B.A., v. of Pannal, Yorkshire, to Anne, third d. of Mr. Daniel, of Harrogate; Rev. S. Gatenby, to Sarah, eldest d. of the late S. Bull, Esq., Ely; Rev. J. W. Scott, M.A., of Exeter College, son of Capt. Scott, R.N., of Chudleigh, to Frances, youngest d. of the late S. Scott, Esq., of Beaminster.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

As it is impossible to find room for the various paragraphs from country papers mentioning the circumstances under which marks of regard have been bestowed on individual clergy, it is hoped that the following mode of recording the estimation in which the services of each has been held will be satisfactory.

Presents of plate, &c., have been presented by their respective congregations to the following clergymen, in token of affectionate regard and value for their services in their various cures:—

Rev. J. V. Austin, Cuckney, Derbyshire.
Rev. J. Bradford, Woolborough, Newton-Abbott.

Rev. H. Fox, Allington, Dorset.

Rev. G. L. Foxton, Blackburn, Lancashire.

Rev. T. J. Judkin, Episcopal Chapel, St. Pancras.

Rev. W. Blackley, East Bradenham, Norfolk.

Rev. John Howells, Tipton.

Rev. Sparks Byers, Richmond, Surrey.

Rev. T. B. Stuart, } Whitkirk, Yorksh.

Rev. R. B. Wilson, }

BUCKINGHAMSHIRE.

A vestry meeting was lately held at West Wycombe, Bucks, for the purpose of making a rate for the current year. A rate of one penny in the pound having been proposed in the usual form, an attempt was made by the dissenters and radicals, who

mustered their whole force, to adjourn the meeting. The chairman, the Rev. W. R. Johnson, having refused to put the motion for adjournment, as illegal, an amendment was moved that a rate of one halfpenny only be allowed. Upon a division, the original motion for a penny rate was carried by a majority of twenty-five.—*Bucks Gazette*.

CAMBRIDGESHIRE.

CAMBRIDGE.—Benjamin Cherry, Esq., of Northaw, Hertfordshire, has generously contracted with the Master and Fellows of Clare Hall, for a Scholarship of 40*l.* per annum, for the benefit of a native of the town of Hertford; or in case of there not being a candidate from thence sufficiently qualified, to be open to general competition. The first election to take place in the month of January next; the Scholars to be elected from among the students of the college, who have not resided in the university more than three terms, and to hold the Scholarship for three years.

The members of Downing College, Cambridge, formerly pupils of the Rev. R. Dawes, Rector of Somborne, Hants, have subscribed for the purchase of a piece of plate (consisting of four side-dishes) to be presented to him as a mark of their respect and attachment.—*Camb. Chron.*

The Right Rev. Daniel Wilson, D.D.,

of St. Edmund Hall, Bishop of Calcutta, has subscribed 300 sicca rupees towards building the Fitzwilliam Library, at Cambridge.

DERBYSHIRE.

The first stone of a new church at Doulthorpe, and of another at Hulland, near Ashbourn, have been laid, with the usual ceremonies.—*Derby Mercury*.

On the 17th ult., the foundation stone of a new church was laid at Chesterfield by the Duke of Devonshire, Lord Lieutenant of Derbyshire. The erection of the church is chiefly owing to the activity and munificence of the Rev. T. Hill, vicar of Chesterfield, who has given 1,000*l.* towards the endowment.—*Derbyshire Courier*.

DEVONSHIRE.

NEW CHURCH at TIPTON, in the parish of Ottery St. Mary, Devon.—The parish of Ottery St. Mary contains, according to the census of 1831, a population of 3,849 souls, for the accommodation of a fair proportion of whom the present church is wholly inadequate. Towards the southern extremity of the parish, the hamlets of Tipton, Fluxton, and Metcombe, present a population of nearly 500 souls, at an averaged distance of two miles and a half from the parish church. A plan for building and endowing a church, with a residence for the minister, in the centre of this district, has been sanctioned by the bishop of the diocese and the vicar of the parish, and submitted to the consideration of those friends whom Providence has blest with the ability to assist in providing the outward means of grace for so important a district. The probable expense is estimated at 2,500*l.* Subscriptions will be thankfully received by the Rev. Dr. Cornish, King's School, Ottery St. Mary.

DORSETSHIRE.

The Venerable the Archdeacon of Dorset will hold his visitation at Sheston, on Thursday, July 20th; Blandford, Friday 21st; Dorchester, Tuesday, 25th; Bridport, Wednesday, 26th; and at Cerne, Thursday the 27th.—*Salisbury Herald*.

DURHAM.

At a convocation holden on Thursday, June 8, the royal charter granted to the University of Durham was formally received. After the charter had been received and read, and a grace passed for the adoption of a university seal, several graces were offered for conferring the degree of Bachelor of Arts on students who have completed the full number of terms, and passed the requisite examinations.—*Durham Advertiser*.

GLOUCESTERSHIRE.

A new church is about to be erected for the district of Alstone, about 300 yards from Bayshall House, Cheltenham.—*Standard*.

HAMPSHIRE.

The new parish church of Otterbourne, Hants, is commenced. This neat Gothic edifice is to be erected on a piece of land presented to the parish by T. Chamberlayne, Esq., conveniently situated at the southern extremity of the village.—*Salisbury Herald*.

A highly respectable meeting of the laity and clergy has been held at the Town Hall, Basingstoke, to establish within that rural deanery an association in connexion with the Diocesan Church Building and Accommodation Society, recently instituted at Winchester. The Right Hon. Lord Bolton was called to the chair. After the several resolutions had been moved and seconded, a book was opened for donations, &c., and the sum of 107*l.* 19*s.* was immediately subscribed, which, with the sum of 227*l.* 1*s.* previously contributed at Winchester, makes a total of 335*l.* from this deanery towards the general fund.—*Ibid*.

His Grace the Duke of Buckingham, in accepting the office of Patron to the District Association of the Diocesan Church Building Society lately established in the rural deanery of Wonston, has requested that his name may be put down for a donation of 100*l.* The Right Hon. Sturges Bourne, Sir S. C. Jervoise, and Mrs. Long of Marwell Park, have also each contributed 100*l.* to the society; and Edward Knight, Esq., of Godmersham Park, Canterbury, 300*l.*; and Edward Knight, Esq., jun., 200*l.*; towards the rebuilding with the enlargement of Chawton church.—*Ibid*.

LANCASHIRE.

The foundation stone of a new church was laid at Openshaw, near Manchester, on the 5th of June. The land, not merely for the church, but also for the sites of the parsonage-house, school, and a house for the schoolmaster, has been given by G. C. Leigh, Esq., of High Leigh, Cheshire. Mr. John Neden, of Lydiate, near Ormskirk, has handsomely contributed 500*l.*, and has intimated his intention to present a further donation of 550*l.* towards the erection of a Sunday-school. The church, which is to be a stone edifice, will afford accommodation for 332 persons, and 442 of the sittings will be free. As the funds are limited, the design is exceedingly chaste and simple; and the total cost of

the building is calculated at 3,460*l.*—*Manchester Courier*.

A new Roman-catholic chapel has just been opened at Wigton.

LINCOLNSHIRE.

May 23rd having been the day appointed to present an address to the Bishop of Lincoln, on his Lordship resigning the episcopal charge of the Huntingdonshire portion of the diocese, which has been annexed to the see of Ely, about sixty of the clergymen of the county assembled at the George Inn, Buckden, where they were met by the Rev. Dr. Hollingworth, the Archdeacon, and at two o'clock proceeded in a body to the palace, where they were received with urbanity and kindness. The address was read by the Archdeacon, and the Bishop replied. The visitors afterwards dined with his Lordship in the ancient dining-room of the palace.

The first stone of a new church at Wragby has been laid, with all due formalities: 3,000*l.* have been subscribed by voluntary contributions for the purpose of building and endowing this edifice, all given by the parishioners of Wragby.—*Lincoln Gazette*.

MIDDLESEX.

The foundation stone of the school-house of Marylebone, founded for the reception, education, and support, of 150 girls, daughters of poor settled parishioners, was laid by Lord Kenyon on Thursday the 15th inst.—*Times*.

LIBERAL PRESENT TO BISHOPSGATE SCHOOL.—On Monday the 19th, the subscribers to the Ward School of Bishopsgate dined together, the Lord Mayor in the chair. Deputy Sir William Rawlings, in the course of the evening, addressed the Lord Mayor on the subject of the institution. He said he was now in the 87th year of his age, and that he could not in better terms express his high admiration of the institution they had assembled to celebrate than by stating, that if the treasurer would call upon him the next day, he would put into his hands a transfer for 1,000*l.* in the three per cent. consols for its benefit.—*Watchman*.

MUNIFICENT BEQUEST.—We are told that a very splendid grant towards the fund for providing additional churches in the destitute parts of the metropolis and its suburbs, has been lately made. Mrs. Hindman, who during her whole life was much attached to our national religion, and felt a deep interest in the spiritual welfare of her fellow-creatures, has be-

queathed the sum of 80,000*l.* for the erection of new churches in our large metropolis, which has been placed at the disposal of the Bishop of London, under the control of the Rev. Mr. Dodsworth, appointed by the donor trustee of the gift. In accordance with a wish expressed by the benevolent lady, the erection of a new church in the parish of St. Saviour's, Southwark, will shortly be commenced. The present ancient edifice, the nave of which, it is hoped, will be shortly restored by the inhabitants, is quite inadequate to accommodate one-tenth of the parishioners of St. Saviour's. We believe that the ground for the site of the new church will be presented by Mr. Dots, the opulent vinegar merchant. The erection of a new church at Stepney has been ordered by the Metropolitan Church Building Committee, and others in St. George's East, St. George's, Southwark, Chelsea, and other parishes, will be shortly commenced.—*Herald*.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.—The sum of 3000*l.* and upwards per annum has already been subscribed as a permanent fund towards this object.—*Observer*.

A very handsome subscription has been entered into at Uxbridge for the erection of a new episcopal church, on Uxbridge Moor. The parish church of Hillingdon, and the chapel of ease at Uxbridge, have not accommodation for more than half the population.—*Morning Post*.

Lord Godolphin has a bill in the House of Lords for abolishing the announcement of secular notices in time of divine service.

The Carlton Club has contributed 200*l.* towards the erection of the new church in the populous and extensive parish of St. James's. The dispute among the members of the United Service Club, respecting the right of the majority to vote 300*l.* out of the general funds of the Club towards the erection of a new church in St. James's, has been decided in favour of the minority; Sir W. Follett, whose opinion was taken upon the matter, having decided against the vote.—*Morning Herald*. [At the Oxford and Cambridge Club a subscription-book has been opened for the furtherance of this desirable object.]

On Tuesday morning last the Marylebone parochial charity schools, together with portions of the children of the several national schools, amounting in number to nearly 2,800, attended divine service at the parish church. The Rev. Thomas Wharton preached; Mr. Greatorex presided at the organ.—*Morning Post*.

On Thursday, the 1st of June, the charity children belonging to the several schools within the bills of mortality visited the cathedral church of St. Paul, attended by their rectors, beadles, and other parish functionaries, for the purpose of hearing the annual sermon, which was preached by the Lord Bishop of Chichester, in the presence of the Marquis Camden, the Lord Mayor, aldermen, sheriffs, and several of the nobility and gentry. The numerous assemblage present far exceeded those of last year. Among those that occupied the scarlet seats were many foreign ladies and gentlemen, who seemed to take a lively interest in the pleasant scene presented to their view. Divine service concluded about half-past two, after which the children proceeded to their separate schools, and were supplied with a good dinner of old English fare—plum-pudding and roast beef.—*Times*.

On Friday, the 26th of May, his Grace the Archbishop of Canterbury gave a splendid entertainment to the stewards of the Anniversary Festival of the Sons of the Clergy. Amongst the guests were the Bishop of Durham, the Lord Mayor, Lord Bexley, Archdeacon Pott, Mr. John Capel, the Rev. Dr. Shepherd, and many other distinguished individuals, clerical and lay. The dinner was served up in the new Gothic hall, the architectural beauty of which, and of the other parts of the archiepiscopal residence, reflects great credit upon the taste of the present Archbishop, who has expended a vast sum of money in effecting improvements.—*Ibid*.

The Archbishop of Canterbury having expressed a desire to visit so much of the church of St. Saviour's, Southwark, as has already been restored, including the Ladye Chapel, choir, transepts, and altar screen, the committee for the restoration had the honour, on Tuesday the 6th June, of receiving his Grace, accompanied by the Bishops of Winchester and Killaloe, the Earl of Lonsdale, Lords Skelmersdale and Encombe, the Rev. Dr. Dealtry, Chancellor of Winchester, and many of the inhabitants of the parish who had contributed to the restoration. There was also a numerous assemblage of elegantly-dressed ladies. His Grace expressed his great satisfaction and delight at what he had witnessed, and departed amid the respectful acknowledgments of the visitors.—*Ibid*.

The annual meeting of the Australian Church Missionary Society took place at Exeter Hall, London. Lord Teignmouth took the chair. The report which was read shewed the receipts of the society for the year to be 748*l*., but stated that the society still wanted funds to carry forward

their great and interesting work. It was further stated, that Western Australia is at present in the state which marks all young colonies, that, with all the difficulties attending the formation of a new settlement, but with a delightful climate to bless their industry, and an almost boundless continent to be subdued by them, the scattered settlers, on the frontier, especially, must be left without pastoral instruction and public worship but for the missionaries provided for them by this society.

The second anniversary meeting of the Church Pastoral Aid Society was held at the Freemasons' Hall, London. The Right Hon. Lord Ashley, the president of the society, took the chair. The report read to the meeting stated that the receipts of the society, for the year ending in March last, amounted to 7863*l*. 11*s*.; but of this sum only about 1800*l*. appear as annual subscriptions. "The grants of the society now voted provide for the employment of fifty-eight clergymen, and of thirteen lay-assistants; and, relying on the continued liberality of the church, the committee will proceed to make other grants for the same purposes." The resolutions were moved by the Bishops of Winchester and Chester, the Rev. Chancellor Raikes, &c.—*Salisbury Herald*.

In the House of Commons, on the 5th of June, in committee on the Irish poor-laws, it was resolved that 100 popish priests are to be established as chaplains, paid by the state, in the 100 poor-houses which it is proposed by the bill to erect in Ireland.

The Rev. T. Morell, the Rev. J. Blackburn, and Dr. Andrew Reed, had an interview with the Chancellor of the Exchequer on Saturday, on the subject of the *Regium Denum*.—*Court Circular*.

KING'S COLLEGE, LONDON.—After the late distribution of the medical prizes, a dinner was given in the hall of the College to the Bishop of Chichester, the late Principal. On this occasion, a splendid candelabrum was presented to his lordship, as a testimony of grateful regard from the professors, students, and officers of the College. The pedestal of the candelabrum bears the subjoined inscription:—

Reverendo admodum in Christo Patri
Gulielmo Otter, S. T. P.,
Episcopo Cirestrensi,
Collegii Regalis apud Londin. nuper Principali,
Oh suavissimos mores,
Verum animi iudicium,
Religionem quam docebat commendantes,
Omnibus carissimos.
Hoc amoris ac pietatis testimonium,
D.D.
Ejuandem Collegii Professores ac Alumni.
A.D. MDCCCXXXVII.

CONFIRMATION.—This interesting ceremony was performed, June 6th, by the Bishop of London, at Kensington church, on 347 young persons—viz. 275 females and 72 males, belonging to that and the adjoining parish of Hammersmith. In the afternoon, his lordship performed a similar ceremony at the church of St. Luke's, Chelsea.

On Monday, the 5th, the Bishop of London held a public confirmation at the parish church of St. George-in-the-East. Nearly 300 persons were confirmed.

The bishop has also held a confirmation at Trinity Church, Islington.—*Times*.

PROTESTANT ASSOCIATION.—(*From the Standard*.)—On Saturday, May 22nd, a meeting of the Protestant Association took place at Exeter-hall. The platform was occupied by a great number of gentlemen of respectability and distinction.

At twelve o'clock precisely the chair was taken by J. P. Plumptre, M.P., who explained the objects of the association. The Rev. R. M'Ghee and the Rev. M. O'Sullivan, in speeches of great length and ability, exposed the real character of the religion of the church of Rome. Lord Kenyon also addressed the meeting.

On May the 31st, a meeting was held at the Hanover-square Rooms, for the purpose of forming an auxiliary to the great Metropolitan Protestant Association: Mr. Chisholm, M.P., in the chair. A petition to the King and both houses of parliament, for the protection of the Protestant religion, was proposed and unanimously adopted.—*Herald*.

NORTHAMPTONSHIRE.

SPLENDID MUNIFICENCE.—Mr. Kinnersley, of Clough Hall, has built, at his own expense, an elegant church in that parish, in which he has placed a fine organ, a ring of six large bells, and a splendid painted glass window. He has made every sitting in the church free. This beautiful building was designed by Mrs. Kinnersley, under whose direction it has been built, without the aid of an architect. The cost to Mr. Kinnersley is 5,500*l*.—*Northampton Herald*.

NORTHUMBERLAND.

SABBATH OBSERVANCE.—Numerous and respectable meetings of the Newcastle Lord's-day Society, have been held at Ballast Hills, Gateshead Fell, Bill Quay, Wallsend, South Shields, and Blaydon, at the whole of which, petitions to parliament were unanimously adopted. The petition of the society from this town received upwards of 5000 signatures.—*Newcastle Journal*.

OXFORDSHIRE.

RELIGIOUS DESTITUTION IN UPPER CANADA.—On the 29th of May, a public meeting was held at the Town Hall, Oxford, to detail the actual state of Upper Canada, in regard to religious instruction, in connexion with the established church. The Principal of Magdalen Hall (who was in the chair) opened the proceedings of the meeting.—The Vice-Chancellor assured the meeting of his cordial concurrence in the object which had brought them together, and which, with much feeling, he commended to their consideration.—The Rev. William Bettridge, B.D., of St. John's College, Cambridge, entered very fully into the history of the church of Canada, from the conquest of the province to the present time. The clergy reserve question was already explained by him. Mr. B. passed a merited eulogy on the labours of the venerable Bishop of Quebec, once a Fellow of All Souls', who, with a self-denial rarely equalled, sacrificed a good living in Cambridgeshire, and all the prospects which nobility of birth and extent of interest held out to him, for the welfare of the destitute settlers in Canada. Twenty years of unceasing labour as a missionary, added to his continued exertions during his episcopate, have reduced him to a state of entire incapacity to prosecute his labour of love. Mr. B. concluded by some account of instances in which the destitution of spiritual instruction was lamentably apparent.—After addresses from the Rev. D. Cronyn, from the Warden of Merton, and the Rector of Exeter, &c., the meeting concluded.—On the whole we may say, few such meetings, for numbers and respectability, have been seen in Oxford. The collection exceeded sixty pounds, besides the sums before contributed, amounting to more than 100*l*.—*Oxford Herald*.

SOMERSETSHIRE.

A new gallery has been added to St. James's Church, Taunton.

A Quarterly Meeting of the General Committee of the Bath and Wells Diocesan Church Building Association was held at the palace at Wells, on Thursday se'nnight. The incumbent of Stoke Lane, near Shepton Mallet, having been unable to raise a sufficient subscription towards rebuilding his parish church, applied to know whether the committee would confirm their grant of 100*l*., should the dimensions of the plan previously approved be reduced. As the alteration of the plan would occasion the loss of fifty free sittings, the committee withheld their sanction from

the proposed reduction; but on reconsidering the original application, made an additional grant to the utmost extent of the general rule they had just established. The sum of 80*l.*, on the like scale, was voted towards the expense of building a chapel of ease in the parish of Midsomer Norton. It was stated that the aggregate amount of donations and subscriptions was 7305*l.* 10*s.* 5*d.*, but that of this sum 2221*l.* 6*s.* has been recorded for specific purposes. From an abstract, shewing by whom the total amount had been contributed, it appeared that 1426*l.* 19*s.* had been given by noblemen and baronets; 3174*l.* 1*s.* 5*d.* by other laymen; 464*l.* by ladies; and 2240*l.* by the bishops and clergy. Payment was ordered to be made of the sums specifically received for building new churches at Burrow-Bridge and Bridgewater. The annual meeting was appointed to be held, at Wells, on Friday, the 15th of September.

STAFFORDSHIRE.

THE NEW CHURCH AT STONE.—The endowment for this church was provided by the late Rev. C. Simeon, a short time previous to his death, and is at the disposal of the Archdeacon of Stafford. A district will be assigned to the new church, containing 3924 souls; of this number, 1561 are at and near the north end of the town. The site is given by Earl Granville in the very heart of the 1561, and lessens the present distance to church of all the remaining parts of the district, except seventy, by half a mile. It is so near the town that it will remedy the evils arising from the unfortunate system of pew-appropriation in the mother church.

THE COLLEGIATE CHURCH, WOLVERHAMPTON.—It is designed to rescue this beautiful and venerable structure from the dilapidated state into which it has fallen, and with this view the churchwardens have published an address, to the nobility, clergy, and other inhabitants of the town and neighbourhood, soliciting their aid to enable them to accomplish their praiseworthy and desirable object. — *Wolverhampton Chronicle*.

A church-rate of 3*d.* in the pound was unanimously granted at Banwell, on Wednesday, May 31st, for the usual current expenses of the year. — *Bristol Mirror*.

SUSSEX.

The Earl of Burlington has given the munificent sum of 500*l.* towards liquidating the expenses attending the erection of a new church at Eastbourne. The noble Earl has also presented the local

authorities with the piece of ground on which it is to be erected. — *Brighton Gazette*.

WILTSHIRE.

Mr. Joseph Mills, of Sharncoot, in this county has new-pewed the church, and furnished a very rich and handsome velvet cloth for the altar, pulpit, reading-desk, &c., at his own expense; and has, in addition, given a donation of 10*l.* each to the Salisbury and Gloucester Church Building Societies. — *Salisbury Herald*.

The mural monument recently erected in the church of St. Edmund's, to the memory of the lamented Rector, is the work of Mr. Osmond, whose taste and abilities as a sculptor are manifested in so many similar works in this city. The tablet bears the following inscription:— "To the memory of the Rev. Herbert Hawes, D.D., thirty-four years Rector of this church, who, during so long a period, ably and zealously fulfilled his arduous duties, and under whose judicious superintendence, the public business of the parish was conducted with peculiar and laudable unanimity. His parishioners, honouring his merits and grateful for his services, have dedicated this tablet. He died 17th January, 1837, in the 73rd year of his age." — *Ibid*.

SALISBURY MUNICIPAL CORPORATION.—At a Meeting of the town council, held lately, it was moved by Mr. G. Atkinson, seconded by Mr. Alderman Davies, and resolved unanimously, That petitions should be presented to both Houses of Parliament against the projected alteration of the law regarding church-rates; to the House of Lords by the Earl of Shaftesbury, and to the House of Commons by Wadham Wyndham, Esq., M.P. — *Ibid*.

At a vestry-meeting, held on the 15th of June, at Malmesbury, in the Abbey Church, a church-rate was granted, without any opposition. — *Ibid*.

WORCESTERSHIRE.

Two new churches are about to be erected at Dudley. A bazaar has been held at Dudley Castle, to raise a sum towards the necessary funds. — *Worcester Herald*.

A meeting, to form in this city an Auxiliary to the Society for promoting the due Observance of the Lord's Day, has been held in the lecture-room of the museum, the Rev. John Davies in the chair. — *Ibid*.

On Monday, May 29th, the Bishop of Worcester laid the first stone of a new

church in the parish of St. Peter's.—*Worcester Journal*.

YORKSHIRE.

We understand that it is in contemplation to convert the Church Methodist Chapel, at Beverley, into an Episcopal Chapel of Ease under the Establishment, and that the Archbishop of York has signified his approval of the design, and will consent to its consecration. The Vicar of St. Mary's is understood to be opposed to it, on the ground that there is accommodation enough in his parish church. We hope, however, that all difficulties will be amicably overcome, and that, even though not now very pressingly required by the population, numerically considered, this additional pillar of the Established Church will not be rejected.—*Yorkshire Gazette*.

It is with much pleasure we hear that the erection of a church in the neighbourhood of Gleadless, a populous hamlet in the parish of Handsworth is in contemplation. Mrs. Griffiths, of Barnbro' Hall, near Doncaster, is a most liberal contributor towards the accomplishment of this charitable design. The land for a site and burial ground is given by Hugh Parker, Esq., of Woodthorpe; and handsome subscriptions have been entered into by other members of the parish.—*Sheffield Mercury*.

We have much pleasure in stating that Mr. Hardy, M.P., is about to build, at his own expense, a new church in the neighbourhood of Shelf.—*Leeds Intelligencer*.

Mr. Hardy, M.P. for Bradford, has subscribed 100*l.* for the relief of the distressed poor at that place.

WALES.

Lord John Russell has, on behalf of the Ministers, refused to assent to the requests of the whole people of Wales, backed by all the Welsh members, without regard to politics, that the surplus funds of the Welsh bishoprics, arising out of Welsh lands and tithes, should be applied to the increase of the stipends of poor benefices, and to the religious instruction of the people of the principality. The determined refusal of this request by the ministers, has created a feeling of vexation amongst all classes of the Welsh.—*North Wales Chronicle*.

IRELAND.

A new church has just been opened at Kilmene, Ireland.—*Dublin Pilot*.

Lord Palmerston has endowed the popish priest of Ahamliah, Sligo, on his lordship's estate, with twelve acres of choice land as a glebe. The papists are

in ecstasies, and read in this act an augury of how ministers would treat the mother church universally, had they power commensurate with their desires.—*Ulster Times*.

NATIONAL SCHOOL CONVERTED INTO A MASS-HOUSE.—(From the *Dublin Evening Mail*.)—Mr. Anthony Blake is fertile in resources. We therefore submit to him, in one of his multifarious capacities, namely, that of commissioner of the National Board of Education, the following case for a plausible solution:—The committee of inquiry is now sitting; the Bishop of Exeter is monstrously inquisitive. What defence our friend Anthony hath he had better betake himself to; for let him take our honest word for it, this is "a mighty ugly business." We quote from the *Limerick Standard* of Tuesday:—"At a place called Inch St. Lawrence, in the parish of Cahircionish, and situated about seven miles from this city, is built a national school on the bounds of the Roman-catholic chapel-yard. As the chapel is at present undergoing some repairs, every sabbath and holyday mass is celebrated by the sacerdotal of the parish in the aforesaid national school! If this be not a case in point—if it be not calculated to shew that those seminaries are for the propagation of popery, and upheld by the government of the country for that purpose, and that alone, then are arguments valueless, and reason and common sense of no possible use."

CHURCHES, IRELAND.—By a return to an order of the House of Commons, it appears that the total sum appropriated by the Ecclesiastical Commissioners to the repair, enlargement, and rebuilding of churches in Ireland during the years 1834, 35, 36, and 37, is 224,623*l.* 10*s.* 6*d.*—*Ulster Times*.

COLONIAL.

The Right Rev. Daniel Corrie, Lord Bishop of Madras, died on the morning of the 15th instant. His Lordship's illness had been coming on from the time he was at Hyderabad, in October, when he first complained of a pain in his head. On Tuesday, the 31st of January, he attended a meeting of the S. P. G., and before taking the chair, was seized with violent illness. He returned home immediately, but the remedies applied were unavailing. The disease gained ground until, on the morning of the 5th of the month, at half-past three o'clock, he passed, without suffering or pain, from a sabbath of grace to a sabbath of glory.—*Calcutta paper*, Feb. 16.

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NOTICES TO CORRESPONDENTS.

The following have been received :—Stanzas signed " X." The Sonnet from " Filicaja," " Tyro," Scrutator," part (2), " C.," " J. H. T.," " J. H. B. M.," the paraphrase of part of 2 Chron. 6th, by " J. C. P.," and " A Country Gentleman."

Mr. John Chancellor has addressed a note to the editor of this magazine, to state that his omnibuses have not run on Sundays, since 1st of January, 1836, and that the omnibuses seen with his name upon them belong to his brother, Mr. George Chancellor.

The paper on the " Elgin Ruins" would be most acceptable, and any others of the same kind from the same hand. The translations mentioned are all safe.

The letter from " P." respecting deacons, unfortunately arrived too late for insertion this month. It is well that it should be laid before the public for discussion, but it could not be inserted so as to render the editor answerable for the views it takes.

The letter of " A Late Curate" was received too late for insertion in this number.

Many thanks to the friend who sent the (Madras) Thursday Packet, containing a memoir of the late Bishop Corrie. It unfortunately did not arrive in time to allow of its being used this month.

If the author of the poem on " The Jewish Maiden," will give the editor the means of sending a notice to him privately, he shall be informed why it was impossible that his request relative to it (in case of non-insertion this month) should be complied with.

Some of the poems of " O" shall be used very soon.

THE
BRITISH MAGAZINE.

AUGUST 1, 1837.

ORIGINAL PAPERS.

A BRIEF ACCOUNT OF THE ECCLESIASTICAL HISTORIANS.

NO. I.

GREATLY as ecclesiastical studies have been neglected in this country since the early part of the last century, it is to be hoped that the attention of the public, and especially of the clergy, has now been sufficiently awakened to them to render it unnecessary to say anything on the importance of church-history. But the very fact that an impulse has been given to the spirit of inquiry in this direction, suggests the propriety of an attempt to point out the writers who are best able to supply the information which is now happily, from day to day, more sought after. As I am not aware that anything has yet been done to supply the growing demand for this kind of knowledge, I have been led to think that it would not be unseasonable to put together a short notice of the historians of the church.

Church-history, or Ecclesiastical History, is, according to the obvious etymology, the history of that spiritual society founded by our Lord himself, "in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance," and the perpetuity of which is secured by his promise. The name, however, has often been made to bear a much wider meaning. It has sometimes been so applied as to include God's dealings with his people under the Old Testament as well as the New. And in its common application, it is understood to comprehend the history of heretical and schismatical communities as distinctly as that of the orthodox and catholic church. When the idea to be expressed is thus extended, it would undoubtedly be more correct and scientific to use respectively the terms, "history of revealed religion," or "history of Christianity." But the common practice has very uniformly been, to describe the history of Christianity as the history of the church.

A complete literary history of the sources, or materials, of church history would be the labour of years, and would require learning, and endowments, and leisure, and opportunities, such as very rarely fall to

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the lot of an individual scholar. The object which I now attempt is one of a much less extensive range and less aspiring character. It is merely to indicate the more celebrated works which have, in various ages, been written under the name of histories of the church, or kindred titles. I shall purposely exclude the writers of memoirs, and of chronicles or annals of particular periods, as any attempt even to enumerate them would so enlarge my design as to render it such as (to say nothing of the want of other requisites) I have neither leisure nor opportunities to accomplish, and confine myself entirely to a notice of systematic writers on the subject. Within this limited circuit, dividing the whole interval between the age of the apostles and our own time into three periods—the ancient, the middle, and the modern, I hope to be able to mention all the professed writers of church history that belong to the first period, which naturally terminates with the Council of Chalcedon (451); and to the second, which terminates with the Reformation. I must content myself with noticing the principal works produced during the third, or modern, period,—i.e., the works which have, in any considerable degree, tended to promote an acquaintance with the history of the church.

The genius and circumstances of primitive Christianity were alike adverse to the production of any very early history of the church. Dead to the world, and engaged by the active duties and exercises of their holy calling, the first Christians were little likely to be under the influence of the mixed feelings which usually originate literary exertions. And the sword of persecution was long suspended over those who were distinguished by learning or talents above their brethren. A season of action and of suffering was no time for the pursuits of literature. With the Gospels and the Acts of the Apostles, which were gradually communicated to all the churches, they had a sufficient account of the origin and first establishment of the faith. In the eye of Christian humility, their own labours and sufferings were scarcely worth recording. The succession of the bishops, and the acts of the martyrs, were sufficient to establish their catholicity, and enliven their Christian courage. Their brief creeds were easily retained in the memory; and their cause was pleaded before the world by the converted philosophers and advocates, who were but too happy to employ in the service of the church the acuteness and eloquence which they had learned to practise in the schools and the forum. The latter part of the second century, however, produced a writer who is generally considered as the first historian of the church. HEGESIPPUS,* who appears to have flourished about A.D. 170,† “recorded, in five books, an unsophisticated account of the apostolical preaching, in a very

* *Hegesippus, vicinus apostolicorum temporum, omnes à passione Domini usque ad suam ætatem, ecclesiasticorum actuum texens historias, multaque ad utilitatem legentium pertinentia hinc inde congregans, quinque libros composuit sermone simplici: ut quorum vitam sectabatur, dicendi quoque exprimeret characterem.* (S. Hieron. de Script. Eccles. cap. 22.)

† Lardner's *Credibility*, part. ii. ch. xiv. vol. ii. p. 141. Ed. 1788.

simple style.”* A few fragments† only of his work have come down to us. And these, however interesting and valuable, throw very little light on the form and method of the work to which they belonged. Towards the beginning of the third century, the chronicle of JULIUS AFRICANUS‡ seems to have partaken of the nature of a church history. But it no longer exists entire; § and it is not even possible satisfactorily to detect the portions of it which appear to have been inserted || in later compilations.

But the instances supplied by the first three centuries can scarcely be regarded as invalidating the claim¶ of EUSEBIUS of Cæsarea to be considered as the father of ecclesiastical history. This learned and industrious writer, who, according to the conjecture of Cave, was born in 270, and who appears to have written the work for which he is most distinguished in 326,** was, in various ways, eminently qualified to be the historian of the early church. His friendship with the learned and accomplished Pamphilus, his residence at Cæsarea, which possessed a library rich in the works of the Christian writers, an inquisitive mind, and the free access which he enjoyed to the public archives,†† all conspired to fit him for the work, and to enable him to

* 'Ες ταύτας ἐγνωρίζετο Ἡγήσιππος . . . ἐν πέντε συγγράμμασιν, οὗτος, τὴν ὑπὸ αὐτοῦ παραδομένην τοῦ Ἀποστολικοῦ κηρύγματος ἀπλουσιότην συντάξει γραφῆς ὑπομνηματισάμενος. (Euseb. Hist. Eccles. lib. iv. c. 8, p. 150.)

† These fragments are enumerated by Cave, (Hist. Liter. an. 170,) and have been collected by Dr. Routh, (Reliquiæ Sac., tom. i.) and by Gallandius, (Bibl. PP., tom. ii.)

‡ Τοῦ δ' αὐτοῦ Ἀφρικανοῦ καὶ ἄλλα τὸν ἀριθμὸν πέντε χρονολογηθῶν ἦλθεν εἰς ἡμᾶς ἐκ' ἀκριβέως πεποιημένα σπουδάσματα. (Euseb. Hist. Eccles., lib. vi. c. 31, p. 295.) Julius Africanus, cujus quinque de temporibus exstant volumina. (S. Hieron. de Script. Eccles., c. 63.)

§ This work was read by Photius, who thus describes the writer: — "Ἐστὶ δὲ σύγγραμμα μὲν, ἀλλὰ μὴδὲν τῶν ἀναγκαίων ἱστορηθῆναι παραλιμπάνων, ἄρχεται δὲ ὑπὸ τῆς Μεσσαικῆς κοσμογονίας, καὶ κατέεισιν ὅσας τῆς Χριστοῦ παρουσίας ἐπιτροχάδην δὲ διαλαμβάνει καὶ τὰ ἀπὸ Χριστοῦ μέχρι τῆς Μακρίνου τῶν Ῥωμαίων βασιλείας βασιλείας. (Biblioth. Cod. xxxiv. col. 20, ed. 1653.)

¶ Cave, Hist. Liter. ad an. 220; and Lardner's Credibility, part II. c. xxxvii. vol. ii. p. 436.

¶ His words are—Ἀναγκαῖοτάτα δέ μοι πονεῖσθαι τὴν ἐκδοῦσιν ἡγοῦμαι, ὅτι μὴδὲν πῶ εἰς δαῦρον τῶν ἐκκλησιαστικῶν συγγραμμάτων διέγνων περὶ τοῦτο τῆς γραφῆς σπουδὴν πεποιημένον τὸ μέρος. (Hist. Eccles., lib. i. c. i. p. 3.) And Nicephorus Callisti, in his "Ecclesiastical History," says of him—Πρῶτος οὗτος τῇ μετὰ χεῖρας ὑποθέσει ἐπέβαλεν ἐκκλησιαστικὴν ἱστορίαν πρῶτος ονομάσας τὴν βίβλον. (Lib., vi. 37, p. 436.) Fabricius says—Quamquam verò Hegesippus, et Africanus, quodam modo Eusebio præferant, Papias quoque et Justinus ac Clemens Alexandrinus, Irenæus aliique varia in scriptis suis annotaverant, quæ ad Historiam Ecclesiæ et Heresium facerent, justum tamen Ecclesiasticæ Historiæ corpus nemo ante Eusebium condidit, unde merito ait, se primum τῇ ἐκδοῦσει ἐπιβῆσθαι *primum aggressum esse hoc argumentum*. (Bibl. Græc., vol. vi. p. 59.)

** It is, however, very ably argued by Hankius (de Byzant. Scriptoribus, pp. 101—118,) that it was written in 324.

†† Constantinus Augustus, cùm Cæsaream fuisset ingressus, et diceret memorato Antistiti (Eusebio), ut peteret aliqua beneficia Casariensi ecclesiæ profutura; legitur, respondisse Eusebium; opibus suis ecclesiam ditatam, nullâ petendi beneficia necessitate compelli; sibi tamen desiderium immobile exstitisse, ut, quicquid in Rep. Romanâ gestum sit ergâ Sanctos Dei per iudices iudicibus succedentes in universo orbe Romano; sollicitâ perscrutatione monumenta publica discutiendo perquirent; et qui martyrum, à quo iudice, in quâ provinciâ vel civitate, quâ dic,

do it well. The very peculiarities of his character which led him to sustain a part in active life which it is not easy to justify or excuse, tended perhaps to render him a more satisfactory historian. The impartiality which some have affected, and others have despised, was natural to Eusebius. He seems to have been one of those who can never make up their minds strongly enough on any subject to be partial. He was too amiable to be willing to compromise himself with either of the two great parties of his time. Though his connexions, and perhaps his inclinations, drew him towards the Arians, he appears to have been quite as reluctant to join them in their excesses when they were in power, as he was to persecute them when they were in adversity. And the modern controversies* respecting his opinions seem only to have determined that he did not altogether belong to the heretics, or to the orthodox.

Eusebius† undertook the work of recording‡ the early fortunes of the church, just at the time when it could no longer be delayed in safety. The conversion of Constantine at once placed Christianity in a new position; and, in a surprisingly short space of time, almost everything relating to it was conformed to new views and feelings. The new state of things led at once to such a development of the spirit of speculation, that the church could no longer transmit or teach the truth in the way she had done. It had now to be defended, and illustrated, and explained. It became matter of system and theory, and was discoursed of by men who, for genius, and eloquence, and learning, would well bear comparison with the greatest ornaments of classical antiquity. No one bred up under these new circumstances§ of Christianity could have been a fit historian of the early church. But Eusebius had grown up under a different discipline. By birth and education he belonged to the third century. He had studied when there was nothing to study but what led him to antiquity. Accordingly, his learning was of an antiquarian rather than a doctrinal

quæ perseverantia, passionis suæ obtinuerint palmam, de ipsis archivis sublata, ipsi Eusebio, Regio jussu dirigerent. Unde factum est, ut idoneus relator existens, et ecclesiasticam historiam texeret, et omnium penè martyrum provinciarum omnium Romanarum trophæa diligens historiographus declararet. (S. Hieron. Epis. ad Chromatium et Heliodorum.)

* Walchii Bibliotheca Patristica, edit. Danz. p. 48.

† The earlier editions of Eusebius (Fabr. Bibl. Gr. vi. 60, seq.) have been completely superseded by that of Valesius, which was first printed at Paris, 1659. This valuable edition, which has been often reprinted, contains, in three volumes, folio, the Ecclesiastical History and Life of Constantine; with Sozomen, Socrates, Theodoret, Evagrius, and the fragments of Philostorgius, and Theodorus Lector. The Cambridge reprint (Reading's) is the most convenient and most elegant. Heinichen's edition of Eusebius alone (Lips. 1827-30,) is in four volumes, octavo.

‡ The question respecting the sources of the history of Eusebius is one of great interest. It is partially answered by Nicephorus—ἐκ τῶν Φιλωνός τε καὶ Ιωσήφου, Εὐλαμπείους τε τοῦ στρατηγέως καὶ Ἡγήσιππου, Ἰππολύτου τε καὶ Παπίας, καὶ τῶν καθέστηκεν ἱερῶν ἀδασκάλων, τὴν ἱστορίαν ἐρανισάμενος. (Lib. i. c. i. p. 35 A.) But this tells us only what appears on the face of the work. There is much in his work which he did not get from any of these writers.

§ It may be added, too, that many of the documents consulted by Eusebius very soon perished. They would naturally soon disappear when no interest was felt about them.

character,—it was historical, not theoretical or dogmatical. His acquirements, therefore, fitted him for the work he happily undertook, as much as his impartiality. And the way in which he executed it* has entitled him to the everlasting gratitude of the church.

The object of Eusebius seems not so much to have been to paint the condition of the ancient church, as to record the most important facts with which he had become acquainted on the subject of Christian antiquity. His work is just the sort of history which was wanted. We may complain of a want of copiousness, of a want of arrangement, of a want of critical sagacity; but we cannot complain of his not having had a right conception of what he had to do. Never was a work of the kind more abundant, in proportion to its size, in extracts and documents. And if we sometimes regret that he did not extract more, we should remember that he had no reason to expect his own work would survive the venerable remains which he introduced to his readers.

But it is not my business to criticize the writers whom I have undertaken to enumerate. I will merely add respecting Eusebius, that his "Ecclesiastical History" ends in 324; and that his "Life of Constantine," though it contains several important documents and much valuable information, must be regarded rather as a laboured panegyric† than as a sober record of historical facts.

The writer who first continued the labours of Eusebius was RUFFINUS of Aquileia, so well known as the intimate friend and the bitter adversary of St. Jerome. Having made a Latin version of the

* The opinions given by Du Pin, Le Clerc, and Schroeckh, who represent three very different schools, will shew the estimation in which he has been held by modern critics:—"Sans l'Histoire d'Eusebe, nous n'aurions presque aucune connoissance, non seulement de l'histoire des premiers siècles de l'église, mais même des auteurs qui ont écrit en ce tems-là, ni de leurs ouvrages, n'y ayant aucun autre auteur que lui qui en ait écrit Il faut toutefois avouer que l'Histoire d'Eusebe n'a pas toute la perfection qu'on pourroit souhaiter, qu'elle n'est pas écrite agréablement, qu'elle n'est pas toujours exacte, que souvent l'auteur s'étend trop sur des choses qu'il devroit passer légèrement; et, au contraire, qu'il dit fort succinctement des choses qu'il devroit raconter plus amplement: mais ces défauts n'empêchent point qu'elle ne soit un ouvrage très estimable."—(Nouvelle Bibl. tom. ii. pp. 3, 4.) "On lui doit pardonner ces défauts, parcequ'il est le premier qui ait fait quelque chose de complet touchant l'histoire Chrétienne; qu'il nous a conservé un grand nombre de fragments d'anciens auteurs que nous avons perdus, et qu'il a rapporté leurs sentiments avec assez de fidélité. C'est lui encore principalement qui nous peut fournir quelques lumières touchant le canon des livres du Nouveau Testament."—(Bibliothèque Universelle de l'Année 1688, p. 487.) "Es giebt zwar noch Lücken genug in seiner Erzählung; allein es ist billig, dass man dasjenige mit Dank annehme, was er geleistet hat. Man kann auch noch bey seiner Geschichte erinnern, dass verschiedene nachrichten derselben einer schärfern Prüfung benöthigt sind, und manches Lob zu reichlich ausgeschüttet zu seyn scheint. Aber im Ganzen betrachtet, verdient er doch ein unpartheyischer und gemässigter Geschichtschreiber zu heissen: er unterlässt auch nicht, die zweifelhaften Sagen von den gemissern Erzählungen oft zu unterscheiden." (Kirchengeschichte, Erster Theil. s. 145. 1772.)

† Baronius happily compared it to the Cyropædia. (Constantini vita,) quam scripsit imitatus in multis in eâ potius Xenophontem; qui ut de eo testatur Cicero vitam Cyri non tam ad historię fidem conscripsit, quàm ad effigiem justi principis exhibendam. (Annal. ad. an. 324, n. 5.)

work of Eusebius, he continued the history of the church* to the death of the elder Theodosius (392.) Both his translation and his original work are still extant.† The former, through which Eusebius was, for many ages, known to the west, like his other translations, is only remarkable for the liberties he has taken with the original.‡ And the latter§ possesses so very little historical value, that it has been completely superseded by the labours of succeeding writers.

Such, however, was the general desire for historical information, that the work of Rufinus seems no sooner to have appeared than it was translated into Greek. The translator was GELASIUS,|| bishop of Cæsarea, and nephew of St. Cyril of Jerusalem, who was, we are told, a worthy man, and an eloquent writer, and probably regarded the work as peculiarly suitable for a successor of Eusebius. It does not appear, however, to have attained much reputation; for we only become acquainted with its having existed by its being cited by Gelasius¶ of Cyzicus, the historian of the Council of Nice, and from its having been read by Photius.**

* These works were executed after his long residence of twenty-five years in Palestine, during Alaric's first invasion of Italy (400—403.)

† Walch (Bibl. Theolog. iii. 116,) mentions two editions of the translation—viz., Basil. 1523 and 1539; and three of the History—viz., Romæ, 1470; Lugduni, 1470; Parisii, 1480.

‡ He has reduced it into nine books; and the omissions and interpolations are numerous.

§ Cave says—"In historia isthâc concinnandâ, temporisque ratione digerendâ credulum admodum fuisse Rufinum constat, in fabulas et incertos plebeculæ rumores nimis propensum, quos è trivio et tonstrinâ petitos literis mandare temerè solebat. Unde Socrates cum ad ejus fidem primum et secundum Historiæ Eccles. libros formâset; meliores postea nactus auctores, libros istos ex integro ordiri necesse habuit, quemadmodum ipse (Præfat. ad l. 2.) nos docet." (Hist. Lit.) Fabricius gives a similar opinion. (Bibl. Græc. vi. 59.) The title of this work is, "Historiæ Ecclesiasticæ Libri II. ad Chromatium Aquileiensem Episcopum."

|| He is briefly noticed by Jerome:—"Gelasius Cæsariæ Palæstinæ, post Euzoium, episcopus, accurati limatique sermonis, fertur quædam scribere, sed celare." (De Script. Eccles., c. 130.) Theodoret mentions him among the fathers of the Council of Constantinople:—"Γελάσιος ὁ Καισαρείας τῆς Παλαιστίνης, λόγις καὶ βίῳ κοσμοῦμενος." (Eccles. Hist., lib. v. c. 8, tom. iii. p. 1026, ed. Schulze.) He became Bishop of Cæsarea, by the influence of his uncle, in 380. (Vide Cave, Hist. Lit.)

¶ 'Ο γε μὴν Ρουφίνος, ἡ γοῦν Γελάσιος. (Hist. Concil. Nicæni. lib. i. c. 7; ap. Concil. Labbe, tom. ii. col. 124, D.) Photius (Bibl. cod. lxxxix. col. 209,) tells us, that Gelasius represented himself as having been induced to undertake the work by his uncle Cyril. But this may have been intended to apply only to the introductory part of the work, the part which was really his own. There certainly was such an introduction, for Photius gives this title—Προοίμιον ἐπισκόπου Καισαρείας Παλαιστίνης εἰς τὰ μετὰ τὴν ἐκκλησιαστικὴν ἱστορίαν Εὐσεβίου τοῦ Παμφίλου. Cyril may have urged his nephew to undertake an ecclesiastical history; but unless Rufinus communicated the early part of his work to his friends in Palestine long before he gave it to the public, he could never have seen the labours of the Latin author. Cyril died in 386, and Rufinus certainly did not publish his Eccles. Hist. till the beginning of the next century. The story, which Photius tells us he had met with in other writers, that Cyril was associated with Gelasius in translating Rufinus, probably originated in Cyril's having incited his nephew to his historical labours.

** A passage from the Eccles. Hist. of Rufinus was read in Greek at the second Council of Nice, (Concil., tom. viii. col. 80,) but the name of the translator is not mentioned.

There are two Latin writers occurring at the beginning of the fifth century, who must not be omitted in a notice like the present, though their works are of no great note in the series of ecclesiastical historians. The "Sacred History" of SEVERUS SULPICIUS* is only important for the account it gives of the Priscillianists. And the work † of PAULUS OROSIUS, which was written with a controversial object against the pagans, partakes more of the character of civil, than of ecclesiastical, history.

The most extensive historical work produced by any ancient Christian writer appears to have been written, in the early part of the fifth century, by PHILIP OF SIDÉ, a distinguished ecclesiastic of the church of Constantinople. An intimate acquaintance with St. Chrysostom had led him to apply with ardour to literary pursuits. According to Socrates, "he wrote much, affecting the Asiatic manner." ‡ But the chief result of his learning was the work which he called the "Christian History." It commenced with the creation, and was brought down, at all events, somewhat lower than 425, when Sisinnius was appointed to the see of Constantinople. For we learn from Socrates § that Philip, whose friends had, on that occasion, endeavoured to raise him to the patriarchal dignity, made his history a vehicle for maligning the character of his rival. It was a work of prodigious length, || divided into thirty-six books, and subdivided into nearly a thousand sections. It was written with ostentatious learning. But it found

* Severus Sulpicius is well known as the friend and biographer of St. Martin of Tours. He flourished about 401. The editions of the *Sacra Historia* (which is a history of the Bible, continued to the year 400, written in elegant Latinity,) are very numerous. I refer for an account of them to Fabr. Bibl. Lat., lib. iv. c. 3; Schœtgenius's Continuation of Fabr. Bibl. Med. et Infim. Latin. vol. vi. p. 461; and Walch. Bibl. Theol., tom. iii. p. 46.

† *Historiarum adversus Paganos, Libri vii.*; written about the year 416, at the suggestion of St. Austin, to disprove the objection of the pagans, that the troubles of the empire, particularly the taking of Rome by Alaric in 410, were to be ascribed to the introduction of Christianity. "Orosius Presbyter, Hispanus genere, vir eloquens et historiarum cognitor, scripsit adversum querulos et infamatores Christiani nominis, qui dicunt defectum Romanæ Reipublicæ Christi doctrinæ invectum, libros septem; in quibus penè totius mundi temporis calamitates et misérias, ac bellorum inquietudines replicans, ostendit magis Christianæ observationis esse, quòd contrà meritum suum res Romana adhuc duraret, et pace culturæ Dei pacatum retineret imperium." (Gennadius Massil. de Script. Eccles. c. 39.) The numerous editions of Paulus Orosius are named by Fabricius, Bibl. Med. et Infim. Latin. vol. v. p. 515.

‡ Ζηλώσας τὸν Ἀσιανὸν τῶν λόγων χαρακτῆρα, πολλὰ συνήγαγε. (*Hist. Eccles.*, lib. vii. c. 27.)

§ *Hist. Eccles.*, lib. vii. c. 26.

|| Χριστιανικὴν ἱστορίαν συνέθεκεν, ἣν ἐν τριάκοντα ὀκτὶ βιβλίοις διεΐλεν. ἕκαστον δὲ βιβλίον εἶχε τόμους πολλοὺς, ὥς τοὺς πάντας ἑγγεῖν εἶναι χιλιόν. ὑπόθεσις δὲ ἑκάστου τόμου ἰσάζει τῷ τόμῳ. τὴν μὲν οὖν πραγματείαν ταύτην, οὐκ Ἐκκλησιαστικὴν ἱστορίαν, ἀλλὰ Χριστιανικὴν ἐπέγραψεν. πολλὰς δὲ συνεισφέρει ὕλας εἰς αὐτὴν, δεικνύνας βουλόμενος μὴ ἀπείρωσθαι ἑαυτὸν τῶν φιλοσόφων παυδασιῶν. διὸ καὶ συνεχῶς Γεωμετρικῶν τε καὶ Ἀστρονομικῶν καὶ Ἀριθμητικῶν καὶ Μουσικῶν θεωρημάτων ποιεῖται μνήμην, ἐκφράσειν τε λόγων νήσεων, καὶ ὀρέων, καὶ δένδρων, καὶ ἄλλων τινῶν εὐτελεῶν, δι' ὧν καὶ χαύνειν τὴν πραγματείαν εἰργάσατο ἀλλ' ἕκαστος μὲν περὶ τῶν βιβλίων ὅτι ἔχει γνώμης κρινέτω. ἐγὼ δὲ ἐκεῖνό φημι, ὅτι τοὺς χρόνους τῆς ἱστορίας συγχέει. (*Socr. Hist. Eccles.*, lib. vii. c. 27, p. 376.) Nicephorus Callisti (*Eccles. Hist.*, lib. xiv. c. 29; tom. ii. p. 501,) so evidently writes from this passage of Socrates, that he cannot be considered an independent testimony.

little favour with his contemporaries, or with posterity. Socrates ill conceals his disapprobation; and Photius, in whose times it seems to have already become imperfect, speaks of the style and matter with great severity.* It would seem, therefore, that we have no great reason to regret that it has long since perished.

The Arian, or rather Eunomian, PHILOSTORGIUS, who wrote about 426,† appears to have been the first who made a work on ecclesiastical history the medium of a regular and systematic attack on the doctrines of the church. He begins with the rise of the Arian controversy in the commencement of the fourth century, and terminates with the year 425. His work no longer exists entire. But the very copious extracts made by Photius from all the twelve books of which it consisted, amply confirm the truth of his remark,‡ that it "is less a history than an encomium upon the heretics, and a mere accusation and vituperation of the orthodox." Great, however, as were the prejudices of Philostorgius, the remains§ of his work are of no inconsiderable value for illustrating the history of the fourth century.

The fifth century was rich in ecclesiastical historians. The triumph of the Nicene faith under the reign of the great Theodosius afforded the church the tranquillity so propitious to literature. The Arian controversy had been completely exhausted. The influence of the errors of Apollinarius had been well nigh confined to the provinces bordering on Syria, the country in which they originated. During the period of fifty years in which no new heresy appeared to exercise the doctors of the church in controversial warfare, exegesis was the favourite pursuit of Christian students. Chrysostom exhibited its importance in the pulpits of Antioch and Constantinople; while Diodorus and Theodore,|| disciples of the same school, conducted it in a way that led to the greatest blow the church has ever experienced. But in a literary period, history was not neglected. Contemporary with Philip of Side and Philostorgius, were Socrates, Sozomen, and Theodoret.

SOCRATES¶ was a native of Constantinople, by profession an advo-

* Έστι δὲ πολὺ ἥτοι ταῖς λέξεσιν, οὐκ ἀστείος δὲ, οὐδὲ ἐπιχρησῖ· ἀλλὰ καὶ προσκορή, μᾶλλον δὲ καὶ ἀπὸρῖ· καὶ ἐπιδεικτικὸς μᾶλλον, ἢ ἀφελιμος· καὶ παραντιθεὶς ὡς πλεῖστα μὲν πρὸς τὴν ἱστορίαν συντινέντα. ὅτι οὐδὲν μᾶλλον ἱστορίαν εἶναι, ἢ πραγμάτων ἐτέρων τὴν πραγματείαν διέδωκεν· ὅπως ἀπειροκάλεος ἐκείνεται. (Bibl. Cod., xxxv. col. 21.) The only remaining fragment is given after Dodwell, in Gallandii, Bibl. PP. tom. ix.

† As Philostorgius was born in 368, (Fabr. Bibl. Græc. vol. vi. p. 115,) it is not likely that his work was written long after 425, when it concluded.

‡ Ἱστορίαι δὲ παναντία σχεδὸν ἅπασιν τοῖς ἐκκλησιαστικοῖς ἱστορικοῖς. ἐξαίρει τὸν Ἀρειανίζοντα ἅπαντας, λυδορίας πλὴν τοὺς ὀρθοδόξους. ὡς εἶναι τὴν ἱστορίαν αὐτοῦ, μὴ ἱστορίαν μᾶλλον, ἀλλ' ἐγκύμιον μὲν τῶν αἰρετικῶν ψύχον δὲ θυμὸν καὶ κατηγορίαν τῶν ὀρθοδόξων. (Bibl. Cod. xi. col. 25.)

§ The remains of Philostorgius were first edited by the celebrated jurist, Godefroy, Geneva, 1642. But they are given in a much more satisfactory state in the last volume of Valesius.

|| The naturalizing spirit of these great oriental doctors produced Nestorianism; and Nestorianism stimulated into heresy (Eutychianism) the mystical and fanatical spirit which ever lurked in the Alexandrine school.

¶ Fabr. Bibl. Græc. vol. vi. p. 117, et seq.

cate. He had received a liberal education, and was endowed with many of the qualifications most necessary for an historian. He was inquiring, diligent, candid;* and was well acquainted with the true principles of historical composition.† We possess the result of his researches in an ecclesiastical history, which commences with the reign of Constantine, (306,) and concludes with the year 439.

Salamenes Hermias SOZOMENUS‡ was also an advocate, residing in Constantinople. It is, I believe, very generally agreed that he wrote later§ than Socrates; the deficiencies of whose work it seems to have been his chief object to supply. The works of both extend over precisely the same period. But the authors were men of very different characters. The one was a cool judge of mankind; the other an ardent admirer of monastic fanaticism at the period of its greatest extravagance. And we are ill compensated for the plain good sense of Socrates in the greater elegance of his more rhetorical and more credulous|| successor.

THEODORET¶ was born at Antioch in 386, and was made bishop of Cyrus in 420. The life of this distinguished prelate, like that of Eusebius, is itself part of the history of the church. His connexion with the Nestorian controversy troubled his later days, and has been, in no small degree, injurious to his memory. He is supposed to have written his ecclesiastical history in 450. His work begins with the rise of Arianism; and it is no small commendation of his moderation and judgment that he discontinued it when he was in danger of being no longer impartial; and made the year 427 the term of his labours, instead of prolonging them beyond the Council of Ephesus. He has communicated much information which is omitted by Socrates and

* The moderation, and even respect, with which Socrates speaks of the Novatians, has led to an opinion that he was a member of that sect. 'Ὁ τὴν προσηγορίαν, οὐ μὴν δὲ γε καὶ τὴν προαίρεσιν καθαρὸς Σωκράτης. (Nicephor. Callist. Eccles. Hist. lib. i. c. i. p. 35, B.) An opinion which is warmly controverted by Valesius in the Life of Socrates, prefixed to his edition of the work of this author.

† It is only necessary to refer to the first chapter, or proœmium of the second book, for proof of this. In his castigation of Ruffinus, he has the sympathy of all students of history who have been misled in their early studies by careless and ignorant writers.

‡ Fabr. Bibl. Græc. vol. vi. p. 121, et seq.

§ (Socratis) "vestigiis libenter videtur insistere, licet nusquam nominet, et non raro recedat ab ejus sententiâ, plura etiam ab eo omissa suppleat, et de monachis atque Eremitis utpote inter monachos versatus et ab eis institutus (Valesius in notis, pag. 99,) velut in grati animi documentum haud pauca attexat Socrati præterita. Socratem judicio, Sozomenum styli elegantia, quâ Xenophontem referre voluit, præstare viri docti observant." (Fabr. Bibl. Græc. vi. 123.)

|| I would not be misunderstood in what I say of Sozomen. I do not speak of him contemptuously. It is more pious, and more philosophical, to speak of the different manifestations of religious principle with respect than with ridicule. The Lansiac History (ap. Bibl. PP. Auct. Græcolat. tom. ii. p. 868, et seq.,) of Palladius, the biographer of Chrysostom, (Vita S. Chrysostom, Paris, 1680,) and the Religious History of Theodoret, (Opera, tom. iii. p. 1099, et seq., ed. Halæ,) a man whose understanding no one can despise, are the apologies of the most superstitious parts of Sozomen.

¶ Fabr. Bibl. Græc. vol. vi. p. 124.

Sozomen;* and is declared by Photius† to have excelled all his predecessors in the style suitable to historical composition.

But I have reached the lowest term which can be assigned to the ancient history of the church. The next links in the chain of ecclesiastical historians rank among the writers of the middle ages. My next paper will introduce a series of names, for the most part, much less known than those which it has hitherto been my business to enumerate.

I. G. D.

THE SECRETARY NICHOLAS AND THE SCRIPTORIUM.

CONSIDERING that he appears to have felt no reluctance to speak on the subject, I wish that the Secretary Nicholas had given us a fuller account of himself; and, indeed, that I had the means of referring to all that he actually did write. He was, I imagine, a very extraordinary person; and, at all events, he had very peculiar opportunities of gaining, not only all the learning which was to be had in the twelfth century, but a vast deal of information which would be most curious and interesting. In a letter to Henry, Count of Champagne, written about the year 1170, he says, "From my youth I have pleased great men, and the chief princes of this world. But to you in particular, by right of dominion, I owe all that I am, and, by duty of friendship, all that I can.‡ And a wise man has said,

'Principibus placuisse viris non ultima laus est.' "§

Indeed, this seems to have been the case in an extraordinary degree; for though strong feeling and ardent expression are very striking features in the letters of the Dark Ages, yet I know of no man whose

* "Il fait plus exactement qu'eux l'Histoire des Ariens, il décrit plusieurs particularités que ces historiens n'avoient point remarquées, et il rapporte plusieurs choses concernant l'histoire des églises et des évêques du patriarchat d'Antioche, qui seroient demeurées dans l'oubli, s'il n'en eût conservé la memoire. Il ne paroît rien dans l'Histoire de Theodoret, qu'une grande aversion contre toutes les heresies, un grand amour de l'église, un grand respect pour les saints évêques qui ont défendu la foi, et un grand estime pour tous ceux qui ont bien vécu." (Du Pin, Nouvelle Bibliotheque, tom. iv. pp. 94, 95.

† Bibl. Cod. xxxi., col. 20.

‡ So Mabillon understands him to mean by "Tibi singulariter, ex dominio naturæ debeo quicquid sum, et ex officio amicitiae quicquid possum."

§ Baluz. Misc. ii. 236. It may seem odd to find Nicholas quoting Horace under such a respectful title, especially if we consider that, according to the customs of Clugny, under which he was brought up, he could never have asked for the book without a most significant, though somewhat comic, expression of contempt for its author. To preserve silence, the monks communicated by signs, by which they were taught to express almost everything which they could wish to say. Of course, there was a sign for "a book." "Pro generali signo libri, extende manum et move sicut folium libri moveri solet." This general sign being made, another was added to distinguish the sort of book wanted; and there were distinct signs for the Missal, the Gospels, the Epistolary, the Psalter, the Rule, and so on; but to distinguish a book written by a heathen, the monk was to scratch his ear like a dog. "Pro signo libri secularis, quem aliquis paganus fecit, præmisso generali signo libri, adde ut aurem tangas digito sicut canis cum pede pruriens solet, quia nec immerito infideles tali animanti comparantur."—Mart. de Antiq. Mon. Rit. 685.

correspondents seem to have loved him with more ardent affection. One of those friends was Peter, Abbot of Moutier-la-Celle, by Troyes, who has from that circumstance retained the name of "Cellensis," though he afterwards succeeded our countryman John of Salisbury as Bishop of Chartres, and a specimen may be taken from one of his letters:—

"Whenever you write, your letters are composed with an admirable relish to meet my eager appetite. So that (to say the truth to a true friend) it seems as if it might almost be said of them as a peculiar characteristic, 'They that eat me, shall yet hunger; and they that drink me, shall yet thirst.' (Eccclus. xxiv. 29.) I, however, unskilful as I am as to style in answering, know how to return your affection. I know whom I ought to love, and why, and how much, and how long. Whom, if not the servant of God; if not him who loveth righteousness and hateth iniquity; if not, in short, him who abideth in God and God in him? Why, if not because he is a fellow servant, and a brother, and one for whom Christ suffered? How much, if not as much as the Son of God hath loved me, as much as myself, as much as the hand loves the eye? How long, if not until death, if not through all ages, through all eternity, and beyond it? This is the common feeling of those who seek not their own, but the things of Jesus Christ; and who, being filled with charity and love, lie down or feed at noon in the chambers, or in the gardens of spices."^o

This was Peter's phrase for living in a monastery; but it is more to our purpose to state how Nicholas lived in his, and particularly to transcribe his sketch of what he calls his *Scriptorium*, or little writing-cell, a retired apartment, shut in and concealed on every side by the various parts of the monastery:—

"Its door opens into the apartment of the novices, where commonly a great number of persons, distinguished by rank as well as by literature, put on the new man in newness of life.....On the right, the cloister of the monks runs off, in which the more advanced part of the community walk.....There, under the strictest discipline, they individually open the books of divine eloquence, not that they may winnow forth the treasures of knowledge, but that they may elicit love, compunction, and devotion. From the left projects the infirmary, and the place of exercise (deambulatorium) for the sick, where their bodies, wearied and weakened by the severities of the rule, are refreshed with better food; until, being cured, or at least in better health, they may rejoin the congregation, who labour and pray, who do violence to the kingdom of heaven, and take it by force. And do not suppose that my little tenement is to be despised; for it is a place to be desired, and pleasant to look upon, and comfortable for retirement. It is filled with most choice and divine books, at the delightful view of which I feel contempt for the vanity of this world, considering that, 'vanity of vanities, all is vanity,' and that nothing is more vain than vanity itself. This place is assigned to me for reading, and writing, and composing, and meditating, and praying, and adoring the Lord of majesty."

It was not as a common scribe or writing monk that Nicholas occupied this apartment, but because he was my lord abbot's secretary, and conducted his extensive and important correspondence, of which I hope to say more hereafter; but in the meantime I am irresistibly led to say something about the *scriptoria* of monasteries in the Dark Ages.

I am inclined to suppose, that at a period somewhat later than that to which I generally refer, the writing performed in monasteries was carried on in small apartments or cells, which could not (perhaps at all, or at least without inconvenience,) contain more than one person;

* Ep. Lib. iv. ep. iii. ap. Sirmondi Op. iii. 734.

and that, owing to such a use being so generally made of them,—that is, owing to the great quantity of writing, the number of hands engaged in it, and the places occupied by it,—owing, in short, to its being the chief and almost only in-doors business of a monk out of church,—cells, or small rooms, or even larger apartments, which had no other particular name or use, were commonly called *scriptoria*, even when not actually used, or particularly intended, for the purpose of writing. Thus we are told that Arnold, Abbot of Villers, in Brabant, from A.D. 1240 to 1250, when he resigned his office, occupied a *scriptorium*, where he lived as a private person in his own apartment. In fact, it seems to have been a custom, principally and perhaps exclusively in the Cistercian order, to grant such cells as a privilege to certain monks for their private study or amusement.* Jacobus, a successor of Arnold, who became abbot in the year 1276, made *scriptoria* round the calefactory, and his immediate successor added two, adjoining the house of the sacrist.† The former was the better place, undoubtedly; as the scribes probably obtained some benefit from the apartment, which was heated on purpose that the monks might go there to warm themselves. Many a scribe has, I dare say, felt what Lewis, a monk of Wessobrunn in Bavaria, records as his own experience during his sedentary and protracted labours. In an inscription appended to a copy of Jerome's "Commentary on Daniel," among other grounds on which he claims the sympathy and the prayers of the reader, he says—

" Dum scripsit friguit, et quod cum lumine solis
Scribere non potuit, perfecit lumine noctis."‡

I do not say, however, that these cells were warmed by hot air from the stove in the calefactory, though that is not so completely a modern invention as some people may think. The monks in the Dark Ages were not quite incapable of conceiving and executing such an idea; and it is not going out of our way to mention a proof, which has a moral beauty, far more valuable than its evidence respecting their knowledge and ingenuity. When Bernard, owing to the illness produced by his early austerities, was compelled by the Bishop of Châlons to retire to a cell, he could not be persuaded so far to relax the severity of his asceticism as to allow any fire, or even fire-place, in it. His friends, with pious fraud, (if there ever was such a thing,) contrived to heat his apartment without his knowing it, by introducing hot air through the stone floor under his bed.§

But the *scriptorium* of earlier times was obviously an apartment capable of containing many persons; and in which many persons did, in fact, work together, in a very business-like manner, at the transcription of books. The first of these points is implied in a very

* "Monachi quibus ad studendum vel recreandum scriptoria conceduntur in ipsis scriptoriis non maneant illis horis quibus monachi in clauastro residere tenentur."—Stat. selecta Cap. Gen. Ord. Cisterc. A. D. 1278, ap. Mart. iv. 1462.

† Mart. iii. 1298.

‡ Pez, Thes. Anec. Noviss. Diss. Isag. in tom. i. p. 20.

§ Voy. Lit. p. 99.

curious document, which is one of the very few extant specimens of French Wisigothic MS. in uncial characters, and belongs to the eighth century. It is a short form of consecration, or benediction; barbarously entitled, "*Orationem in Scriptorio*," and is to the following effect—"Vouchsafe, O Lord, to bless this scriptorium of thy servants, and all that dwell therein; that whatsoever sacred writings shall be here read or written by them, they may receive with understanding, and bring the same to good effect, through our Lord," &c.*

That the scriptorium was larger than a mere cell, is also obvious from an anecdote of the ninth century, which is very well worth transcribing on many accounts, though I confess that it has been brought to my mind on this occasion by what has just been said of the *scriptorium* and *calefactory* in juxtaposition. Ekkehard, junior, the historian of the monastery of St. Gall, who wrote in the earlier half of the eleventh century, after a chapter concerning Solomon, who had been abbot in the latter part of the ninth century, — another respecting Magister Iso, a monk of the same monastery, and a "doctor nominatissimus," who had Solomon, together with Notker, Tutilo, Ratpert, and some others, for his pupils, — and telling us how the latter three of the pupils just named somewhat grudged at the more indulgent treatment which Solomon received from their master, (*delicatus quasi canonicum educaverat*), and how this old grudge had led to some unpleasant collisions after Solomon had risen to be Bishop of Constance, while his three schoolfellows were still monks at St. Gall's, he proceeds:—

"These having been thoroughly instructed in divine things by Iso, became (as I have said) scholars of Marcellus; who, being equally versed in sacred and secular learning, taught them the seven liberal arts, but especially music, which being more natural than the rest, and though more difficult in the learning yet more pleasant in the use, they made such progress therein as may be seen by their respective works, of which I have already said something. But these three, though of one heart, were yet, as sometimes happens, very different persons.

"Notker was weak in body, not in mind; and in speech, not in spirit, a stammerer. In spiritual things firm, in adversity patient, mild to all, a severe disciplinarian, timorous in any sudden alarm, except of demons, whom he used to combat manfully. In ornamenting, reading, and composing, assiduous; and, briefly to comprehend all his sacred endowments, he was a vessel of the Holy Spirit not less eminently than any one of his time.

"But Tutilo was very different. He was a good and useful man; as to his arms and all his limbs, such as Fabius teaches us to choose for a wrestler. He was eloquent, with a fine voice, skilful in carving, and a painter. A musician, like his companions; but in all kinds of stringed and wind instruments, (for in a place appointed by the abbot he taught the children of the nobility to play on stringed instruments,) he excelled all others. In building and in his other arts he was eminent. He was, by nature, powerful, and ready at singing in either language; cheerful, whether in jest or in earnest; so that Charles [the Gross] once cursed him for making a monk of such a person. But, with all this, what is of more consequence, he was powerful in the choir, and in secret given to tears, very skilful in making verses and melodies. Chaste as a disciple of Marcellus, who shut his eyes against women.

"Ratpert was, however, something between the two whom I have mentioned. He

* Nouv. Tr. de Diplom. iii. 190. See also Du Cange in v. *Scriptorium*, and the supplement in v. *Scripturium*; why the authors of the latter should say that it is given by the two former "*ipsismet verbis*" I do not know. I here follow Du Cange's text, "*opere perficiant*," instead of the other, "*ore percipient*."

had been the schoolmaster from his youth, a straightforward, kind teacher, very strict in discipline, more rarely than any of his brethren putting his foot out of the cloister, and making one pair of shoes last a twelvemonth. He said that going out was destruction; and frequently admonished Tutilo, who was given to travelling, to mind what he was about. Fully occupied in the schools, he commonly neglected the services and mass; 'for,' said he, 'we hear good masses while we are teaching how they should be performed.' And although he used to say that impunity was the greatest disgrace of a monastery, yet he never came to the chapter unless he was sent for; because, as he observed, that most painful office of reproving and punishing was laid upon him.

"Such being three of the senators of our republic, they were, as happens to all learned and useful men, exposed to the detraction and backbiting of the idle and frivolous; and chiefly the holy Notker, (as I may truly call him,) because he took less pains to contradict it. Tutilo and Ratpert, indeed, who dealt more harshly with such persons, and did not take injuries so patiently, were less frequently attacked; but Notker, who was the meekest of men, learned by his own experience to know what such injuries were; of which I wish to introduce one, that you may learn by a single instance how far Satan presumes in such things.

"There was a monk named Sindolf, who was the *Refectorarius*, [that is, it was his duty to superintend the refectory, and see that all things belonging to it were properly provided and taken care of;] but at length, with feigned obsequiousness, (his only merit,) telling lies of the brethren, Solomon made him clerk of the works, (*decanus operarium*.) While he was refectory, however, he made himself as annoying as he dared, particularly to Notker. Solomon, however, being much occupied, and unable to attend to everything, when it sometimes happened that the food of the brethren was deficient or bad, many exclaimed against the injustice; and it appeared that, among others, the three whom I have mentioned had said something. Sindolf, who was always making mischief, knowing the cause and origin of the old grudge on the part of these companions, got the ear of Solomon, as if he was going to inform him of something in which his honour was concerned; and he, though he knew that nothing is more mischievous to bishops than listening to the whispers of their inferiors, inquired what news he had to communicate. On this Sindolf falsely told him that those three were always talking against him, and that the day before they had said such things as must be intolerable to God. He believed these tales, and bore malice against those who thought no ill, and at length he shewed it. They, however, not being able to learn from him what was the ground of offence, guessed that they had been brought into it by some trick of Sindolf. The matter being at length discussed among the brethren, when they, with the concurrent testimony of all the rest, proved that they had said nothing against the bishop, every one called for justice against the false informer; but as the bishop would not give him up, they silently acquiesced.

"It was the invariable custom of these three, by permission of the prior, to meet in the night in the interval before lauds* in the *scriptorium*, and to discourse together on such scriptural subjects as were most suited to such an hour. Sindolf, knowing the time and the fact of these conversations, went out one night and came privily to the glass window against which Tutilo was sitting, and, applying his ear to it, listened to catch something which he might carry in a perverted form to the bishop. Tutilo, who had become aware of it, and who was a sturdy man, with full confidence in the strength of his arms, spoke to his companions in Latin, that Sindolf, who did not understand that language, might not know what he said. 'There he is,' said he, 'and he has put his ear to the window; but do you, Notker, who are timorous, go out into the church; and you, my Ratpert, catch up the whip of the brethren which hangs in the calefactory,† and run out; for when I know that you have got near to him, I will open the window as suddenly as possible, catch him by the hair, drag in his head, and hold it tight; but do you, my friend, be strong and of a good courage, and lay the whip on him with all your might, and take vengeance for God on him.' Ratpert, who was always most alert in matters of discipline, went softly,

* As to the mode of spending that interval required by the rule of St. Benedict, see Martene in cap. viii. p. 249.

† Here called *Pyrale*. He afterwards says that it was adjoining to the scriptorium, "*proximum pyrali scriptorium*," cap. xi. p. 52.

and catching up the whip ran quickly out, and came down with all his might like a hailstorm on the back of Sindolf, whose head was dragged in at the window. He, however, struggling with his arms and legs, contrived to get and to keep hold of the whip; on which Ratpert, catching up a stick which he saw at hand, laid on him most lustily. When he found it vain to beg for mercy, 'I must,' he said, 'cry out;' and he roared vociferously. Part of the monks, astounded at hearing such a voice, at such an unwonted time, came running with lights, and asking what was the matter. Tutilo kept crying out that he had caught the devil, and begging them to bring a light, that he might more clearly see whose shape he had assumed; and turning the head of his reluctant prisoner to and fro, that the spectators might the better judge, he asked with affected ignorance whether it could be Sindolf? All declaring that it certainly was, and begging that he would let him go, he released him, saying, 'Wretch that I am, that I should have laid hands on the intimate and confidant of the bishop.' Ratpert, however, having stepped aside on the coming up of the monks, privately withdrew, and the sufferer could not find out who had beaten him."^o

I do not undertake to defend all Tutilo's proceedings in this affair; especially his going on to persuade the monks that the flagellator, who had so suddenly vanished, must have been an angel. Notker, it will be observed, had nothing to do with the business, and Ratpert was merely executive in the way of his calling; but, without canvassing the matter too strictly, I am content to feel as a Swedish clergyman did, when a friend of mine, who happened to have been present at the service in his church, remonstrated against what appeared to him to be a prayer that ships might be wrecked on their coast. The good priest assured him, that it was no such thing, and that they were not such wretches as to harbour any wish of the kind; but only prayed, that *if* ships *were* to be wrecked, *they* might have the benefit of it. In like manner, though I doubt the lawfulness of wishing that any Christian man should either give or take such a beating as Sindolf received, yet *if* somebody *was* to have it, I am glad that it fell to his share; and that not so much for his dirty tricks which have been just mentioned, as for a villany which I unaccountably omitted to notice in a former paper, where it would have been more in place. I had him (that is, a memorandum of him,) literally pinned down to my desk much longer than Tutilo held him at the window, but somehow he escaped. What do you think he did? Why, when Notker, with great labour and pains (*multis sudoribus*), had made a fair copy of the Canonical Epistles in Greek—having borrowed them for that purpose from Luitward, Bishop of Vercelli—"behold, Sindolf, now (as I have said) a great man, and of much consequence in the place, [for it was in consideration of the beating that the bishop preferred him to be the *decanus operariorum*,] lighting by chance on that delicately written book, carried it off, and having cut out all the leaves, tore and spoiled them, as is to be seen at this day, and then folded them up, and put them where he found them."[†]

The scriptorium where these three friends used to meet was obviously something very different from what we now call a cell, or what is now sometimes described or shewn as a writing-place of the

* Ekkehardus Jun. de Casib. Mon. S. Galli. ap. Gold. Scr. Rer. Alem. i. 24 et Ekkeardus Minimus in vita Notkeri, ibid. 226.

† Ekk. Jun. ubi sup. p. 29.

old times. And I doubt not, that the twelve expert scribes, to whom, as I have already said,* the Abbot of Hirschau committed the work of transcribing the Holy Scriptures and the writings of the fathers, as well as the indefinite number of inferior scribes, worked in company. Indeed, if we were always to understand that the scribe was sitting alone, it would be difficult to comprehend the direction of the general chapter of the Cistercian Order held in A. D. 1134, directing that the same silence should be maintained in the scriptorium as in the cloister.† The same thing appears from the Abbot Heriman's account of the restoration of the monastery of St. Martin at Tournay. He was himself the third abbot, and he tells us that his predecessor, Odo, who was the first, and entered on that office about the year 1093, shewed himself no good manager in temporal things, and was glad to confide the management of them to Ralph the Prior, who shewed peculiar talent and zeal in such matters:—

“In which the abbot greatly rejoiced, and used to thank God, who had given him a man that had relieved him from the anxiety and bustle of worldly affairs. For, committing to him the whole charge of the external affairs of our monastery, he gave himself up so entirely to the duties of a monk, and to silence, that frequently he did not go out of the monastery for a month together, but, being devoted to reading, he took the utmost pains to promote the writing of books. He used, in fact, to exult in the number of writers which the Lord had given him; for if you had gone into the cloister, you might in general have seen a dozen young monks sitting on chairs in perfect silence, writing at tables carefully and artificially constructed. All Jerome's ‘Commentaries on the Prophets,’ all the works of St. Gregory, and everything that he could find of St. Augustine, Ambrose, Isidore, Bede, and the Lord Anselm, then Abbot of Bec, and afterwards Archbishop of Canterbury, he caused to be diligently transcribed. So that you would scarcely have found such a library at any monastery in that part of the country, and everybody was begging for our copies to correct their own. Our monastery was at that time in great reputation, and in a high state of discipline; for in the whole province of Rheims there were at that period only three monasteries which followed the customs of Clugni—namely, Anchin, Affligem, and our own. The monastery of Clugni at that time excelled all others belonging to the kingdom of the Franks in monastic order; for the rigour of the Cistercians had not then sprung up, and the Lord Norbert had not as yet been heard of.”‡

* No. XIX., March, p. 254.

† “In omnibus scriptoriis ubicunque ex consuetudine monachi scribunt, silentium teneatur sicut in clauistro.”—Cap. lxxxvii. ap. Nomast. Cisterc. 272.

‡ Herimanni Narratio Rest. Abb. S. Martini Torn. § 79. ap. Dach. Spicileg. ii. 913. One of the original companions of Odo was Godfrey, who was, says Heriman, “a very skilful scribe, and left many manuscripts in our church—namely, the Morals of St. Gregory on Job in six volumes, an excellent history, which, beginning at the Proverbs, contains the prophets, the Acts of the Apostles and the Epistles, missal from which each mass is every day performed in the convent, a copy of the gospels, Augustine on the City of God, and his Enchiridion, and many other books which may be easily distinguished as his by the handwriting,” § 76, p. 912. One of the first who joined Odo was Alulfus, who was, during forty-seven years afterwards, the *armarius* or librarian of the convent. “He frequently read over all the works of St. Gregory; and, in imitation of Paterius, extracting all the passages of the Old and New Testament which he had expounded, he made three volumes, to which he added a fourth, consisting of miscellaneous and very useful sentences, and entitled the whole work *Gregorialis*.” § 38. It may interest the reader to know, that several MSS. of this period, and this monastery, and in all probability the identical works written in Odo's scriptorium, and in particular the fourth volume (apparently the autograph) of Alulfus's *Gregorialis*, are now in the hands of a learned friend of mine, a correspondent of the Editor of the British Magazine, who will perhaps favour us with some account of them.

I do not wish unnecessarily to multiply instances or illustrations which must possess a sameness of character which may render them tedious; but there is one idea which I am very desirous to impress on the reader, as applying generally to the whole subject.

We are so familiar with the press, so used to see its rapid multiplication, and so filled with the idea of its almost unlimited powers—so little accustomed to read any large mass of manuscript, or to write continuously anything which could be called a book—we can set the press in motion so easily, and so cheaply, that even a third-rate shop-keeper who is advertising simply because he has nothing to do, would not think of writing a hundred circulars—the question, how much an expert scribe could write in a given time is so seldom presented to our thoughts, that we feel scarcely able to give any opinion—we almost lose sight of the fact, that all the books which are *printed* have been *written* (and, if worth printing, more than once) by their authors—we hardly consider what our words express when we say that an author “wrote” such and such works, which were afterwards published in so many volumes folio—though it would not call for the reading, the thinking, the correcting, the rewriting, or any of the intellectual labour which not only produced the most fatigue, but took up the most time, yet would not you feel rather unwilling to undertake such a job as merely writing out a copy of Archbishop Ussher’s works, or Lord Bacon’s? Thus, I think, we are apt to be led into error by comparing the respective powers of hand-writing and the press. Not perhaps into theoretical error, for, without forming anything like a theory, we may say at once that the things are not to be compared; seeing that the power of multiplication by the press exceeds that of the slower process of handwriting out of all proportion. But we are liable to practical error, because we are apt not to consider the different degree in which those powers are put out. The press does a great deal, and it might do a great deal more. It could easily as far outdo its present self, as it now outdoes manuscript; but it has never been, and probably never will be, called on to do this: and the probability (almost certainty) is, that in proportion as it approximates to anything like it, the works which it produces will have less and less connexion with learning. I believe that the history of printing will bear me out in this; and we come, I think, fairly to the idea that, although the power of multiplication at work in the Dark Ages was infinitely below that which now exists, and even the whole actual produce of the two periods not to be compared, yet, as it regards those books which they considered as the standard works in sacred and secular literature, the difference was not so extreme as may have been supposed. Perhaps I may illustrate my meaning by asking what proportion the copies of Gregory’s “*Morals*,” or Augustine’s “*City of God*,” printed between the years 1700 and 1800, bear to those written between the years 1100 and 1200?

But, as I have said, we have perhaps a very imperfect idea of what may be done by the labour of an individual. We must think of writing as a business; as one generally taken up by choice, and very commonly pursued with a degree of zeal and indefatigable perse-

verance which in the present day seems almost incredible. We find notices on the subject, which appear to me very interesting; and the point is so important to our getting a clear idea of the subject, that I will mention two.

Othlonus, a monk of St. Emmeram's, at Ratisbon, was born about the year 1013; and in his book, "*De ipsius tentationibus, varia fortuna, et scriptis*," he has given us an account of his literary labours, and of the circumstances which led to his writing the various works of his which we possess. Of his original compositions, however, it is not to our present purpose to speak; but, after enumerating a good many, and saying, "As the Lord commanded the Dæmoniac in the gospel to go to his own house, and shew how great things God had done for him, I also would relate how great benefits God has vouchsafed to me," he goes on—

"For the same reason I think it proper to add an account of the great knowledge and capacity for writing which was given me by the Lord in my childhood. When as yet a little child, I was sent to school, and quickly learned my letters; and I began, long before the usual time of learning, and without any order from the master, to learn the art of writing. But in a furtive and unusual manner, and without any teacher, I attempted to learn that art. From this circumstance I got a habit of holding my pen in a wrong manner; nor were any of my teachers afterwards able to correct me in that point; for I had become too much accustomed to it to be capable of altering. Many who saw this unanimously decided that I should never write well; but, by the grace of God, it turned out otherwise, as is known to many persons. For, even in my childhood, and at the time when, together with the other boys, the tablet was put into my hands, that I might learn to write, it appeared that I had some notion of writing, to the no small surprise of those who saw it. Then, after a short time, I began to write so well, and was so fond of it, that in the place where I learned, that is, in the monastery of Tegernsee, [in Bavaria, almost in a line between Munich and Innspruck,] I wrote many books. And being sent into Franconia while I was yet a boy, I worked so hard at writing while I was there, that before I returned I had nearly lost my sight. This I resolved to mention, in the hope that I may excite some others to a similar love of labour; and that, by recounting to others the grace of God which has granted to me such benefits, I may lead them to magnify that grace of God with me. And the better to do this I think it proper to relate how I laboured in writing afterwards, when I had returned from Franconia, for I was there when the Emperor Henry died, and Conrad came to the throne [in the year 1024.]

"Then, after I came to be a monk in the monastery of St. Emmeram, I was soon induced, by the request of some of them, again to occupy myself so much in writing that I seldom got any interval of rest, except on festivals, and at such times as work could not be performed. In the meantime, there came more work upon me; for, as they saw that I was generally reading, or writing, or composing, they made me the schoolmaster. By all which things I was, through God's grace, so fully occupied, that I frequently could not allow my body the necessary rest. And when I had a mind to compose anything, I very commonly could not find time for it, except on holydays, or by night, being tied down to the business of teaching the boys, and the transcribing which I had been persuaded to undertake. Therefore, beside the books which I composed myself, which I wrote to give away for the edification of those who asked for them, and of others to whom I gave them unasked, I wrote nineteen missals—ten for the abbots and monks in our own monastery, four for the brethren at Fulda, five for those in other places; three books of the Gospels, and two with the Epistles and Gospels, which are called Lectionaries; beside which I wrote four service books for matins. Afterwards, old age and infirmity of various kinds hindered me; especially the tedious interruption which lasted for a very long time through various anxieties, and the grief which was caused by the destruction of our monastery; but to Him who is the Author of all good, and who alone governs all things, and who has vouchsafed to give many things to me unworthy, be praise eternal, be honour everlasting

"I think it right also to relate, as far as I am able to recollect, how many books I have given to different monasteries and friends; and first I would mention the monks at Fulda, because, as I worked a great deal in their monastery, writing many books which I sent to our monastery, so in ours I wrote out some books which they had not; and, if I remember right, I sent them seven. To the monks of Hirschfeld, two books; and when I returned from those parts and came to Amorbach, I gave one to the abbot of that place. Afterwards, being under obligation to brother William, I gave him four books, among which there was a very valuable missal. To the abbot of Lorsch, one book; to certain friends dwelling in Bohemia, four books; to a friend at Passau, one book; to the monastery of Tegernsee, two books; to the monastery of Pruel, near us, one volume, in which were three books. And also I gave one book, and various epistles, to my sister's son, who was living there. To the monastery of Obermunster I gave three books; and to that of Nidermunster, one book. Moreover, to many others I gave or sent, at different times, sermons, proverbs, and edifying writings."^{*}

One would like to know what books they were which Othlonus thus multiplied; but this is perhaps now impossible. With regard to another case, however, which I have particular pleasure in producing, we are in no doubt. An anonymous monk of Wessobrunn, already mentioned and also in Bavaria, has preserved an account of a nun whose labours quite eclipse those of Othlonus. The historian, who seems to have begun his work in the year 1513, says—

"Diemudis was formerly a most devout nun of this our monastery of Wessobrunn. For our monastery was formerly double, or divided into two parts,—that is to say, of monks and nuns. The place of the monks was where it now is; but that of the nuns where the parish church now stands. This virgin was most skilful in the art of writing. For though she is not known to have composed any work, yet she wrote with her own hand many volumes in a most beautiful and legible character, both for divine service and for the public library of the monastery, which are enumerated in a list written by herself in a certain plenarius.[†] For in that list the following books pertaining to divine service are enumerated:—

A Missal, with the Gradual and Sequences.

Another Missal, with Gradual and Sequences, which was given to the Bishop of Treves.

Another Missal, with the Epistles, Gospels, Gradual, and Sequences.

Another Missal, with the Epistles and Gospels for the whole year; and the Gradual and Sequences, and the entire service for Baptism.

A Missal, with Epistles and Gospels.

A Book of Offices.

Another Book of Offices, with the Baptismal Service, which was given to the Bishop of Augsburg.

A Book with the Gospels and Lessons.

A Book with the Gospels.

A Book with the Epistles.

These books she wrote, as I have said, for the use and ornament of divine service. With the following she adorned our library, of which only those that are marked thus § still remain there.‡ For the others, either through the burning of the monastery, (which is said to have happened twice,) or by the negligence and sloth of subsequent monks, have perished and are lost; for the list already mentioned specifies the following books belonging to the library:—

* Mab. Anal. iv. 448, (fol. ed. 119,) Conf. B. Pez in Diss. Isagog. in Tom. iii. Thes. Anecd. Noviss. p. x.

† The writer probably means (as this term frequently does) a missal containing, beside its proper contents, the Epistles and Gospels; but the word is used so variously, that it is impossible to feel certain.

‡ I translate as it stands; but I do not see that any books in the list are so marked, or in any way distinguished from the others.

A Bible, in two volumes, which was given for the estate in Pisinberch.

A Bible, in three volumes.

The Morals of St. Gregory, [that is, his Commentary on Job,] in six volumes, the first and third of which are lost.

St. Gregory ad Regaredum.*

St. Gregory on Esachiel, and some other things, in one volume.

Sermons and Homilies of Ancient Doctors, three volumes.

Origin on the Old Testament.

— on the Canticles.

Augustine on the Psalms, lii. volumes.

— on the Gospel, and the First Epistle of St. John, ii. volumes; the first missing.

— Epistles, to the number of lxxv.

— Treatises, 'De verbis Domini,' 'De Sermonem Domini in Monte,' 'De opere Monachorum,' and 'De Agone Christiano,' 'De Adorando,' 'De Professione Viduitatis,' 'De Bono Conjugali,' 'De Virginitate.'

St. Jerome's Epistles, to the number of clxiv.

The Tripartite History of Cassiodorus, [that is, the compendium of ecclesiastical history which he made, in the sixth century, from Epiphanius's Latin Version of Socrates, Sozomen, and Theodoret.]

Eusebius's Ecclesiastical History.

St. Augustine, Fifty Sermons; The Life of St. Silvester; Jerome against Vigilantius, and 'De Consolatione Mortuorum;' The Life of St. Blaise; The Life of St. John the Almoner [Patriarch of Alexandria early in the seventh century. I presume, from the way in which they are put together, that these formed only one volume, as also the following:—]

Paschasius on the Body and Blood of Christ; The Conflict of Lanfranc with Berengarius; The Martyrdom of St. Dionysius; The Life of St. Adrian, pope &c.

St. Jerome 'De Hebraicis Questionibus,' and many other works by him and by other writers.

St. Augustine's Confessions.

Canons.

The Gloss, alphabetically arranged, [I suppose Glossæ per A. B. C. composita.]

These are the volumes written with her own hand by the aforesaid handmaid of God, Diemudis, to the praise of God and of the holy apostles, Peter and Paul, the patrons of this monastery. But at what period she lived I could never discover, since, in all the books, (we charitably hope from humility,) she omitted to mention her name and the time when she finished."†

That, however, which her anonymous biographer could not discover, Pez learned from a MS. account of the Abbots of Wessobrunn, which he found in the neighbouring monastery of Tegernsee. The author of it states that Diemudis lived in the time of Gregory VII., (who became pope in A.D. 1073,) and therefore, though probably somewhat younger, she was contemporary with the monk of Ratisbon. The same writer says, that Diemudis carried on a correspondence by very sweet letters (*epistolæ suaves valde*) with Herluca, who was for thirty-six years a nun at Eppach, a mile (I suppose a German one) from Wessobrunn; and that the letters were then extant in the monastery of Bernried. Pez, however, who went there to look for them, could obtain no information. Without giving any improper sanction to the popish doctrine of transferred merit, may we not allow this in-

* I do not know what this means; but I am not so familiar with Gregory's works as Alulfus was. I do not recollect that any of them are addressed to any one so named.

† Pez Diss. Isagog. in Tom. i. Thesaur. Anecd. Noviss. p. xx.

defatigable "exaratrix" (as her biographer calls her) to make up; in some degree, for the deficiency of her pious founder, who has been a standing jest among writers on the Dark Ages, because he could not write his name?*

But readers will ask questions; or, at least, writers cannot help imagining it, especially when they feel that they are at all discursive. Somebody may say, "What has this to do with the Secretary Nicholas?" To which I answer—If the reader can imagine him out of, and without reference to, a *scriptorium*, well and good—it is more than I can do; and believing such powers of abstraction to be very rare, I have thought it right, in introducing him, to say a few words on that subject. Again, it may be asked, "What had he to do with Bernard's letters to Peter the Venerable?" To do with them? why, he wrote them; he carried them; he was the depository of the "*verbum secretum*" which accompanied them, and which correspondents frequently sent by the trusty messenger before post-offices came into fashion; he was the connecting link between the abbots, the bosom friend of both; in short, he was a person worth knowing, and I hope to make him better known.

FOX'S ACTS AND MONUMENTS. No. III.

Perhaps I have said enough to shew that the Editor of the new edition has frequently done injustice to his author, and is likely to mislead his readers, by some of the notes which he has appended to the text. At the same time, there are surely many passages which he has reprinted without alteration or remark, which require notes to make them generally intelligible. It may be a matter of doubt how far such a system of commenting should be carried, or in what particular cases it should be used; but every one will grant, I presume, that an editor fails in his duty if he does not give some explanation where the language of his author is obviously unintelligible, or some caution where it is likely to lead to error. Many instances might be specified, but as most of them would have been rendered clear, by merely consulting the original and correcting the translation, I will here only mention two or three, though even they might, perhaps, be more fitly discussed under the question respecting Fox's treatment of his authorities. But, if his work was to be reprinted, without collation with those authorities, and the obscure or erroneous expressions were to be retained, it seems as if some notes should have been added.

I cannot but think that the general reader will find something unintelligible in the following sentence:—"Thus out of this fountain have gushed out so many prodigious lies in church legends, in saints' lives, in monkish fictions, in fabulous miracles, in false and forged relics; as in pieces of the holy cross, in the blood of hales, in our lady's milk, in the nails of Christ, which they make to a great number." iii. 393. (584.)

* Of Tassilo, Duke of Bavaria, see No. II. Apr. 1685, p. 385.

Again, unless the reader's knowledge of church history much exceeds the editor's, he will undoubtedly be led into error by the following passage, which stands at p. 775 of vol. ii., without anything in the context to explain it:—"In the fifth year of this forenamed Pope Urban, began first the order of the Jesuits;" and in the margin, "The order of Jesuits, A.D. 1367."

Further, I will just mention a sentence which had not attracted my eye, even when I selected the two former, but which I met with just now, on accidentally opening the second volume at p. 69. On this page (as I have before noticed) the council of Calne, is set forth as the council of Calve; so it stands in the head-line, the text, and the margin; but our business at present is with the council of Winchester. "Jornalensis here maketh rehearsal of an image of the crucifix, or a rood standing upon the frater-wall, where the council was holden: to this rood Dunstan required them all to pray, &c." Will this be generally intelligible?

With regard to the two former of these passages, I grant that something would have been done for the general reader if they had been only verbally corrected. He would have had a better chance of obtaining a right understanding, if "Hayles" had been honoured with a capital letter, and if "Jesuits" had been corrected to "Jesuates." Yet, even then, he might have been thankful for short notes, telling him that the Gloucestershire Abbey derived fame and profit from its being supposed to possess among its relics a portion of the blood of Christ, and that he must not confound these Jesuates (of whom he had read before at p. 25, as having white girdles and russet cows, and who are set forth in the "Rabblement of Religious Orders," as *Injesuati*, p. 352,) with the followers of Ignatius Loyola, with whom they had nothing to do, and who did not come into existence for nearly two centuries afterwards. As to the third passage, some general readers may not know what is meant by a "rood;" more, I presume, will not understand the "frater-wall;" at least, I must confess my own ignorance.*

There is, however, another class of passages in which some obscurity exists, not merely, or perhaps not at all, from the mistranslation, but from laws, or customs, or opinions, with which general readers cannot be supposed to be acquainted. What will a general reader understand when he is told, without the least explanation, or any context which can throw light upon it, that Pope Urban decreed, "That it should not be lawful for husband and wife to christen one child both together; with many more matters," 144. How far will he be helped or comforted by a note consisting of eleven references to the canon

* I must however add, that, having turned to 'Jornalensis,' I found, as is too often the case in referring to authorities, no information as to the difficulty, but only further proof of what it is charitable to hope was mere carelessness. I see no authority for Fox's statement, that "Dunstan required them to pray to the rood;" or, indeed, a single word about anybody's praying to it at all; and whereas Fox says that the inscription was placed "under the rood's feet," his authority expressly says that it was put "supra caput."

law, one of which (if he knew which to choose, and notwithstanding its inaccuracy) would lead him to discover that Pope Urban, being consulted on the subject, replied that he knew of no law to prevent a husband and wife from being godfather and godmother together at a baptism; but that, in order to preserve as pure as possible that spiritual affinity which the church of Rome supposes to be contracted between sponsors, he decided that they ought not to do it; that is to say, that, as by the law of the church a man and woman who had been sponsors to the same child could not afterwards marry; he thought it right that they should not, after marriage, do that which would have been considered sufficient to prevent their union. Why it was thought worth while to put this (as indeed many other things,) into the book, I do not know; but, if it is to be there, it should be intelligible.*

Again, Fox tells us that Pope Innocent III. "sent the provincial of the Grey Friars, with other associates of the same order, into England, with his precept authentical, containing in it these articles: I. That the said provincial, or his friars, should inquire about all usurers being alive; and of all such evil-gotten goods gained 'per usuriam pravitatem,' should make attachment, for the use and preparation for this war against the Greeks; excommunicating all them by district censures of the church who repugned against it," 437. I do not quote this passage to repeat what I have said of the "district censures," nor to observe that the pope did not send the provincial into England, (where he was already, as it was natural that he should be,) but wrote to him—nor to say that Fox writes correctly, "usuriam," (290)—but only to observe, that the general reader, who may not have been called to consider the law or the history of usury, will probably wonder why the pope is recorded to have ordered this inquiry about "usurers being alive."

Much uncertainty and liability of mistake would have been avoided if the names of persons and places had been translated. I do not merely mean when the name is turned into a barbarism, as when Fox says of the pope, "Thus gat he Ferraria, and delivered the keeping thereof to *Azones Astensis*, 385," (in whom the reader may not immediately discover Azo Marquis d'Este,) or when he speaks of the Bishops of *Roff*, 719, or *Pody*, 142, or of any such disguised sees as *Normacia* 781, and *Neminacem* and *Nonmacem* 809, or *Ratheviensis*, 484, or such unheard of tribes as "the *Mannectans* in Britain, *Lugdons*, *Masticons*, and other more," 617; but I mean where there is a real ambiguity in the Latin name.† *Augusta* might have deceived

* "Quod autem uxor cum marito, in baptisinate simul non debeat suscipere puerum nulla auctoritate reperitur prohibitum. Sed ut puritas spiritualis paternitatis ab omni labe et infamia conservetur immunis, dignum esse decernimus, ut utrique insinuat ad hoc aspirare minime præsumant." Some specimens of Fox's translation which I have given, and more which I have noticed, warrant my suggesting that Fox did not know what was meant by *in baptisinate suscipere*, and thought it was, to take a child to be baptized.

† I am not pretending to furnish a list of errata, or corrections; but I must add one or two remarks on this string of barbarisms. The Marquis d'Este, as I have said, is called *Astensis*, but the bishop of that place is called Bishop of *Asce*, iii. 490. And, by the way, I may mention a sort of compensatory mistake which occurs in

other persons, as it did the editor; and the principle of translating it was obviously right; but why not translate *Campania*, which stands for both the *Campagna de Roma*, 117, 121, 134, and for *Champagne*, 271; and *Vienna*, 644, 700, 721, iii. 421, 601, by which general readers will be much more likely to understand the Austrian capital, than *Vienne* in Dauphiny.* Indeed, on the subject of geography, Fox had some very peculiar notions; at least, he expressed his ideas in very peculiar language. The specimens which I have already given render it impossible to believe that he knew how to translate the names of places; or he would surely have done it, at least in those cases where the Latin name is so different from the vernacular as to give the general reader no clew whatever. If the suggestion of parochial circulation is adopted, is it to be expected that the parishioners—nay, I am sure I may say, without offence, with respect to a petty kind of knowledge which few men acquire, or keep up, unless they are led to it by peculiar circumstances, while at the same time the book is absolutely unintelligible without it—is it expected that all the clergy themselves shall know and recollect that *Herbipolis* 708, or *Herbipolis*, (even when not corrupted into *Hyperbolis*, as it is at 132, and iii. 375,) *Hispalis* 95, *Insula* 698, *Argentina* 707, *Reginoburg* 408, and *Aurelia* 651, 652, mean respectively Wurtzburg, Seville, Lille, Strasburg, Ratisbon and Orleans? The editor is somewhat inconsistent on this point. From his mode of dealing with the Bishop of Burgos, one would suppose that he was most scrupulously anxious at once to keep the text inviolate, and to prevent the reader from being misled. This prelate makes his appearance at the Council of Basil, iii. 608, as “Bishop of *Burges*, the King of Arragon’s almoner.” At p. 610, he becomes “the Bishop of *Burgen*, the Ambassador of Spain.” This, however, the editor thinks may pass, and on the next page he is twice called “Bishop of *Burges*.” But the next time, I believe,

the same sentence. I noticed in my first letter a case in which a council of *Bayonne* was made out of a council of *Bart*, owing to Fox’s having called it *Baron*; in the present instance, Fox had really got hold of *Bayonne*, but changed it to *Baron*, and the new edition further alters it to *Beron*. The Bishop of *Roff* is not always so unceremoniously curtailed; he is even translated at full length, into “Mr. Henry Sandford, Bishop of Rochester,” 421; and the other prelate stands at full length, though untranslated, being “entitled *Podiensis*,” 556. *Normacia*, *Jacobus Cartusienis*, should be *Wermacia*, *Jacobus Cartusiensis*. As to *Neminaecum* and *Nemmacum*, I suppose they both mean the Bishop of Nismes, (*Nemausensis*) who was at that time cardinal of the title of St. Mark; and *Rudicensis Rathievisensis*, should be *Rudigerus Pataviensis*, the person intended being the Bishop of Passau. *Mannectane* I can only suppose to be a corruption of some odd translation of *Nannetene*, (the people of Nantes and its district,) as the *Lugdons* are, of course, the *Lugdunenses*, or people of the city and district of Lyons; and the *Masticons* the *Matiseones*, or people of the Mâconois.

* Speaking of Vienna, what will the general reader make of “George Bishop of Austria”? iii. 419. It is clear that this particular word was noticed in editing; for it is modernized from the old edition, where Fox says, “letters and instruments were made and set upon church dores, to require and admonish Duke Fredericke to restore agayne unto George Bishop of *Austrie* such lands, rents, and revenues, as he deteyned,” (504.) The “Austria,” of course, belonged to the Duke’s title, and the prelate (as the editor might have seen when he modernized the next page, and went so far as to translate the name of his see,) was bishop of ‘Trident,’ or ‘Trent.’

that he is mentioned, 627, he stands, both in the text and margin, as of *Bergen*. This might mislead the reader from Spain to Norway; but the editor's mode of preventing that evil is, not to go to the original (which is steady to *Burgenensis* throughout,) but to append a note, "More probably 'Burgos,' see p. 610.—Ed." In three pages more the prelate becomes again Bishop of *Bergen*, 630, without any caution to the reader, and at p. 643, it is the same, twice in the text, and once in the margin. But after two more pages the editor's caution seems to have revived; and though he does not venture to correct the error in any of the five places in which it occurs on p. 645, yet he puts a note on the fourth of them, "'Bergen,' Burgos.—Ed." I know not what claim this Spanish prelate had to so much attention; while many and much greater men are left in a very comical state of misnomer. The Archbishop (or Bishop, for in Fox's work, if there is not an intentional disregard, there is, at least, a perpetual neglect of the distinction) of Bourges, for instance, first appears as "the Archbishop of *Bitures*," 377, then as "the Bishop of *Biturecense*," 712,—the Archbishop "*Bituriensis*," 262—"the Lord *Bituricen*," 613—"the bishop of *Byturien*," 630—and as "*Agidius Biturigum*, the Bishop, 508." Sbinko, Archbishop of Prague, was a prelate with whom, from the part which he took with regard to John Huss, protestant historians should be acquainted; but after having made his appearance as "one Subincus, Archbishop of Prague," iii. 54, and as Archbishop *Swinco*, iii. 408, 409, and "*Swinco* the Archbishop," iii. 454, he is thrice called "Archbishop of Swinco," 453, 310, though in the latter of these pages he stands as Archbishop *Swinco* in the margin. But it is needless to multiply instances; while exercising this care over the Bishop of Burgos, the editor seems to have been little aware that he was in the same pages doing, or at least permitting to stand, such things as might have made that Spanish prelate's hair stand on end—such as repeatedly (I believe uniformly) turning *Catalonians* into *Castilians*,* and sending the Catalanian Bishop of *Vich*, sometimes to *Vicenza*, 606, 626, &c., and, at p. 666, to *Nice*.

* On the same page, 645, where the Bishop of Burgos is five times described as of Bergen, the Catalanians are twice called Castilians, (and, by the way, if the reader should turn to the page to look for these seven errors, he may correct an eighth about the middle of it, by turning "the fifteenth" into "the twenty-fifth.") As to the Castilians, however, see also, p. 651, but especially p. 680, where one would suppose that the following passage would suggest a suspicion of some mistake:—"Then the other Arragons and Castilians [Cathelani], every man willing to speak for himself, said: that they did all agree to the desire of their king.....When a great number had spoken their minds, and were heard, and the Castilians [Cathalanorum longus ordo] had made an end, Ludovicus the Cardinal Arelatensis, a man of marvellous constancy, and born for the governance of general councils, gathering together the words of all the orators, and turning himself first to the Castilians, [ad Castellanos] he spake much of their devotion to the sacred council; in like manner he spoke unto the Castilians [de Cathalanis] and Lombards." It is not to our immediate purpose to notice the translation of the Cardinal's speaking, 'ad Castellanos,' and 'de Cathalanis'; but, being on the subject of the *Castellani*, what will general readers understand by Senibald's predecessor, Celestine IV., being "born in Mediolanum, amongst the *Castellians*?" will they guess it to mean that he was of the family of Castiglioni?—"ex Castellonea gente."—*Blondus*, 291.

This, and a good deal more, which will, I hope, form the subject of future communication, I had written, when the fourth volume reached me ; and though I feel convinced that what I now send, and the preceding letter, which was published since the date of the remarks which the publishers have thought proper to prefix, contain a very sufficient answer, yet I think it right to offer a few observations on them.

The publishers say that, "from two quarters, neither of which can lay claim to the main qualification of a critic—*impartiality*,—they have had to bear some unkind observations. These observations they would gladly have received in silence, were it not that a refusal to plead to charges publicly made, might be represented as an admission of the truth of these allegations. First, then, a correspondent of the *British Magazine* commences a series of verbal criticisms. But, happily, the real motive of his labours is confessed at the very outset."

I do not know who has made any unkind observations on the publishers. It is almost impossible that they should have read my letter, from which they extract, without having seen my name, which I subscribed, and you prefixed, to it ; and therefore without knowing that it was written by the same person who had just printed a pamphlet on "Fox's History of the Waldenses," in which "the taste and liberality of the publishers" of the new edition was complimented, and the work described as "one of the handsomest volumes" which the nineteenth century has produced. They knew of this pamphlet before the third volume, with the single erratum, was published ; and I think they will not find, either in that pamphlet, or any where else in what I have written, any unkind observation on them ; and I hope they will not consider me as making one now, if I say, that they seem to have left their proper place, and stepped into the editor's, as if, after all the great and small capitals which they have employed in announcing him to the public, he were a mere man of straw.

As to impartiality, it is, in some matters, a very good thing ; though I can by no means admit that it is "the main qualification of a critic." It seems to me that knowledge of the subject, and, perhaps, some other things, will rank before it ; but, be this as it may, I think people will be apt to suspect that the publishers are quite as likely to be partial to their own work, as I am to be partial *against* it. I do not, however, know whether they mean that this partiality belongs to me, or to the *Magazine* ; and in case any insinuation, such as is more plainly made against "another journal of less note," should be intended by describing me as a "correspondent of the *British Magazine*," instead of by name—that is, if they mean that the suggestion of examining their work came directly or indirectly from anybody connected with the *British Magazine*—it is right to say (for I am afraid you would not take the trouble) that it is entirely unwarrantable and groundless.

They inform their subscribers (and, waiving the incorrectness of the expression, I sincerely rejoice in their having done so) that I have commenced "a series of verbal criticisms." It is scarcely worth

while to dispute how far all the contents of my first letter are justly described by these terms; for, since the date of their remarks, a second letter has been published, to which (as well as to this) I think they will scarcely apply such a description; but I must say that it seems to me hardly creditable to suggest by insinuation a line of defence, while actually declaring that they will not make any answer. They first of all say, that a refusal to plead might be represented as an "admission of the truth of these allegations"—that is, those contained in the *British Magazine*, and "in another journal of less note;" and then they add, "to neither of these attacks will the publishers make any answer." Well, then, as they have very justly observed, their "refusal to plead" (seeing that they seem to have thought it *their* business to plead,) will be represented as an admission that *they* admit the allegations to be true. But if they have resolved not to make any answer, let them not attempt to throw dust into the eyes of their subscribers by vain talk about verbal criticism and frivolous charges, while they do not venture to specify one; let them not talk of "*supposed* misspelling of many French and German [they mean Latin] names!" as if it required a note of admiration that anybody should think that it mattered how such outlandish things as French and German names were spelt, or as if they were prepared to shew that the misspelling was only "*supposed*;" nor let them talk of having "*every* name adjusted by the *most* accurate system of spelling," as if I had, on any occasion, cavilled at the mode of spelling adopted in the new edition, or as if they could contend that any one corrupt name which I have mentioned could be defended by *any*, even the *least* accurate, system of spelling. If they can shew any such case, it has occurred through my ignorance, and if pointed out, I shall be glad to acknowledge my error. But if such a mode of insinuating, which is to have the effect, without the responsibility, of an answer, is not quite fair, is it not even going a step further to ask their subscribers "what is the real value of that criticism which *merely* finds, in such an *extensive* field, a *few* errors in the spelling of proper names, or in the dates assigned to minor circumstances"? and this after acknowledging that I had commenced a *series* of verbal criticisms, of which they had seen only the first letter; and is it fair, in order to make the "*few*" in that letter (more than fifty, I believe,) appear still fewer, to represent them as collected from *two* volumes, when in fact they were all taken from *one*? not because that was the most incorrect, but because I had not had time to look over the other, which had but just been published.

Again, they plead (though determined not to make any answer) that two points were strongly urged on the publishers, when they undertook this work, which in some degree operate against its *absolute perfection* [which they would have their subscribers suppose that some unreasonable persons have required at their hands]—namely, *economy* and *speed*. If by *economy* they mean that the work would not bear the expense of employing competent persons to edit it, the plea is legitimate, and, I dare say, true; for it is difficult to imagine how so large and handsome a volume, to be sold at such a price, could allow

much for either editor or publisher. But this plea does not well agree with their own pledge—"it will be their object, in pursuit of which no pains or *expense will be spared*, to render this edition the most perfect that has yet appeared;" or with the certificate which they now republish, that, in fact, "they have spared no pains or expense in securing the most able assistance" for the prosecution of the work. As to *speed*, it will be obvious that nine-tenths of the errors might have been set right, by any one who knew how to do it, in as short a time as it took the editor to read over the text, and make the perpetual alterations of spelling and phraseology which attest that these strange and incomprehensible words passed under his eye.

As to motives, it seems unnecessary to say anything, except that those who are, or fancy that they are, under charges, are very apt to talk about motives, when they have no defence as to facts.

I am, my dear Sir, yours very truly, S. R. MAITLAND.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 20.)

THE reign of King James I., viewed in relation to church matters, seems to divide itself naturally into three periods. The first contains the primacy of Archbishop Bancroft, during which the Archbishop's influence in ecclesiastical appointments was exercised through the agency of Dr. Richard Neile, then Dean of Westminster, who, as we have seen, "in the beginning of the reign of King James," was, by the archbishop's "power and mediation," made clerk of the closet to the king, "that, standing continually at his elbow, he might be ready to perform good offices to the church and churchmen;" and in this post "discharged his trust so well that, though he lost the love of *some of the courtiers*, who were too visibly inclined to the puritan faction, yet he gained the favour of *his master*." The second period contains the early years of the primacy of Abbot, during which the Archbishop and Bishop Montague "had the ascendant at court in church affairs;" and the higher church preferment was disposed of accordingly. This period seemed to terminate with the year 1616, when Neile obtained for his favourite chaplain the deanery vacant by the death of Dr. Field; and, the next year [1617], attending the king on his journey into Scotland, was himself promoted to the see of Durham. It was in the spring of the same year [March, 1617] that, on the death of Lord Chancellor Ellesmere, his chaplain, Williams, was introduced at court by his patron, Bishop Montague. The extracts that follow take up the history at this point of time, coinciding nearly with the date of Bishop Neile's promotion to Durham, and forming the commencement of the third and final period of King James's reign. In following its course, we shall trace the growing power of

the prime minister, usurping the functions of the crown in the disposal of its preferment, and struggling to reduce the independence of every rival influence; such as that which Williams, more or less, exercised with the king to the end of his reign. In the annals of Buckingham's administration, we seem to have the first glaring instance of a prime minister's employing church patronage as an engine of parliamentary influence, and making "popular" appointments in the church the means of securing to himself a party in the House of Commons. The system went on till, in the beginning of the next reign, the duke himself, now under better influence, "had observed and discovered," as Clarendon informs us, "that the channel in which the church promotions had formerly run, had been liable to some corruptions, at least to many reproaches, and therefore had committed" again to episcopal hands "the sole representation of those affairs, and the recommending to the vacancies which should happen." And thus things were at length brought back into the old channel; and the pupil of Buckeridge, and chaplain of Neile, was instrumental in raising his former patrons to their highest preferments in the church. The account given by Hacket of Laud's own elevation to the bench through the influence of Williams, in many ways remarkable, is for our purpose peculiarly interesting, as shewing the appointment to bishoprics, notwithstanding the tyranny of the favourite, still remaining in the king's hands; and the archbishop, though his influence was now so little at court, still interposing his strenuous opposition. And those who think most unfavourably of Laud, and would most regret his appointment, will be the more disposed to deplore that the judgment of the king was overruled, and the remonstrances of the archbishop set at nought.

"ANNO 1616, in October, this aged patriarch (Lord Chancellor Ellesmere) began to languish and droop. . . . From thence, that is, about January, he delighted not in any talk unless his chaplain (Williams) spoke to him. All his business with his great and royal master the King he sent by him, to be delivered with trust and prudence; upon which messages the King took great notice that the chaplain was principled by his master to be a statesman, and a pillar of the kingdom. . . . So died (March 15) that peerless senator, the mirror of a lord chancellor, having left that blessing to his chaplain and dear servant. . . .

"Yet he could not leave London, so God had provided, without a calling into a new service, but it was in Cæsar's household. His faithful and fast friend, *Dr. James Montague*, now *Bishop of Winton*, sent for him, and brought him to the king, who received him with consolatory words and extraordinary grace, and commanded he should be sworn his chaplain forthwith (whereupon he attended at the court yearly in the month of February); appointed him also to wait on him in his great northern progress into Scotland, now hard at hand, to begin in April ensuing; and pleasantly bad him expect the labourer's penny as soon as they that had served him longer."^a

"While the king was in his summer progress in the west [1618], the deanery of Salisbury became void by the death of *Dr. Gordon*; straightway many eagles were about that carcass; and the *Marquis of Buckingham* struck in for one of the competitors, a deserving scholar. But the King gave him a denial, and sent for *Dr. Williams*, a man that could not be heard of in a fortnight, as

^a Hacket's Life of Williams, p. 31.

it fell out, till he was found at Lincoln, most remote from the court, upon the duty of his residency. This was the first step of his dignity, to which no hand helped to raise him but the King's. He was bereft of his dear friend, Dr. James Montagu, *Bishop of Winton*, who died on the 19th of July, in the same summer, if my notes do not err. *Beside him, he had dependence on none about his majesty.* Yet God moved the King's heart to confer this favour upon him, when he did not so much as stand in his gracious sight. But it was better that he was in his heart.*

"That which I have hitherto passed over, was but his low and shrubby fortune, compared with that access which the providence of God in short time after did cast upon him; which providence is religiously appealed to in all things, yet without any check to reason and experience to trace it in its manifestations. . . . I am ready, therefore, to shew what men will seek, the occasions which were in the way, and who was lord of the ascendant, when God did raise up this servant, 'that he might set him with princes.' . . . His abilities were worthy of a great place. . . . neither was there any churchman in his time so likely to purchase a great place with those abilities. . . . Experience teacheth us, more than strict rules, that virtue which is forward to thrust itself into practice, nay, into danger, for the public good, will never discharge it cheerfully without a ticket from hope of some amplification. . . . Now he whom I insist upon being a subject thus fit for impression, his good master, King James, was as ready to put the stamp upon. . . . That king's table was a trial of wits. The reading of some books was very frequent, while he was at his repast. Otherwise he collected knowledge by variety of questions, which he carved out to the capacity of his understanding writers. . . . They that, in many such genial and convivial conferences, were ripe and weighty in their answers, were indubiously designed to some place of credit and profit. . . . But among them all with whom King James communed, 'was found none like Daniel,' (i. 19.) His Majesty gave his ear more graciously to this chaplain, and directed his speech to him, when he was at hand, oftener than to any. . . . If the King led him quite out of the road of verbal learning, and talked to him of real and gubernative wisdom, he pleased his majesty most of all, because his answers discovered that he loved to see through the present to the future. Chiefly since he would be bold, not only to argue, but to quarrel against innovations. . . . His constant rule was, that old imperfections were safer than new experiments.† . . . All these passages the King considered from time to time. . . and was glad he had a servant to be raised up, of whom he thought as Cicero did of Demetrius Valerius. . . that he was a full scholar, fit for the sacred and for the civil gown."‡

"The King was the fountain of honour, indeed, but there was a pre-eminent pipe, through which all graces flowing from him were derived. . . . At this time, upon which my pen drops, the *Marquess of Buckingham* was the *Parelius*. He could open the sluice of honour to whom, and shut it against whom, he pleased. . . . The marquess, by sweetness as much as by greatness, by courtesy as much as by power, plucked a world of suitors to him, especially by his generous and frank usage; for he did as many favours to the king's servants and subjects freely and nobly—that is, without the sordid fee of gifts and presents, as ever any did that ruled the king's affections. Some of the most honoured ladies of his blood have told me, that there was a chopping-

* Hacket's Life of Williams, p. 36.

† With this maxim of Williams' political wisdom may be compared the reasons which the king some time afterwards (vid. inf. p. 150) alleged as having weighed with him against Laud's promotion. It seems to give the clue to the ascendancy of the new influence with the king. Bishop Neile's chaplain had not been brought up in the same "house of wisdom" with the chaplain of the lord chancellor Egerton.

‡ Hacket's Life of Williams, pp. 38, 39.

taker in his family, that was least suspected; but his lordship's hands were clean, and his eyes could not look into every dark corner. Dr. Williams was aware that this was the man by whom the king delighted to impart his bounties. But he must clasp upon this tree, or none, to trail and climb; yet hitherto he had not come forward one step to gain him. . . . One time he made a repetition of his former life unto me, being under a great sickness at Buckden, when he taught me two reasons why he moved so slowly to the protection of that great lord, with this ingenious and solid confession. . . . These two, so related to me, were his intimate consultations with himself. . . . Though these things were so maturely considered, an occasion came about, which did lead him quite aside; yet it was on the king's highway. He was at Royston, in attendance on the king, and in the Marquess's absence. The king abruptly, without dependence upon the discourse on foot, asked him, when he was 'with Buckingham:' 'Sir, (says the Doctor,) I have had no business to resort to his lordship.' 'But wheresoever he is, you must presently go to him upon my message,' says the king. So he did that errand, and was welcomed with the countenance and compliments of the Marquess, and invited with all sweetness to come freely to him upon his own addresses. Who marked rather from whom he came, than to whom he was sent; and gathered it from the king's dispatch, that his majesty intended that he should seek the marquess, and deserve him with observance. From henceforth he resolved it; yet not to contaminate his lordship with bribery or base obsequiousness, but to shew himself in some act of trust and moment, that he was as sufficient to bring his lordship's good ends to pass as any whom he employed, both with readiness to do, and with judgment to do well; which thus succeeded to his great commendation. . . . My lord marquess was a bachelor. . . . The lady with whom he desired to match was Lady Katherine Manners, daughter and only surviving child to Francis, Earl of Rutland. . . . The motion was set on foot in the beginning of the year 1620, which stuck at two objections. The Earl of Rutland was slow, or rather sullen. . . . and could not be mitigated, though great ones had attempted the pacification. In this distraction, Dr. Williams took the opportunity to go between the great men, and to umpire the controversy. . . . The earl had found him so true and fortunate in many offices of service which he had managed for his lordship's sake, that he preferred him before all his neighbours for wisdom and fidelity. Therefore he gave him very patient hearing. . . . To speak all together, the doctor brought the earl about so dextrously with his art and pleasant wit, that his lordship put it into his hands to draw up all contracts for portion and joynture; which he did to the fair satisfaction of both sides. . . . And that which the doctor brought to pass in this matter, is fit for the application of the apologue. Of whose performance the mother countess, her noble son, with the ladies of the kindred, gave the best account to the king that thankfulness could make. The king commended it, and was right glad that they were well out of the mire where they all stuck before. . . . I have been no longer than there was cause in this report; for the negotiation in this marriage, said the negotiator unto me, was the last key stone that made the arch in his preferment."*

"He was taken up almost all that summer (1620) in making a progress to survey the lands of the college of Westminster, whereof he was become dean by the *lord marquess's* favour, and installed July 12, 1620. Dr. Tolson, who preceded, a man of singular piety, eloquence, and humility, in the March before, had the approbation of the king, and the congratulation of good men, for the bishopric of Salisbury. The deanery to be vacated had many that longed for it; a fortunate seat, and near the court; like the office over the king of Persia's garden at Babylon. . . . He that was trusted with that gar-

den was the lord of the palace. This preferment had ever been conferred by the nomination of him that was steward of the college and city of Westminster. The lord treasurer Burleigh, the earl of Salisbury his son, the earl of Somerset, and the lord marquess, bearing the office at the present, had been the constant patrons of it.* Therefore it was requisite, it being now to be conferred, to take it from his lordship's hand, whom the doctor solicited with no more than this short letter, dated March 12, 1619, [1620] :—

“My most noble Lord, — I am an humble suitor, first, to be acknowledged your servant; and then that I may be nearer and better able to perform my desires, to be by your happy hand transplanted from Salisbury to Westminster, if that deanery shall prove vacant. I trouble not your honour for profit, but only for convenience; for being unmarried, and inclining so to continue, I do find that Westminster is fitter by much for that disposition. And mine own, nothing inferior in value, will be at his Majesty's collation. If your honour be not bent upon an ancienter servant, I beseech you think upon

* Compare, however, the “scheme” which Archbishop Whitgift “sent to the treasurer (Burghley) in 1584:—

Deaneries void, or which may be void.

Westminster,
Lincoln,
&c.

Persons to be preferred.

Dr. Bickley,
&c.”

(See Brit. Mag., vol. xi. p. 257.)

Compare also the account given of Bishop Andrews's appointment to the deanery of Westminster [1601], as of his other preferment, by Bishop Buckridge, in his funeral sermon (p. 18), “and all this without all ambition or suit of his own; God turning the hearts of his friends to promote him for his great worth.” He had, it appears, been “appointed one of the chaplains in ordinary to *Queen Elizabeth*, who took such delight in his preaching, that she first made him a prebendary of Westminster, in the room of Dr. Richard Bancroft, promoted to the see of London; and afterwards dean of that church, in the room of Dr. Gabriel Goodman, deceased.” (Middleton's Biogr. Evangel., vol. ii. p. 431.) Dr. Goodman, who died June 17, 1601, had “governed with great applause for the term of forty years.” (Dart's Westminster Abbey, vol. i. p. 104.) Dr. Bill, his predecessor, who died July 15, 1561, (Dart, vol. i. p. 100,) was made dean in 1560; *Queen Elizabeth*, “when she had founded that monastery anew, and changed it into a collegiate church, having appointed him the first dean,” (Strype's Parker, p. 79,) “by her letters directed to Matthew Parker, Archbishop of Canterbury.” (Dart, vol. ii. p. 22.) With regard to the relation of the deans to the civil officers of the city of Westminster, Dart informs us that the dean “is nominated by the king, and is immediately under no other person. . . . As to his power, it is civil as well as spiritual. . . . and he, with the chapter, have the civil and ecclesiastical jurisdiction within the city and liberties of Westminster. . . . But in the civil government they act not themselves, but make choice of a representative, called the high steward, elected by them, which honour is for life; and at his death a new one is elected by the chapter, at which time the dean sits as high steward till the election is over.” (Ibid. pp. 23, 24.) Comparing this with the order of things under Buckingham's administration, we have a curious instance of the encroachment of the civil officer—the nomination of the dean usurped by his own nominee and deputy! Neile, who succeeded Andrews, obtained the deanery, probably, as well as the office of clerk of the closet to the king, “through the power and mediation of Archbishop Bancroft.” Mountain, on the other hand, who succeeded Andrews, “had been chaplain unto the Earl of Essex,” says Dr. Preston's biographer, (writing of the year 1614,) “but, like the heliotrope, or flower of the sun, did now adore Sir Robert Carr, already Viscount Rochester, the only favourite.” (Clark's Lives of Divines, p. 83.) And as Tolson, or Tounson, was brother-in-law to Davenant, in whose behalf Preston at that time made some addresses unto Viscount Rochester, it is not improbable that he obtained the deanery on the same interest. Of the appointment which Preston secured for Davenant, Dr. Mountain, we are told, “was often heard for to profess he would rather be master of that college than dean of Westminster.”

me. I am true, and so reputed by my former, and by the grace of God will prove no otherwise to my second master. God in heaven bless you, as he hath begun. He prays it, who is your honour's poor beadsman already ever bound,
J. W.*

"He carried it, as he wished, not being gripe of profit, as he said, but fond of convenience."†

"As the place was most fortunate in him, so it comes now to be shewn that he was most fortunate in that place. That which was the lodging of a dean, became, in the current of one year, the house of the lord keeper of the great seal, and the palace of the Bishop of Lincoln."‡

"It was much he had compacted his own portion to such advantage, but it was not all; for being warm in favour, he got the royal grant for the advancement of four more, who are worthy to be named. He spake and sped for Dr. Davenant to be made *Bishop of Salisbury*. . . . Twelve years he had been public reader in divinity in Cambridge, and had adorned the place with much learning; as no professor in Europe did better deserve to receive the labourer's penny at the twelfth hour of the day. . . . The *bishopric of Exon*, being then also void, it came into the lord keeper's head to gratifie a brace of worthy divines, if he could attain it, his old friends, who had been both bred in the house of wisdom with the Lord Chancellor Egerton, Dr. Carew, who had been his chaplain, a man of great reason and polished eloquence, and Dr. Dunn,§ who had been his secretary, a laureat wit; neither was it possible that a vulgar soul should dwell in such promising features. The success was quickly decided, for these two prevailed, by the lord keeper's commendation, against all pretenders; the *bishopric of Exeter* was conferred on Dr. Carew, and Dr. Dunn succeeded him in his deanery of St. Paul's. The *see of St. David's* did then want a bishop, but not competitors; the principal was Dr. Laud, a learned man and a lover of learning. He had fastened on the Lord Marquis to be his mediator, whom he had made sure of by great observances.¶ But the *Archbishop of Canterbury* had so opposed him, and represented him with suspicion (in my judgment improbably grounded) of unsoundness in religion, that the Lord Marquis was at a stand, and could not get the royal assent to that promotion. His lordship, as his intimates know, was not wont to let a suit fall which he had undertaken; in this he was the stiffer, because the *archbishop's* contest in the king's presence was sour and supercilious. Therefore he resolved to play his game in another hand, and conjures the lord keeper to commend Dr. Laud strenuously and importunately to the king's good opinion, to fear no offence, neither to desist for a little storm. Accordingly he watched when the king's affections were most still and pacificous, and besought his Majesty to think considerably of his chaplain, the doctor, who had deserved well, when he was a young man, in his zeal against the millenary petition; and for his incorruption in religion, let his sermons plead for him in the royal hearing, of which no man could judge better than so great a scholar as his Majesty. 'Well,' says the king, 'I perceive whose attorney you are; *Stennys* hath set you on. You have pleaded the man a good protestant, and I believe it. Neither did that stick in my breast when I stopt his promotion. But was there not a certain lady who forsook her husband, and married a lord that was her paramour? Who knit that knot? Shall I make a man a prelate, one of the angels of my church, who hath a flagrant crime upon him?' 'Sir,' says the lord keeper, very boldly, 'you are a good master; but who will dare serve you, if you will not pardon one fault, though of a scandalous size, to him that is heartily penitent for it; I pawn my faith to you that he is heartily

* Hacket's *Life of Williams*, p. 44.

† Ibid. p. 47.

‡ Better known, in Izaak Walton's orthography, as "Dr. John Donne."

§ This remark, unfounded in fact, is to be attributed to the rivalry between Laud and Williams.

Then fields of waving gold—then varied dye
Of autumn ; but the snow, and violets sweet,
Lilies, and autumn's wild variety,
And waving corn, fast as the sunbeams fleet,
They bow their head, and die beneath her hurrying feet.

III.

Not so the path the holy church doth tread ;
The year that walketh in her light unseen,
Around its steps awakens from the dead
The hopes that die not. Still through the serene
Of the calm Sunday, like an alley green,
Are seen the eternal towers ; and where lights gild
Death's twilight portal, us and them between,
She shews her suffering Lord : throughout the wild,
Still shews her suffering Lord to her faint wandering child.

TINTERN ABBEY.

I.

CHURCH of my country, unto thee is lent
Nature's parental arts and ways of love,—
A vine that spreads abroad a living tent,
Of shelter, shade, and food—a rocky cove—
The eye maternal of the gentle dove—
The swan's white wing, spread o'er her snowy throng,
The gaze of the stern eagle, fixed above—
The doe's retiring step, that with her young
Bounds from the gazer's eye, the branching woods among.

II.

The archers sore have griev'd thee !—thou shalt flee,
And leave us to the world's deep banishment.
Some pensive traveller hence may turn and see,
All that remains—a mantle rudely rent,
Or weep beside a mouldering monument.
I saw a pile that told of other day,
And where the Wye his mountain winding bent,
Looked from its ivy mantle, stern and grey,
Where little birds sang through their summer holiday.

III.

The sheep were browsing in the sacred hall,
Which once had echoed to the choral song,
And that old winding river seem'd to call
On ancient memories, and the mountain throng
Stood by in consciousness. Among
Rent walls the wild flowers hung ; through blended view
Of arches and tall piles, in ruin strong
And beautiful, shone the celestial blue,
And there with a black cloud the sun contending through.

IV.

Thoughts of our church, like moonbeams, seemed to peer,
 And made that desolation more forlorn !
 It was an hour for Contemplation's tear !
 But we have not o'er ruined wrecks to mourn ;
 For through the broken rents which time hath worn
 Shines our celestial house ! Our Father blest
 Would teach us thus how vain each earthly bourne,
 Though fairest-seeming, holiest, and best,
 The more to seek for naught but His eternal rest.

PROVIDENCE.

(FROM THE ITALIAN OF FILICAJA.)

As some fond mother, in her offspring blest,
 Views them with tenderness around her meet,
 And kisses one—one presses to her breast—
 Seats one upon her knee—one at her feet ;
 And understands, by signs or cries expressed,
 Or silent looks, what each or all entreat ;
 Soothes one with smiles, one with kind words addressed
 Her love, in smiles or frowns, alike complete :
 So does a watchful Providence preside
 O'er us, for comfort ; and our wants supplies,
 With listening ear, and hands outstretched wide ;
 And if, at times, a favour he denies,
 'Tis that our faith, by prayer, He further tried ;
 Or else, refusing most, He best complies.

F.

A CONSECRATION HYMN.

2 Chron. vi. 18, 21.

ALMIGHTY Lord, at whose dread feet,
 Archangels cast their crowns of gold ;
 Whom, throned on thy eternal seat,
 "The heaven of heavens" cannot hold !

Thou God, who o'er the world dost reign,
 Awfully great in majesty !
 Can it be true that thou wilt deign
 To sojourn with mortality ?

Pavilioned in a temple bright,
 With thine own glorious purity—
 Filling all space, and breadth, and height—
 Sole Monarch of futurity !

Lord, can it be that thou wilt place
 Thy name in temples such as this—
 And stoop to win a guilty race,
 From earthly scenes to realms of bliss ?

Then, from thy dwelling-place on high,
 Be with thy Spirit ever near—
 Hallow this house, and sanctify
 The services we offer here.

And, for the loved Redeemer's sake
 Incline us but for thee to live—
 Receive the prayers thy servants make,
 "And when thou hearest," oh, "forgive!"

Devanden.

J. C. P.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

VISITATIONS OF THE ARCHDEACONS.

SIR,—Your correspondent (signing himself "a Priest,") wishes to be informed when the practice was first introduced for Archdeacons to deliver charges at their visitations, and whether it was done before the revolution. He might be asked in return, to inform your readers when the practice was first introduced for bishops, judges, and chairmen of quarter sessions to do so; and without entering into the question of whether the practice commenced before or since the revolution, it may be sufficient to state, that so long as the courts of assizes, sessions, and episcopal visitations, have been opened by a charge from the presiding judge, so long have archdeacons had the plea of opening their courts at their visitations by a charge. It has been long *customary*, and is so recognised by Archdeacon Balguy in the opening of his primary charge, in 1760.

To your correspondent's second question, as to the deference to be paid to the assertions of an archdeacon delivered in a charge, there can be no doubt of its amounting to so much as is due to the assertions of any other superior of a court at the time of opening it, and no more. Your correspondent knows what deference he feels bound to pay in the latter respect, and this may be a sufficient guide to him in the former.

He inquires whether the archdeacon is permitted to censure either the doctrine or the conduct of the clergy, who are his equals. If by his *equals* be meant other archdeacons, the answer is in the negative; but if by that term be meant the parochial clergy of his archdeaconry, the answer is in the affirmative, for they are not his equals, he being their ordinary,* and vested with power to inquire into their conduct, and to censure them.

* As long ago as Lyndwood's time (1400) it was the common opinion, that the archdeacon, being in priest's orders, was superior to a cathedral dean. Provin. L. 3.,

The answer to the last question of your correspondent may be already anticipated from the foregoing reply; he must have been thinking only of the office of rural dean, when he was writing of "simply informing the bishop of what the archdeacon sees to be wrong." The archdeacon has power not only to inquire and see into what is wrong, but of correcting it; he is *vicarius episcopi*, and has not only in the eye of the law ordinary jurisdiction, as being in reality a branch of episcopal power, but he himself is properly *ordinarius*.

For the better information of your correspondent, he is respectfully referred to Gibson's *Codex*, Ayliffe's *Parergon*, Stillingfleet's *Miscellany*, Grey's *System*, Burn's *Ecclesiastical Law*, and the corresponding opinions of Archdeacons Bailey, Blomfield, Benney, and Goddard, in their respective charges.

Your obedient Servant,

JUDEX ECCLESIASTICUS.

TIME OF ORDINATION.

SIR,—In the notice of ordinations contained in your July number, I remark, that out of the two which have been held, and the four to be held, only one is at the season appointed by the church. Should you esteem such a remark any disrespect to my superiors, I feel persuaded it must be a bar to the insertion of my present letter amongst your correspondence. That no disrespect, however, is intended, I feel so thoroughly persuaded, that I am bold to imagine the motive will be discernible, and the love of the church of Christ be deemed a fountain out of which nothing which can offend will be likely to flow. The three fasting days of the ember week I never omit to give public notice of in my church, and I have taken much pains to point out to a simple-minded congregation how, lacking other suitable prayers, fitting devotions may be gathered for such days from the Prayer-book itself. With much earnestness, and repeatedly, have I impressed upon their minds the weighty charge which then devolves upon the heads of the chief pastors, commanded as they are "to lay hands suddenly on no man;" and I have shewn them how inestimable must be their consolation to reflect that the anxious prayers of the church are with them—prayers made more fervent by coming from hearts elevated by a judicious rigour to the flesh and a previous cry of bitter supplication for the forgiveness of their own sins. I have told my people that out of the love they are bound to bear their chief pastors, they should not refuse aiding them all they can at so important a juncture; and then I have directed their attention to the manner in which we are all concerned that the choice of the bishops should be a wise one, and the incoming champions of the faith prove noble warriors in the arduous

Tit. 1. c. 1. verb. *Decani*. Now, by the act of uniformity, he is obliged to be in priest's orders. The Canonists gave the precedence to the archdeacon, because of the largeness of his jurisdiction; but the dean is allowed to be superior within the cathedral. It seems not material in this point whether the archdeacon be doctor or not; for jurisdiction goes before title. See Johnson. *Vad. Mee.* p. 64.

conflict their ordination ushers in. Advice such as this has again and again been repeated by me at the quarterly season of ordination; and heart-gladdening has it been to my mind to reflect that the united prayers of the catholic church of Christ, mounting as welcome incense to Heaven, would come down in form of enlightening blessings upon the heads of the future upholders of our venerable church. The information I have derived of so many ordinations to be held at an unconsecrated time has inflicted a pang which I have endeavoured in vain to keep to myself; and this pang, perhaps, is the more severe from my being situated in one of these dioceses, wishing so earnestly as I do that our venerable head should receive aid from all the members of his diocese in a work of such fearful importance.

That there are powerful reasons for the deviation from the express law of the church in the instances I am alluding to, I feel assured; but those, our fathers in Christ, who have made this deviation, may possibly not be aware of the sufferings we have to endure to whom these reasons are not made known, and who have the dread upon our minds that the newly-ordained clergy should lose the blessing which the united prayers of the whole church could not fail to bestow. I would lay before them the feelings of an humble presbyter, in the shape of an entreaty, not complaint, and with the hope that, at least, no personal inconvenience shall ever be deemed a sufficient excuse for running the hazard of doing an injury to the church.

In my anxiety, I have examined, with somewhat of alarm, whether ordination at particular seasons was not an apostolic tradition, and therefore necessary almost for the existence of a church; and though my mind has been relieved on this head by discovering that, for the four first centuries, there were no set times of ordination, yet it has occurred to me, that the custom of single ordinations, as any vacancy was to be filled up, may have been the cause; and there still remains the serious consideration, whether an order of the church, founded on ecclesiastical institution, and preserved so many hundred years, ought rashly to be laid aside. In our own church, the 31st canon makes it imperative that no deacons or ministers shall be made and ordained but only upon the Sundays immediately following the ember weeks; and does not the same law prevail throughout the catholic church? If so, is it not a desirable bond of union between ourselves and other parts of Christ's church, and may it not have its share in promoting that last benevolent prayer of our blessed Lord's, that we all should be one, even as he and the Father are one?

In offering these remarks, with the hope they may arrest the attention of those who can judge of their propriety, and apply a remedy, if any be needed, I have relieved my mind from a heavy burden, and have persuaded myself that my humble suggestions will not be deemed those of presumption, but the overflowings of an intense anxiety, calling for much serious consideration.

I am, Sir, your obedient servant, PRESBYTER.

OFFICE OF DEACONS.

SIR,—It has lately been suggested that the formation of the Clergy Aid Society affords an opportunity for reviving the office of deacon, according to its original design, as a separate order, with totally distinct duties. The distinction between deacon and priest, it is very justly asserted, though nominally kept up, to any practical purpose does not exist at all; and the office is almost immediately merged in the priesthood, contrary both to the practice of antiquity, and, we should think, to the design of the English church also.

Indeed, what important line of distinction there is now kept up, and where the duties differ, in the present state of things, it would be hard to tell. But for the mention of the deacon in the litany, the laity would not even know that order of the ministry, which is spoken of so plainly in scripture, to exist in our own church at all. The rustics of a village congregation wonder why their "young parson always misses out the absolution," and little think that their strangely forgetful minister is one of those deacons for whom the church prays every Sunday. It is indeed a strange anomaly, to see an office of apostolic institution so sunk into disuse, that even its name is unknown to the laity, for whose comfort and edification it was ordained.

This disuse of the deacon's office is the more strange, because every one who reads the scriptures knows how widely distinct their office and duties are kept. It is, moreover, a point on which there never has been any controversy, and one of the few on which ecclesiastical writers are able to speak decisively and without qualification*—on which the most opposite are agreed. The office has ever been retained by the Romanist; and yet it has not been discarded from the dissenting conventicles, as a rag of popery. It is among heretics only that, as Tertullian says, "*Alius hodiè episcopus, cràs alius; hodiè diaconus qui cràs lector, hodiè presbyter, qui cràs laicus.*" (Bp. Kaye's Tertullian, p. 232.)

There is a story told in ecclesiastical history, I forget where, of a deacon who persisted in following his priest to the stake, and sharing his martyrdom. In vain the priest enjoined him, to leave him, and return, saying that he alone was sentenced to die. The deacon answered, "that he had ever been wont to accompany his priest to the altar, and to perform with him the service of God, and that he would still accompany him, now that he was going to glorify God by his death." This story, whether true or not, would never have been circulated had it not been the custom of the primitive ages, that every priest should have an attendant deacon. It seems most probable that such also was the design of our own church; it could never have meant that the deacon should be the sole officiating minister, since he is not

* Vide Potter, on "Church Government," chapter iii. sect. 3. Mosheim, "Ecclesiastical History," book 1st, part 2nd, chapter ii. sect. 10. Bingham, book ii. chapter 11.

allowed to give absolution, and it never was intended that the absolution, directed by the rubric to be read "daily throughout the year," should be entirely suspended in any parish for the space of one whole year. The rubric, moreover, supposes the presence of the priest and deacon both; else why the distinction between *minister* and *priest*, which runs all through the prayer book? and how else can we account for the mention of them both, as present in the communion service?

Now, were it to form part of the plan of the society that the additional curates to be provided by it, and paid by its funds, should be solely deacons, and if these deacons, like those of the first ages of the church, were appointed only "to receive the people's offerings, and present them to the priest,"* "to read the gospel in the communion service,"* to be a sort of monitors and directors to the people in their public devotions,** and "to assist the bishop and presbyters in the administration of the eucharist,"* and lastly, "to preach, by licence and authority from the bishop,"* while we should be returning to ancient usage, we should do a great and important service, both to the priest and people, and not least to the deacon himself.

The advantage to the priest would be by no means inconsiderable. He would find the fatigue of double duty, especially on Sacrament Sunday, greatly lessened, were there a deacon to relieve him, and, in turn, take his part in the service. He would be greatly assisted, too, in the duty of parochial visitation—a heavy charge in a populous parish—and thus be enabled to devote more of his time to the other duties of his profession.

To a parish, it must needs be a great acquisition to have another person of—to say the least—education and respectability, besides the officiating minister, resident among them. Moreover, there being more than one person to conduct divine worship will greatly relieve the monotony which there must be, as we find to be the case, in the same service, when pronounced always in the same way, by the same one person. The variety may tend to keep alive attention, and to draw larger congregations. But how much better, too, will the temporal and spiritual wants of the poor be attended to by the deacon, who will consider that as more peculiarly his province, than by the priest, who has other labours to divide his care and attention.

As to the deacon himself, since his office, though totally distinct, is yet to be considered in the light of a "a step and degree to the ministry,"† to him it would be of immense service, to be thus as it were, bound apprentice to his future profession, before, if I may use the phrase, he sets up for himself. At present, the young minister finds himself all at once charged with all the responsibility of a cure of souls. The consequence is, he feels awkward and nervous, and perhaps makes a great many mistakes, and commits many a false step, before he feels at all easy in his new station. How much of this painful consciousness of awkwardness and inexperience, and

* Vide Bingham, "Eccles. Antiq." book 2nd, chap. ii.

† Thirty-second Canon.

how many of these mistakes, might be saved to many a young man, were they first initiated into their profession under the superintendence of some experienced member of it, just as we see done in law or physic, and, indeed, in every trade or profession whatever.

Might not some of these beneficial results be brought about, were the right reverend presidents of this society to agree to require of the candidate for priest's orders, that he should have served a term of five, or seven, or even ten years, as deacon? The usual time appointed for holding the office need not stand in the way, since it is specified only that it need not be longer than a year; but the canon does not make it imperative to take priest's orders at the end of that term. The deacon himself, when appointed, should be under the guidance of the parish priest, and must do nothing without his direction or consent.

But the difficulty may be started, how this scheme can ever be carried into execution, with such an expense as it must necessarily bring with it. Unquestionably, it must be a work of time; and meanwhile there is no reason in the world why the pressing claims of larger towns, which must be first provided for, should not be attended to on this plan. As the funds of the society increase, it will, by degrees, be enabled to extend the benefit of a resident deacon to every village and hamlet in the kingdom.

But to effect these ends at all, this society must be generally and warmly supported. As its object is, perhaps, even more important than the Christian Knowledge Society's, it has, at least, equal claims on the support of every true churchman. Were its income even equal to that of the Society for Promoting Christian Knowledge, it would not be more than adequate to the end proposed. But in such a cause, all that may be done, must be, at least, attempted. Committees, or branches of it, should be formed in every county; and means should be afforded for receiving smaller subscriptions, as the large sums that have already appeared in your Magazine may perhaps deter many from contributing their mite.

One may, however, appeal to those zealous persons who compose the Church Pastoral-Aid Society, whether they would not be consulting the good and the peace of the church, if they would join the new society, founded on a principle at least exempt from some of the evils attached to the other. Now that the plea of necessity cannot be said to exist, and the same great good is attainable by this more excellent way, do not they feel themselves called upon, as true sons of the church, to give up the objectionable system, which is so contrary to all church discipline, and, by joining this society, to divert their large funds into a more proper channel? P.

ALTAR AND SACRIFICE.

SIR,—Perhaps the following extract from the notes (at page 325) of Bishop Mant's edition of the Prayer-book may be worth a place in your Magazine, until some one, with more learning and books than I

possess, takes up the subject of the quotation and observations of your correspondent, “T. G.”

“ ‘Altar’ was the name by which the holy board was constantly distinguished for the first three hundred years after Christ ; during all which time it does not appear that it was above once called ‘table,’ and that was in a letter of Dionysius of Alexandria to Xystus of Rome. And when, in the fourth century, Athanasius called it a ‘table,’ he thought himself obliged to explain the word, and to let the reader know that by ‘table’ he meant ‘altar,’ that being the constant and familiar name. Afterwards, indeed, both names came to be promiscuously used, the one having respect to the ‘oblation’ of the eucharist, the other to the ‘participation ;’ but it was always placed altarwise, in the most sacred part of the church, and fenced in with rails to secure it from irreverence and disrespect.

“ In King Edward’s first service-book, the word ‘altar’ was permitted to stand, as being the name that Christians for many hundred years had been acquainted withal. Therefore, when there was such pulling down of altars and setting up of tables, in Queen Elizabeth’s reign, she was fain to make an injunction to restrain such ungodly fury, and appointed decent and comely tables, covered, to be set up in the same place where the altars stood ; thereby giving an interpretation of the clause in our communion-book, for the word ‘table’ here stands not exclusively, as if it might not be called an ‘altar,’ but to shew the indifference and liberty of the name,—as of old, it was called ‘mensa Domini,’ the table of the Lord ; the one having reference to the participation, the other to the oblation, of the eucharist.

“ It is called an ‘altar,’—1. Because, the holy eucharist being considered as a sacrifice, we offer up the commemoration of that sacrifice which was offered upon the cross. 2. We offer, with the action, prayers to God for all good things ; and we need not fear to call the whole action by the name of a sacrifice, seeing part of it is an oblation to God of hearty prayers, and it is not unusual for that to be said of the whole which is exactly true but of one part ; and, as the word ‘sacrifice’ may be used without danger, so also the ancient church did understand it.

“ And it is called a ‘table,’ the eucharist being considered as a sacrament, which is nothing else but a distribution and application of the sacrifice to the receivers, and the proper use of a table is, to set food upon, and to entertain guests, both which are applicable to this.”

In a passage in Mr. Evans’s Biography of the Early Church, the word “altar” occurs, as being used by Ignatius in one of his epistles, where he says, “Be careful to have one eucharist ; for there is one flesh of our Lord Jesus Christ, and one cup for the communion of his blood, one altar,” &c.

I am, Sir, &c.

A COUNTRY GENTLEMAN.

THE WORD “MERIT.”

CHARGE AGAINST MR. BICKERSTETH.—WESLEY AND BAXTER ON THE WORD “MERIT.”

SIR,*—You will allow me to say, in reference to Mr. Barter’s remark upon my charge against Mr. Edward Bickersteth, (p. 277,) that, it appears to me, the only way in which that charge can be satisfactorily disproved—a charge, certainly, of considerable misrepresentation, whether originated by himself, or reflected from some distorted medium—will be, if Bishop Marsh is not the “leader” referred to, to bring forward some passage from some other leader in the church of

* By some accident, this letter, which ought to have been inserted in an earlier number, has been unfortunately delayed till now. Mr. Barter’s letter occurs in the Magazine for March, 1837.

England who took a part in the controversy against the Bible Society, where the word “safeguard” is used in speaking of the Prayer-book, and used in the sense which Mr. Bickersteth’s words convey.

May I take this opportunity of adding a few words on a subject connected with this controversy, already noticed by Mr. Barter and another correspondent, (December, p. 712,) and of some consequence in these days, when we seem to be threatened with the adoption of pure Antinomianism, and something more, as the language of orthodox Protestant thinking. I mean the use of the word “merit.” Many of your readers will recollect the candid admission of old John Wesley on this point, at the famous conference of 1770:—

“As to *merit*, itself, of which we have been so dreadfully afraid, we are rewarded ‘according to our works;’ yea, ‘because of our works.’ How does this differ from, ‘for the sake of our works?’ and how differs this from, ‘secundum *merita operum*,’ as our works *deserve*? Can you split this hair? I doubt I cannot.”

In fact, the use of the words “merit” and “conditions” of salvation are common, not only to our own divines, but to most of the old puritans. There is a passage in Baxter’s *End of Controversies* so much to this purpose, that I cannot help wishing it to be offered to Mr. Barter’s notice. Not having this work of Baxter’s now before me, I quote it as I find it in Fletcher of Madeley’s *Works* (vol. ii. p. 327, ed. 1795):—

“We are agreed on the negative:—1. That no man or angel can merit of God in proper commutative justice, giving him somewhat for his benefits that shall profit him, or to which he had no absolute right. 2. That no man can merit anything of God, upon the terms of the law of innocence, but punishment. 3. Nor can he merit anything of God by the law of grace, unless it be supposed first a free gift and merited by Christ.

“And, affirmatively, we are, I think, agreed:—1. That God governs us by a law of grace, which hath a promise, and gives by way of reward. 2. That God calls it his *justice*, to reward men according to his law of grace. 3. That this supposes that such works as God rewards have a *moral aptitude* for that reward, which aptitude chiefly consists in these things,—that they spring from the Spirit of God, that their faultiness is pardoned through the blood and merits of Christ, that they are done in the love and to the glory of God, and that they are presented to God by Jesus Christ. 4. That this moral aptitude is called in scripture, *ἀξια*,—i. e., *worthiness*, or *merit*; so that, thus far, ‘worthiness’ or ‘merit’ is a scripture phrase. And 5. That this worthiness or merit is only in point of paternal governing justice according to the law of grace, ordering that which in itself is a free gift merited by Christ.

“All orthodox Christians hold the fore-described doctrine of ‘merit,’ in sense, though not in words; for they that deny merit confess the *rewardableness* of our obedience, and acknowledge that the scripture useth the term *worthy*, and that *ἀξιός* and *ἀξια* may be translated *meriting* and *merit* as well as *worthy* and *worthiness*. This is the same thing, in other words, which the ancient Christians meant by ‘merit.’ When godly persons extol holiness, saying, that ‘the righteous is more excellent than his neighbour,’ and yet deny all merit, reviling all that assert it, they do but shew that they understand not the word, and think that others misunderstand it. And so we are reproaching one another where we are agreed and know it not, like the woman who turned away her servant upon the controversy whether the house should be swept with a *besom* or with a *broom*.”

It is necessary to add one paragraph more, as it bears so directly on the opinion expressed by Mr. Barter (Feb. p. 176):—

“*I formerly thought*,” says Baxter, “that, though we agree in the thing, *it was best to omit the name, because the papists have abused it*; and I think so still, in such companies where the use of it is not understood, and will do more harm than good. But in other cases, *I now think it better to keep the word*, lest we seem to the ignorant to be of another religion than all the ancient churches were,—lest we harden the papists, Greeks, and others, by denying the sound doctrine in terms, which they will

think we deny in sense,—and because our penury of words is such, that, for my part, I remember no other word fit to substitute for 'merit,' 'desert,' or 'worthiness.' The word 'rewardableness' is long and harsh, but it is nothing else that we mean It is a great advantage to the papists that many protestants wholly disclaim the word 'merit,' and simply deny the merit of Gospel obedience. For hereupon the [papist] teachers shew their scholars that *all the fathers speak of merit*, and that the protestant doctrine is new and heretical, as being contrary to all the ancient doctors; and when their scholars see it with their eyes, no wonder if they believe it to our dishonour."

The same doctrine, but less explicit, may be found in other treatises of Baxter's, particularly in his "Method for a Settled Peace of Conscience." Better justice will one day be done to this subject, if one of the most respected among living Oxford theologians shall be prevailed upon to commit to the press a volume of his University Sermons, a suitable companion to those Bampton Lectures which have established their title to a place among the best modern contributions to a sound practical view of Christianity.

I am, Sir, yours very truly, E. C.

THE CHURCH MISSIONARIES.

SIR,—I am delighted to see that the attention of the church has been invited to the inadequate supply of clergy in England, and that a society has been called into existence, the object of which is to furnish "clerical" assistants to such incumbents as require them, and have only been prevented from engaging them by the straitness of their circumstances. It is reasonable to expect that, in proportion as the church shall flourish in the mother country, those remote branches of the church which are extending themselves, in spite of obstacles and difficulties, in the colonies, will flourish also. Yet, in my anxiety for the welfare of the church in our colonial dependencies, I think I see some ground for a fear lest, now that so many gratifying fields of duty will be opened in England for those of our clergy who are without preferment, the claims of the colonial church will be overlooked by the youth in our universities, and that the number of candidates for the foreign missionary stations in the church, (always too small,) will be now very considerably diminished. Let me hope, however, that as the prospect of the colonial church being supplied with ministers from graduates of our universities and other candidates for holy orders from England shall be diminished, larger funds may be placed at the disposal of the *Society for the Propagation of the Gospel in Foreign Parts*, that if it cannot now any longer send out missionaries from England, as it has done for nearly a century and a half, it may still employ as many missionaries as our North American bishops can find in their respective dioceses fit for ordination. Oh! let not the hands of Bishops Stewart and Luglis be tied, as they have unhappily been of late years, by that resolution of the society which has discouraged their opening any new missions in dioceses where it is impossible to witness the sad spiritual destitution of our hardworking settlers without the most painful emotions. Let the suffragan

bishop in Lower Canada, (the first, I trust, of many whom we may yet see, under that primitive name, extending the bounds of our colonial church,) let Dr. Mountain, at least, not be crippled in his energies by finding it difficult to procure a *title*, or the means of subsistence, for those whom he might encourage as fit candidates for orders, if only a decent maintenance could be secured to them upon their ordination. Let each of these North American bishops be authorized to draw upon our venerable Society for the Propagation of the Gospel in Foreign Parts for the support, entirely or in part, of as many properly qualified natives, and other fit candidates for holy orders, as they may think it expedient from time to time to ordain, beyond those whom the wealthier congregations in our communion may support in the more favoured portions of their dioceses. Can it be generally known in England, that students in the University of Windsor, Nova Scotia, who had declared a preference for the church as a profession, and a peculiar fitness, moreover, for missionary labour, have absolutely turned with reluctance to law, or to some other pursuit, because, in a population wherein very few congregations could contribute anything to the support of a pastor, they would experience difficulty at the end of their college course in procuring any such guarantee for their support as the bishop would be justified in accepting as a title for holy orders? Let the society be strengthened by the bounty of the members of the church, that, when our colonial bishops shall have found and educated young men who are properly qualified and zealously disposed, they may be able to lay hands upon them, and send them forth to do the work of evangelists. To say nothing of the privations of the poor settler, which make it a most disagreeable matter to collect any sum whatever from his too scanty store for the maintenance of a clergyman, how can it be expected that the ambassador for Christ should be so independent in the declaration of his message as he ought to be, when he may be starved out if his faithfulness give offence to those among whom he ministers? Those who are perishing at our very doors should not be neglected; but let us not forget the strong claims of the church in the colonies.

PHILO-COLONUS.

INTERPRETATIONS OF SCRIPTURE.

DEAR SIR,—A correspondent in your Number for June, suggests that the expression, “the temple of his body,” in our Lord’s prophetic intimation in the second chapter of St. John, may admit of another application besides the one usually received, and refer to his spiritual body, the Christian church. The weight due to such an interpretation would of course depend on a reference to catholic antiquity. In the absence of this confirmation, may I suggest some scriptural analogies, which strengthen your correspondent’s supposition.

It is familiar to us how frequently the same figurative expression which is applied to our blessed Lord personally, is also applied to him as the body containing all Christians, and also to individuals

separately, as members of that body. As if there was contained within it some great "mystery of godliness," with respect to the distinctness, and also the strict oneness, or union, of Christ with his church, and as also indicating the separate state and the united state of Christians. This is sometimes shewn by the slight transition from one figure to another,—as, in one place, "the righteous shall shine as the stars"—i. e., separately; in another place, they "shall shine as the sun"—i. e., all in one. Our Saviour is, at one time, the bridegroom, and Christians the bride, taken out of him, but existing separately; at another, he is dwelling in them, as one with them. At one time, he is separate, as the head, and they the body; sometimes one with them, as the body containing all.

But this is frequently shewn by the same expression admitting of a threefold application. Thus Christ is sometimes applied, as it were, personally; sometimes to the church, "as members of one body, being many, are one body, so also is Christ;" sometimes to the individual, as, "Yet not I, but Christ that liveth in me." Thus also the temple does distinctly—though perhaps not solely—apply to our Lord's person, in the passage referred to. Also, to the church collectively, "the whole building growing into a holy temple;" also to the particular members, whose bodies are the temples of the Holy Ghost. In like manner, our Lord himself is called "the stone which the builders refused;" the whole church collectively is "the stone cut out of the mountains without hands;" and the members of the church individually, "ye also as living stones." Thus with the figure of a tree, our Lord is "the Tree of Life." He shall "grow up as a tender plant." So is the church "the tree overshadowing the earth," "the vine out of Egypt," and it is often the individual, as in the parable of the unfruitful tree. In like manner, the branch is often applied to our Lord himself—"the man whose name is, The Branch;" sometimes to his church, "the branch which thou madest so strong for thyself," and "in that day shall the Branch of the Lord be beautiful;" sometimes to individuals, as "ye are the branches"—he is "cast forth as a branch."

Now, in these instances, is it not the case that, although one meaning is the most prominent, distinct, and obvious, yet that they do admit of reciprocal and ulterior applications also, in the same manner as types and prophecies, and everything else which is in its nature divine and infinite, and which, therefore, cannot be limited, as in human things, to one distinct end? Indeed, there may be, as I think Bishop Butler remarks, some great impropriety in considering things as ends at all, in the ways of God. Thus, expressions applied to our Lord himself in the Psalms, also refer to his members in him,—which is very observable throughout the service for Charles, the blessed martyr—and also to his church, as bearing his cross after him, and in which he is still suffering. Thus, also, the parables respecting the kingdom of heaven apply at the same time to the church, and also to an individual Christian—as the mustard seed, expanding to a vast tree, is the church on earth, and also implies that faith in each individual, which is so little seen on earth as to be the least of all seeds, but un-

folded in heaven. May not the whole subject contain something infinitely beyond our comprehension, as alluding to that close union which exists between Christ and his church, and between Christians, both with Christ and with each other? All of which may be indicated both by these separate and distinct meanings, and by these mutual and typical correspondences.

I have thought that any remark which may serve to call attention to the manifold wisdom of scripture might be useful, if it only conduces to remind us of our exceeding ignorance. And not the least advantage to be derived from the labours of those who would turn our attention to the ancients will, I trust, with God's blessing, be this, that people will be brought to see that notions which have prevailed, in almost every department of theology, have been not so much positively erroneous as perfectly inadequate, and falling short of the infinite depth and harmony of the Divine Word.

I am, Sir, yours, L. Z.

THE GREEK ARTICLE.

SIR,—I have not hitherto had time to examine, according to your request, the work of Stuart on the Syntax of the New Testament; but I have read, though rather hastily, the Appendix of Hints and Cautions. A passage, however, met my eye (p. 158), which seemed rather ominous as to anything sound with respect to the article. It is this: "That the Greeks themselves never thought of all the subtleties which recent grammarians have found, is my full persuasion." No doubt the Greeks never *thought* about them, in a general way, any more than we think what we are doing, when, in common conversation, we make a verb agree with its nominative case; but they undoubtedly *felt* them; and it should be our aim to feel them too; and, in studying the language of that wonderful people, to lay it down, as a general principle, that there is no distinction without a difference, never considering our labours complete till each is ascertained and explained.

Accordingly, I was not surprised to find that he endeavours to represent the usage of the Article as, for the most part, an *ad libitum* matter. If Mr. Stuart has no taste for the more refined niceties of the language, it is natural that he should represent the labours of more exact scholars on the Article as unnecessary hair-splitting, and rule-makings, and, to use his own words, "much ado about nothing." He frankly confesses that he does not understand Middleton; and I was sorry to observe some display of flippancy on the subject; as when he applies to him the epithet "*claro-obscurus*;" by which, I suppose, we are to understand a kind of *lux maligna*, half light, half darkness. I must confess that I really felt refreshed in passing from Mr. S.'s pages to the clear masculine sense of Middleton.

Whatever opinions he may hold as to the laxity of the Greek,

their publication only tends to feed the propensity of the many not to distress themselves in the search after truth.

From the circumstance that the article is not an essential part of speech, since it is not found in some languages, Mr. S. appears to draw the conclusion, that in any language where it does exist, its usage must necessarily be irregular, and we need not attempt to bind it by fixed rules. Upon the same principle we might argue that, because Greek is rich in particles, and modifications of the verb, with which other languages dispense, we need not be precise in attempting to fix this meaning. But the most extraordinary statement is, that the circumstance that participles, when following nouns or pronouns, sometimes omit and sometimes take the article, is a proof of the uncertainty of its usage. This is supported by alleging, among others, the passages—Acts, xxiii. 27, ὁ Θεὸς ἀναστήσας, and Heb. xiii. 20, ὁ Θεὸς . . . ὁ ἀναγαγών. But if Mr. S. cannot see why an apostle, making a first statement of the gospel to *unconverted Jews*, says, ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτόν, and another, addressing *believers*, ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν τοῦμὲνα καταρτίσαι ὑμᾶς, he is certainly not fit to guide others on such points as the present, nor to find fault with Middleton. In the former case, the participle involves an *affirmation*, in the other, the *assumption* or *record*, of a fact already admitted by the persons addressed. He says, however, that the article is inserted to give emphasis to the idea designated by the participle. Let us apply this to his favourite example—1 Pet. v. 10, ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς . . . ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς. Now, if we strike out from this passage the clause ὁ καλέσας . . . , the remainder is still intelligible, and the sense the same as before, and therefore the clause is not *essential*; but if we remove ὀλίγον παθόντας, the meaning of the whole is materially altered. The idea designated by the latter participle is, accordingly, the more prominent in the sentence of the two. It should, therefore, by this rule, have the article, and the former not. Why the contrary is the case is plain enough, though not to Mr. S.

The objections to the definitions of Passow and others, as being defective, seem just. With respect to Middleton we should avoid making it appear that the canons are to stand or fall with the theory, when we consider that canons should be established, antecedent to theory, by actual observation on the usage of the language; although a theory is then desirable to bind together, as it were, the body of canons, and give them a consistency, as a means of mutual illustration and support. A well established and clear theory may afterwards lead to the observation of fresh phenomena, as has been the case so often in physical science. I think that there are some reasons for considering the article as a demonstrative, and not a relative pronoun, as Middleton does, although, perhaps, relatives were originally demonstrative; and it appears to me that the rules might be derived from this supposition of its origin, by perfectly sound reasoning.

The greater part of the article contains the same element (τ) as τὸς, τοῦτος, τόσος, &c., τὰς, τὸτ, τὸν, &c., and, in our own language,

then, there, latter, thou, this, &c., all demonstrative words. It is not unreasonable to consider *ὁ* as demonstrative, as it seems to enter the composition of *αὐτός*, which presents the appearance of a reduplicated demonstrative pronoun, reduplicated for the purpose of intensity—a practice of which language affords sufficient instances—thus, *ὁφρός, ὁφρή, τοφρός, τοφρών, ὁφρός, ραφρά*, as if compounded of *ὁ, ἦ,ρός*, and their inflexions. If *ὁ* were ever a relative, we might expect to find it sometimes as such in Homer; but, if we are to believe Payne Knight, it is never found so in the unquestionable parts of the *Iliad* and *Odyssey* (Proleg. cvii.)

Hoping that you will excuse this digression from the question of Mr. Stuart's book, I am, Sir, your obedient Servant, T. S. GREEN.

Maidstone.

ERROR IN CLERICAL ALMANACKS.

SIR,—As Gilbert's Clergyman's Almanack is much used by our profession, I beg leave to call the attention of your readers to what appears to me to be an error respecting the proper lessons for the three Sundays preceding Advent, in the present year.

For November 12th, Isaiah, lv. and lvi., are given as the lessons; for November 19th, Isaiah, lvii. and lviii.; for November 26th, Proverbs, xv. and xvi. All of which I conceive to be in error. Owing to an early Easter, there are, this year, twenty-seven Sundays after Trinity, for twenty-five only of which collects, epistles, and gospels are appointed. To supply this deficiency, the rubric directs that, for the twenty-fifth and twenty-sixth Sundays, some of the omitted Epiphany services be made use of; the collect "Stir up," &c., with its epistle and gospel, being always reserved for the Sunday preceding Advent. From a misinterpretation (as it appears to me) of this rubric, the editor of Gilbert's Almanack has assigned to November 12th and 19th, which are the twenty-fifth and twenty-sixth Sundays after Trinity, the lessons for the third and fourth Sundays after Epiphany.

The words of the rubric are—"The service of some of those Sundays that were omitted after Epiphany shall be taken," &c. The question, then, is—Does the term *service* include the lessons? I submit that it does not; and for this reason—that while collects &c. are appointed for twenty-five Sundays after Trinity, there are proper lessons appointed for twenty-six. It seems to me, therefore, that on November 12th, the twenty-fifth Sunday after Trinity, Proverbs, xv. and xvi., the proper, or Sunday lessons for that day, ought to be read; and on November 19th, Proverbs, xvii. and xix., these being appointed for the twenty-sixth Sunday after Trinity. But what is to be done on November 26th, being the twenty-seventh Sunday after Trinity, for which day no proper lesson is appointed? In the prefatory rubric, concerning "the order in which the rest of holy scripture is to be read," we are told that the lesson in the calendar is to be read, except when a proper lesson is appointed. For the twenty-seventh Sunday after Trinity no proper lesson is appointed, and I therefore con-

ceive that the ordinary lessons for November 26th are to be used on that occasion in the present year—viz., Isaiah, vi. and vii.

But was this neglect of assigning a proper lesson for the twenty-seventh Sunday after Trinity an oversight on the part of the compilers of our liturgy? I think not. The occurrence of twenty-seven Sundays after Trinity is not unfrequent, and there were several more chapters in the Book of Proverbs to continue the course, had it been their wish to do so. I am of opinion, therefore, that as the service for the twenty-fifth Sunday was appointed to be used as an introduction to Advent, so, in the case of there being twenty-seven Sundays after Trinity, it was thought that the chapters in Isaiah, which would then fall in ordinary course, were for the same reason sufficiently appropriate to supersede the necessity of a special appointment.

But it may be objected that, should this rule be followed, when Easter day falls on March 22nd or 23rd, the Sunday before Advent will fall on November 22nd or 23rd, for the former of which days the lessons are, Baruch, vi., and the History of Susannah; and for the latter, Bel and the Dragon, and Isaiah, i.; and that these are not suitable for Sunday reading. Now, although, for my own part, I have not the slightest objection to reading a lesson from the Apocrypha on Sunday, yet I must say, that the lessons in question are not, perhaps, such as one would *select* for that purpose; but, upon consulting an old prayer-book, printed before the last review, I find that the apocryphal chapters of Daniel were read with the genuine portions of the book in the month of August, and that the original lessons for November 22nd and 23rd were, Baruch, iv. v. vi.—chapters by no means inappropriate for the occasion; and thus it would appear that the reviewers, for the purpose of making a more marked distinction between the genuine and apocryphal writings, (probably with a view of gratifying the puritan party,) have placed these two chapters, concerning Susannah, and Bel and the Dragon, in just the only place where they could, by any chance, occur as Sunday lessons. This forcibly reminded me of the saying of Sir Matthew Hale, that whenever some apparently useless rule of law was repealed, the purpose for which the rule was made was presently discovered, by the inconvenience which followed its abrogation.

But how often will it happen that these apocryphal lessons will occur for the Sunday's service? Only, as I have before said, when Easter day falls on March 22nd or 23rd.

Now, Easter day fell on March 22nd in the year 1818. It will not fall so early again till the year 1970; after which the next recurrences will be in the years 2065, 2122, 2274, 2331.

Easter day will fall on March 23rd in the years 1845, 1856, 1902, 1913, 1997, 2008, 2092, 2160.

I am of opinion, therefore, that the compilers of our liturgy intended that the calendar lessons should be read on the twenty-seventh Sunday after Trinity. The very rare occurrence of so early an Easter as March 22nd or 23rd, rendered it unnecessary to make a special provision for that event, and in fact, the unsuitableness of the

lessons, even on this rare occurrence, is the fault of the reviewers in King Charles the Second's time, and not of the original compilers.

I agree with Wheatly in thinking that the services for the fifth and sixth Sundays after Epiphany, and not those for the third and fourth, ought to be used for the twenty-fifth and twenty-sixth Sundays after Trinity; but this point is so ably argued by him, that I will not add a word upon the subject. I am, Sir, your obedient servant, T. S.

P. S.—Upon examination of other almanacks, I find that the above view of the case has been adopted by the editors of several of them. Surely, uniformity upon this point is desirable. The *Manx Almanack*, and several of the sheet almanacks, give the lessons exactly as suggested above.

SPURIOUS TREATISE ASCRIBED TO BISHOP TAYLOR.*

SIR,—The practice of bespeaking attention for a work of little value by gracing it with a distinguished name, which stands, like the bridge of Madrid, telling all men there is a river to be seen below, was not entirely unknown in the days of our forefathers.

There are, in Bishop Heber's collection, two posthumous works ascribed to Jeremy Taylor—the "Christian Consolations" and the "Contemplations on the State of Man." Bishop Taylor's right to be called the author of the "Consolations" is disputed on rather strong grounds by Alexander Knox, in two of his letters to Bishop Jebb, published in their Correspondence, vol. ii. pp. 508, 512; and the errors he has pointed out in Heber's chronology relative to this treatise, and the inconsistency of the doctrine, in some particulars, with Taylor's recorded sentiments, certainly go far to establish his opinion. Whether the difference of expression natural to a devotional, rather than a doctrinal work, may not, in some degree, account for this variety, and whether there are not, in this treatise, marks of the peculiar pathetic eloquence of Taylor, I do not venture to decide; but I think it may be allowed that Bishop Heber deserves the thanks of the Christian reader for having rescued from almost unknown obscurity a little manual of such warm piety and great beauty, both of thought and diction.

Of the "Contemplations," my opinion is wholly different. There does not appear, throughout, one passage worthy of the genius, or resembling the style, of Taylor. From internal evidence, I should judge it to be the work of some devout Romanist, whose reading lay much in the schoolmen, little in the text of scripture, and whose classical skill, notwithstanding Bishop Heber's liberal allowance on that score, amounted to about as much as the Apophthegms of Lycophanes, or any similar common-place book, could supply.

I know not how to examine this question without asking for a

* Taylor's Works, by Heber, vol. iii. 409—502.

larger space in your pages than the subject merits, except so far as a great and honoured name is implicated in its decision. The regular course seems, to inquire—1st. What authority there is for ascribing the treatise to Taylor; 2ndly, if the authority be insufficient, what evidence there is in the treatise itself to prove it spurious.

I. Bishop Heber's only observation on this question is, that both these posthumous productions, the "Consolations" and this, "are ascribed to Taylor on unquestionable authority." Having seen several old and new editions of the "Contemplations," which appear to have been first published in 1684, sixteen years after the death of Bishop Taylor, I should be glad to be informed whether this unquestionable authority is all to be resolved into one of the two short addresses to the reader prefixed to the old editions, and reprinted by Bishop Heber; the only prefatory matter I have seen. One of these addresses, signed "B. Hale, D.D.,"—a name of which I can find no literary record—says nothing of the author. The other runs thus:—

"Candid reader, the most learned and pious Jeremy Taylor, D.D., late Lord Bishop of Down and Connor, in Ireland, *having* left these holy 'Contemplations' in the hands of a *worthy friend* of his, with a full purpose to have printed them if he had lived; but since it *hath* pleased God to take that devout and holy person to himself—the better to advance devotion and sanctity of life, and to make men less in love with this frail life, and more with that which is eternal, it is thought fit to make them public. *I beseech* God to conduct us all by the many helps and assistances which he hath been graciously pleased to afford us, to further us in piety and holiness of life, is the prayer of

"Thy Friend, ROBT. HARRIS."

Surely, it is not possible that Bishop Heber could have satisfied himself with a vague statement like this, from a person who could not put together two sentences of English; and who gives no account of the way by which he became possessed of the treatise, nor even names the *worthy friend* who had it in his hands, and with whose sanction he would have us suppose it was published. But on what other authority it rests, there are no means of divining.

It appears, from one of the old editions, that the respectable Dr. Woodward, whose name is associated with the "religious societies," recommended the treatise, without suspicion. I do not know whether his name may be thought any additional authority; it goes no further than his name, as there is no proof of his having critically examined the book.

It would certainly add something, if Bishop Heber himself could be shewn to have examined this treatise, with a full application of that critical discernment which must have been the companion of so exact a taste as his. But, after filling two or three pages with an exposure of the pompous nothings and elaborate truisms which the book contains, exhibiting specimens of its false taste and fantastic imagery throughout, he suddenly ends with a general assertion that "there are in it also beauties of description and illustration which, out of Taylor's writings, he knows not where to find, and which, if he had written nothing else, would have raised him to no vulgar height among

the divines of the seventeenth century.”* The only passage quoted in support of this high praise, is one which appears to have struck him from a supposed resemblance to a fine passage in Southey’s *Kehama*; a resemblance which might occur to a poet, and of which there is, perhaps, a faint shadow in the text; but if the passage be compared with Taylor’s *Advent Sermon*,† it will scarcely pass for his. Nothing, indeed, can be more striking than the contrast between the material horrors of the treatise, and the inward spiritual monitions of that sermon. The fact seems to be, that men of high imaginative powers, such as Heber undoubtedly was, are often found averse from that painful research and sifting evidence which the office of an editor requires; and it is evident, from many passages in the *Life* of Taylor, that though his biographer was well able to appreciate the peculiar powers of his mind, and to point out the distinctive features of his literary character, he wanted inclination, or diligence, to trace the argument of separate treatises, or to examine the nicer shades of doctrine which perfect his theological system.

I must therefore submit that the external authority for supposing this treatise to be Taylor’s entirely fails.

II. We must now look to internal evidence; and I think it may, without much difficulty, be proved spurious. 1. It contains passages contradictory to the known sentiments of Taylor. 2. It is full of misquotations of scripture, and other errors quite unworthy of the learning of Taylor. 3. It bears strong internal marks of having been written by a Romanist.

1. Among passages contrary to Taylor’s known sentiments, are these:—

“I have considered with tears what man was made of, what he is, and what he shall be. He was made of earth, conceived in sin, and born for punishment.” p. 434.

And again, p. 537, “What is man but a vessel of dung, a sink of corruption, and by birth a slave of the devil.”

Compare these passages with Taylor’s “Vindication of the Divine Attributes,” vol. ix. p. 345, or the “Entail of Curses cut off,” vol. v. p. 437. “Although Adam’s sin brought death in, it is only our sin that makes death to be evil. The material part of the evil came from our father, but the formality of it, the sting and the curse, is only by ourselves.” On this subject, indeed, Taylor’s sentiments are so well known that it is quite impossible he should have spoken of it in terms borrowed from the Assembly’s Catechism.

“Before the judge shall be borne his standard, which Chrysostom and other doctors affirm shall be the very cross on which he suffered,” p. 477. The reference is made to “Chrysost. tom. iii. de Cruce,” probably the spurious Homily entitled, Ed. Front Duc. vi. p. 621, “de Adoratione pretiosæ Crucis.” Chrysostom, however, has said this

Taylor, in his *Advent Sermon*, mentions this notion of the fathers, but with a view to discredit it. See vol. v. p. 12. “He disparages the beauty of the sun, who inquires for a rule to know when the sun shines, or the light breaks forth from its chambers in the east; and the Son of Man shall need no other signification, but his infinite retinue, and all

* *Life*, vol. i. p. clv.

† See vol. v. pp. 12, 13, 17.

more distinctly than in the place referred to, Homil. lxxvii. in Matt. ed. Front. Duc. vii. p. 656.

In p. 514, the author, speaking of the pains of the damned, says, "They shall be banished from heaven, and made prisoners in the profound bowels of the earth." This idea pervades all that he says of the place of torments.

the angels of God worshipping him,"* &c.

Taylor, on the contrary says, "Neither the fathers, nor we, nor any man else, can tell *whether hell be a place or no*. It is a state of evil; but whether all the damned be in one or in twenty places, we cannot tell."—Answer to a Letter, vol. ix. p. 370.

I select only such passages as are opposite to Taylor's sentiments in particular. Those which are opposite alike to him and to all sound or correct protestant theology will occur under the following heads:

2. Passages containing incorrect quotations of scripture, and other errors unworthy of the learning of Taylor.

"Christ shewed the subtilty of his glorious body, when he issued from his tomb, *not opening it*."—p. 508.

Where is this said? Certainly not in St. Matthew, xxviii. 2.

"'The just,' saith the royal prophet, 'shall be in the eternal memory of God, and shall not fear the dreadful crack of his wrath.'"—p. 520.

This seems a confusion of the text, Ps. cxii. 6, with Wisdom, iii. 1; but it correctly represents neither.

"The scripture tells us," speaking of the reprobate, "the gall of dragons shall be their wine; and they shall taste the poison of asps for all eternity; unto which shall be joined an intolerable thirst and dog-like hunger; conformable to which David said, 'They shall suffer hunger as dogs.'"—p. 521.

Where are these scriptures to be found?

Again, "'They shall pass,' saith Job, 'from extremity of cold to intolerable heats.'"—

Where?

"You may look upon a wheel of squibs and fireworks, which, whilst it moves, casts forth a thousand lights and splendours; but all at last ends in a little smoke and burnt paper. So it is, whilst the wheel of felicities *was in motion*, according to the style of St. James; that is, whilst our life lasts," &c.—p. 534. See also the quotation from "The Prophet," p. 434.

Taylor often varies his quotations from the received version, but not exactly in this style. Those who have remarked the critical exactness shewn in his use of scripture, will not suspect him of such fancies as these.

That the writer borrowed the learning, for which Bishop Heber gives him such large credit, from some Latin common-place, is, I think, very evident. He speaks, p. 440, of Simonides as an *Athenian*. In p. 455, of "Lamachus, a *centurion*." (There is a mistake here in the story; the centurion, or subaltern, was the person who received,

* It is singular that Bishop Heber, who objects to the notion as un-protestant, (Life, p. cliv.,) should not have observed how it was elsewhere rejected by Taylor.

not who gave, the reproof.) Ibid., "the saying of Iphicrates," (ascribed to Fabius, Sen. de Ira. ii. § 31,) "that it is a shame for an emperor to say with the fool, 'Non putāram,'—p. 438; of "*Feretrina*, queen of the Barcæns," where the Roman goddess of funerals seems to be substituted for Pheretimè. See also, "a table," for a painting, p. 430; "piety," for pity, p. 467; "the imperial heaven" (empyrean), p. 485; and Gregory of Nazianzen, p. 420.

The book contains some most extraordinary names, particularly the illustrious "Echebar, who reigned in Mogor;" and the hero, whom Bishop Heber notices, "*Veneatapadino Ragium*, king of Narsinga," p. 427. Is this rival to Chronophotontologos a champion in some old romance? I am equally at a loss to guess who is meant by the learned Theban, "*Panniculus*," p. 440; "*Gabrion*," p. 475; "*Titus Etherius*," p. 441, and many more; or what "*Aurelianus*" he was who "died dancing," ibid.

I omit, as less decisive, specimens of weak credulity, such as, "the sickness of Mæcenæ, who slept not, nor closed his eyes, in three whole years," p. 438; or the city of Quinsay, containing "fourscore millions of souls," p. 421, because Bishop Heber has given some reasons against arguments founded on such presumptions. (Life, p. cccix. note R.R.) Nor do I lay much stress on many specimens to be collected of cold and repulsive conceits, though I think what is said of "Holland sheets" and "coverlets," in the place of torments, p. 531, or the reason why we are "invited to a supper, not a dinner," p. 509, might well revolt those who understand the pathos and moral impression which shine through the playful wit of Taylor. But,

3. It is evident, from internal proofs, that the writer was a Romanist.

"Let us furnish ourselves with provision, and a *viaticum* for eternity."—p. 425.

"How many are called Highness, and Excellence, who are of base and abject spirit, continue in mortal sin."—p. 427.

"St. John says, that heaven and earth shall fly from the presence of the Judge; because neither the saints of heaven shall there favour thee, nor the powers of earth assist thee."—p. 458.

"So foul and horrid is a mortal sin in its own nature, that, though it passed only in thought, and none knew it but God and he who committed it, and which endured no longer than an instant, yet it deserves the torments of hell for all eternity."—p. 535.

It is plain that the writer was imbued with the distinction of sins mortal and venial usual with writers of his communion. This sentence appears to be translated from the Latin, and I think it is a scholastic definition. We know what Taylor thought of this distinction.

"Lest our conscience might flatter us, and be ignorant of some faults, our guardian angel shall then be fiscal and accuser."—p. 463, and again, 480.

I am not aware that Jeremy Taylor has any mention of the doctrine of guardian angels, in any of his writings. What the author of the "Contemplations" says on this subject, as well as what is said of "the four gifts of glory" given to the bodies of the saints, p. 478, and of "the three gifts of blessedness" bestowed upon their souls, p. 496,

seems to be borrowed from the schoolmen. There is much said upon these subjects; which might have shewn the author of the "*Physical Theory of another Life*" that his fantastic flights are not original.

"What joy shall the saints receive, when God shall discover unto them those high secrets, and above all, that sublime mystery of the Trinity of persons in the Unity of essence."—p. 501.

I do not know that this is a conception unworthy of a purer school. But it seems a mark of Roman mysticism, as we find nothing so constant in their lives of saints as these visions of the Trinity. For instance, one of Loyola's biographers says of him, "*Muchas vezes estando fuera de si, vio, como in un espejo, el inefable misterio di la Santissima Trinidad, trino en personas, y uno en la essencia.*" Nie-remberg. *Vida de S. Ignacio*. Madrid 1636. Of the same kind is "the *sensitive* knowledge of the humanity of Christ," with a strange interpretation of John, xvii. 3, p. 505.

But the part of the treatise which speaks most decisively to this point, is that in which a coarse invention is racked to explore new torments for the damned :

"*Aetollus, the tyrant,*" (probably Ezzelin da Romano, tyrant of Padua,) "as *Ramus Jovius* writes, had many prisons, full of torments, miseries, and ill smells; inasmuch as men took it for a happiness to die, rather than to be imprisoned, because, being loaded with irons, afflicted with hunger, and poisoned with the pestilential smell of those who died in prison, and were not suffered to be removed, they came to end in a most slow but cruel death. But what were those prisons to that of hell, in respect of which they may be esteemed as paradise full of jessamines and lilies?"—p. 516.

"Unsavoury smells, so proper unto prisons, shall not be wanting in that infernal dungeon. . . . If a match of brimstone be offensive here, what shall such a mass of that stuff be in hell? Secondly, the bodies of the damned shall cast forth a most horrible stink of themselves, and that more or less, according to the quality of their sins."—*ibid.*

Again, "Hell is the world's sink, and the receptacle of all the filth of this great frame, &c. How great must the stink and infection be, &c. . . . Bonaventure goes so far as to say that if one only of the damned were brought into this world, it were sufficient to infect the whole earth. Neither shall the devils send forth a better smell, &c."—p. 521.

I cannot quote this more at length. It is the very stuff which is quoted from Pinamonti, in your last December Number, p. 648-9: Can any man believe that the imagination of Taylor would have revelled in such gross conceptions, the very *βόρβορος παχὺς καὶ σκῶπ ἀει γῶν* of a Pagan Tartarus, or the

"Gente attuffata in uno stereo,"

of the Florentine Inferno! If not, let us hope that this strange treatise, so ill authenticated, and bearing such apparent marks of its supposititious origin, may never in future be mixed up with the golden thoughts and glowing words of "the most amiable" of Anglican theologians. I am, Sir, yours very faithfully,

E. C.

CARE OF YOUNG PERSONS AFTER LEAVING THE NATIONAL SCHOOLS.

MR EDITOR,—Some time ago I addressed a letter to you upon the above subject, which you did me the honour to insert in the British Magazine, (vol. ix. p. 51,) in which I asked “whether it might not be possible to devise a plan for keeping up some kind of connexion with those who have left our schools,” or if this had been done by any of your correspondents or readers? I begged of them “to state what their plan had been, and what was the result of their experience.” I am not aware that this letter called forth any reply, although I am inclined to think that the subject of it has frequently presented itself to the minds of persons connected with charity schools; at all events, all the individuals, in different parts of the country, with whom I have spoken on the subject, have expressed their interest in it, and a wish to see such a scheme carried into execution. My object in writing the present letter is to state what has been done on this head in a school with the management of which I am connected, and in the welfare of which I am much interested. Our plan is yet in its infancy, being only two years old; but its first fruits have been so gratifying, and it seems to promise such an abundant harvest of good, that I am anxious to record even these results of our short experience in your pages, and to tempt others to follow in our steps.

As is usual, I believe, in similar institutions, we have an annual public examination of the children in our national schools, to which the subscribers and benefactors are invited. Upon the last two occasions we have also invited such of our old scholars as had left the school with good characters, and continued to deserve our approbation; and in writing to their masters or mistresses, requesting them to give their servants permission to accept our invitation, we have also requested them to send us a letter containing a written character of the young person in their employment; and these written characters (many of which, of the most satisfactory kind, we have received) are registered in a book, with the name of the young person, his age, his situation, the length of time he has been in it, and any other remarks which his peculiar circumstances may suggest.

After the examination of the children at present in our schools is over, our attention is more particularly directed to our old scholars, whom we endeavour to amuse and entertain in the best manner we are able; but the nature of this must depend so much upon the locality of the schools, and upon the means of those connected with them, that it is impossible to lay down any general rule. It will be generally found, I think, that such guests are not very difficult to please. If practicable, it would be desirable, I think, to give a small reward, either in money or books, to those who had remained the longest time in their situations; but this, of course, must depend upon circumstances.

How far it would be desirable to attach any *directly* religious instruction or advice to such a meeting, I am not prepared to say; but

many opportunities will occur, to those that seek them, for inculcating this *indirectly*. The first object, in my opinion, is to gain the confidence and the respect of the young persons who meet together, and to prove to them, not so much by words as by deeds, that their former, instructors and benefactors are willing to continue their present and their future friends; and this point gained, each person must use his own judgment in working out the influence thus obtained to the greatest possible advantage.

I am aware that these observations may appear very homely and common-place to some of your readers, and that your pages are, for the most part, devoted to subjects of more passing interest and greater learning; but I am sure that you will allow that every labourer in the vineyard may contribute something to the general stock, and though he may not be able to furnish "strong meat" for those that are "of full age," i. e., for the wise and the learned, he may yet labour in a more humble, though not less useful, vocation, and be permitted to supply a little portion of food convenient for the young.

I remain, with great respect, your obedient servant, TYRO.

London, June 12th, 1837.

PLURALITIES BILL.

SIR,—In reply to your editorial remarks upon the letter of a "late Curate," I would observe, without meaning any disrespect to you, as the writer of those remarks, that you have fallen into the very error which you lay to my charge; that, namely, of giving an opinion unsupported by any reasoning. I plead guilty to the charge, and shall therefore, with your permission, now give you an opportunity of confuting, if you can, the *facts* upon which my suggestions were founded. Before I do this, I must express my obligation to you, not only for printing my letter, but more especially for your statement of the reason which has induced you to insert it,—namely, that "it gives a specimen of the feelings and views of a certain (it is hoped, a small) portion of clergy themselves; their determination, for one must not say their *wish*, to drive the better educated and higher classes out of the profession, if it is possible, and to bring the profession itself down far below the level of all others." Really, sir, such a display of sensitiveness, for one must not call it petulance, is usually considered to betoken a consciousness of inferiority in argument, and I feel myself bound to thank you for the advantage you have unwillingly afforded to my side of the question. It may perhaps be seen, before I have done, whether your "better educated and higher classes" will have equal reason to express their gratitude. You complain, sir, that "no general view of the question is attempted; that I *think* 500*l.* enough," I suppose you mean for the support of a clergyman, "and so it is to be." Now, sir, this is an entire, for one must not call it a *wilful*, misrepresentation of what I did say; my words were these—"My own opinion is, that no one who holds preferment to the amount of 500*l.* a year, should be allowed to hold any second preferment at all." To

reconcile this opinion with your interpretation of it, you must shew—1. That no *single* preferment exceeds the sum here specified; and, 2. That no clergyman, not even the “better educated and higher classes,” are in possession of any pecuniary resources beyond what is supplied by their professional income. Either of these suppositions is too absurd to be dwelt upon. There is nothing, however, like an appeal to facts, and I will refer you, sir, for such as I shall now bring forward, to the Ecclesiastical Revenues Report, which you may easily examine for yourself; I make this reference the more readily, as you may thereby be enabled in your future numbers to comply with the suggestion made by a correspondent in your last, that it would be well to affix the *value* of the preferments noticed in your ecclesiastical intelligence for the month.

It appears, sir, by the report above mentioned, that there are 1461 livings, or nearly one seventh of the whole number, which *exceed* 500*l.* a year; to these must be added at least a hundred dignities (so called) in cathedrals, exceeding that amount, even if the reductions contemplated by the commissioners should be carried into effect; so that, under the most unfavourable circumstances, there will be at least 1560 clergymen in the country whose *professional* income, supposing my suggestion adopted, will vary from 500*l.* to 2,000*l.* a year, and upwards. At present, sir, the number of such barely amounts to 1,400, and there are 2,434 incumbents whose entire professional income does not amount to 200*l.* a year, while the remaining 2,448 who hold such livings, being pluralists, must, with few exceptions, employ curates upon an income considerably less.

I have before me, sir, a list of 485 pluralist incumbents, *one* benefice of each of whom amounts to 500*l.* a year; the names are at your service, if you will promise to print them, which I have hitherto refrained from doing; it being my object only to expose the system by which such abuses have been produced. I will observe, however, that not one in twenty have any claim, that I can discover, to the title of being “better educated,” though some few of them may perhaps rank among the “higher classes.” Be this as it may, these 485 persons possess among them 1217 dignities and preferments, namely, 204 of the former, and 1013 of the latter, giving an aggregate net income of 654,579*l.*, or an average to each of nearly 1,350*l.* Now, sir, I would simply ask—not any of the gentlemen here alluded to, for, alas! their appetite but grows by what it feeds on—but any unprejudiced person, who has no hope, if you choose to put it so, of becoming a pluralist, or as I would rather say, no wish of incurring the responsibility such a character implies, I would ask him, sir, whether this state of things ought to continue? and whether, in the outcry which is now raging against our church, that clamour will not be the most difficult to be silenced which is directed against those who to such a fearful extent “have gathered where they have not strewn”?* . . . I shall

* The late Curate, in this part of his letter, has indulged in some remarks on the residentiaries of Salisbury, in consequence of some passages contained in the Memorial of the Dean and Chapter of that Cathedral, published in the last number

now, sir, produce a synopsis of all the livings in the kingdom, compiled from the report above referred to, and stating their *net* value, whether held *singly* or with others. I *could* enter more into detail, and point out *what parties are principally to blame in the disposal of preferment*; but such a statement is not called for *at present*; and I must confess I shall be somewhat surprised if you permit statistics so unlike those you are accustomed to receive from your correspondents to appear in your pages. As, however, I refer you to the source from whence they are procured, you cannot excuse yourself from admitting them upon the plea that they are destitute of authority. Nous verrons.

Under	100	200	300	400	500	600	700	800	900	1000	1200	1500	2000	above 2000	
Held singly	919	1474	983	652	429	275	182	143	82	41	49	34	10	9	5282
Held with others	1020	1507	992	683	391	253	154	100	56	48	39	24	21	9	5297
Total	1939	2981	1975	1335	820	528	336	243	138	89	79	58	31	18	10579

This table may be taken as a very near approximation to the truth, although it does not accurately agree with those in the report; it was formed, however, by a careful analysis of that report, in which every living was separately arranged according to its value, and whether held singly or with others.

I proceed, sir, not for want of facts, but of time, to reply to your observations on my remarks on clause 28; and here, again, I must refer you to the invaluable report of which I have already made so much use. There are but four deaneries under 800*l.* a year, and the average of the remainder is nearly 2,000*l.*; so that I still *think*, sir, till you shall be able to shew the contrary, that these dignitaries will fail in establishing a claim to exemption from residence upon any

of this Magazine. It was intended to publish the "late Curate's" letter without curtailment or alteration, but this portion of it is worded in such a manner as to preclude the adoption of that course. His objection shall, however, be stated fully. He mentions two passages of their first Memorial, on which he animadverts—that wherein they lament the ill-paid services of many of the clergy, and that wherein they state, in respect to themselves, that "it will be found, on due examination, that their incomes have been, on an average of years, but barely adequate to their support in a becoming responsibility." He then speaks of this commiseration of the ill-paid clergy as being 'affected,' and proceeds to extract a statement of the revenues of the residentiaries from the Ecclesiastical Revenues Report. He says, that "on turning to the Ecclesiastical Revenues Report, which they themselves made out, it appears that, exclusive of fines and patronage, (the former amounting in the three years specified in the report to upwards of 14,000*l.*), the dean and residentiaries held among them, at the time the report came out, twenty-two pieces of preferment, giving them an average of 1,850*l.* per annum each." Had the "late Curate" confined himself to stating this fact, without remarks which are so offensive in their language towards a highly respected body as to render their appearance here almost an insult to individuals, the letter would have appeared exactly as he sent it.

other preferment. We may dismiss the head rulers of colleges with quite as little ceremony; and as for the masters of Eton, Winchester, or Westminster schools, I must confess I do not see such a close connexion between the secular learning required from these gentlemen, and the responsible office of the Christian ministry, as would induce me to relax in their favour; besides, if the masters of the above-named schools are to be entitled to exemption from residence upon that ground, you will perhaps inform me why are the masters of Harrow, Rugby, and the Charter House,—aye, of every foundation school in the kingdom,—to be debarred from the same privilege.

Come we now to clause 29. And here, sir, I shall merely ask you whether you do not *know* of at least one instance where the restriction I have proposed would have been attended with advantage? I suspect you do; this is, however, a delicate subject, which I shall not at present pursue any further, except by saying, that if bishops are not *disposed* to “connive at their own chaplains breaking the law,” they can lose nothing by an enactment which would check such a disposition at any future time. *Quis custodiet ipsos custodes*, is a question often asked in these days, which the legislature, I trust, will be able to answer satisfactorily. With respect to clause 86, you assert, with a delicacy of irony peculiar to the British Magazine, that any “notion of the bishop being allowed to remove a curate is too horrible to be endured:” when you substantiate your own view of this question by sufficient argument, it will be time enough to consider it; meanwhile it is but an *opinion* on either side; and I am not desirous, till it is absolutely necessary to do so, to produce the grounds upon which I have founded mine. I do not, however, exactly perceive why the clergy should be the only class of British subjects who are to be excluded the benefit of a trial by their peers.

I now, sir, take my leave of you for the present. Till you can prove that “I have lowered the clergy as a body by my suggestions,” it will be but a waste of time to attempt an answer to your last sentence.

I remain, your obedient servant,

A LATE CURATE.

P. S. I shall be at all times ready to supply you with any details respecting pluralities; the parties by and upon whom they are bestowed; and the services for which they are obtained.*

June 16, 1837.

* It is impossible to print this letter without a few comments upon it, although its tone and temper supply a comment which can hardly be mistaken. In the remarks made in the note which appears to have given so much offence, it was stated, that there can be ‘no use in printing letters which merely give a writer’s *opinion* on certain details of acts of parliament, unsupported by any reasoning;’ and the “late Curate’s” *opinion* (as he himself calls it) relative to preferments of 500*l.* per annum was referred to, among other opinions which he had delivered in the course of his letter. The letter and the remarks upon it are both fairly before the public, and they will be able to judge whether there was anything unfair in that remark. It now appears that the “late Curate” considers that he entirely blunts the force of this remark by detailing the number of benefices which are above 500*l.*, and thus shewing the number of persons in the profession who may have a higher income than

DISSENTERS AS SPONSORS.

SIR,—If any of your clerical correspondents would kindly communicate, through the medium of the British Magazine, a statement of the course which they adopt in the case of a *dissenter offering to stand sponsor*, they would greatly oblige,

Your obedient servant,

A. C. C.

500*l.* per annum. The question still remains, whether other persons may not consider that the alteration of the system which he advocates will have the tendency of lowering the clergy as a body, and of driving the better educated and higher classes out of the profession, and bringing “the profession itself far below the level of all others.” On this question, which is still a matter of *opinion*, others will form their own judgment, as the “late Curate” forms his, although it is not safe for any one else to draw any inference as to what that judgment is. It still remains only his *opinion*, that no second preferment should be held where one piece of preferment amounts to 500*l.*; and why should not some other “late curate,” limit it to 300*l.* or to 200*l.*? It comes still to a matter of opinion what is the proper limit, and it was to printing *mere opinions* of this sort that an objection was made, as being at least useless. This is not altered by publishing the number of livings above 500*l.* [This, too, is the *gross income*, be it remembered, without any consideration of the numerous deductions to which it is often subject.] On this part of the letter it is not, therefore, worth while to comment further. The “late Curate’s” statistics are placed before the world exactly as he sends them, and if he will look at vol. vi., pp. 320—322, of this Magazine, he will find the enumeration made by the ecclesiastical commissioners already published there. It does not, however, separate those held singly from those held with other preferments; and this contribution to ecclesiastical statistics is almost all which is due to the “late Curate.”

Before concluding this note, which has already extended to greater length than the subject deserved, one or two more remarks, which the tone assumed by the “late Curate” renders requisite, must be made. He says, that “he shall be somewhat surprised” if statistics so unlike those usually sent by the correspondents of this Magazine are permitted to appear in these pages. His letter, he will see, is permitted, with one exception, to appear *verbatim*; and certainly, in the opinion of the writer of this note, no person will have to complain so loudly on this account as the “late Curate” himself. The temper in which it is written is one which excites feelings only of sorrow and of pity for a man who seems to spend so much of his thoughts, if not of his time, in calculating his neighbours’ emoluments, and in writing about them in such a spirit. The attack on the chapter of Salisbury is certainly expressed in language which unfits it for these pages; but the substance of it is published, that the writer may have no ground for complaint at his statements having been omitted, and because it will enable those who are acquainted with the facts of the case to examine the justice, or rather the injustice, of this attack. The *other preferments* of the members of the chapter appear to the writer of this note to have nothing to do with the question in their memorial,—that question, he apprehends, related to the emoluments of *their cathedral preferment alone*, and therefore the remark of the “late Curate” is quite uncalled for, even supposing it to require no modification from the consideration of the outgoings and other causes. The “late Curate” writes under the protection of secrecy, as writing anonymously; but it will be seen by his remarks on clause 29, that he is ready to avail himself of personal argument by insinuating what he does not assert, so that it cannot be fairly met, because it is not distinctly stated. But such insinuations are beneath notice, from a writer who has not the courage to give his name. Till he fixes such an insinuation, also, to one specific case, he cannot expect his remark to be answered or denied, although it is believed that his allusion is utterly unfounded. In conclusion, it shall only be said, that the offer of ‘details respecting pluralities, the parties by whom and upon whom they are bestowed, and the services for which they are obtained,’ is entirely declined. Such personal details, collected together in such a spirit, are not the matter which would suit the readers of this Magazine, nor the matter which its conductors would like to supply; and the best wish that can be expressed for the “late Curate” is, that he may find other and more improving subjects on which to exercise his mind.

NOTICES AND REVIEWS.

Remains of Alexander Knox, Esq. Vols. III. and IV. 8vo. London: Duncan. 1837.

EVERY one who felt the value of the former volumes of Mr. Knox, must have been anxious for the appearance of these. That anxiety is now met by their publication; and as whatever comes from his pen must inevitably contain much valuable thought, their appearance cannot but prove a source of great gratification. The editor, the Rev. J. Hornby, has accompanied them by a preface, for which he is entitled to the thanks of every inquirer into truth and every friend of Mr. Knox. Before advertng to the contents of the volumes themselves, the preface must be made the subject of reflection. It is written in the calmest and most temperate spirit, but it is also the firmest and the most unbending.

The preface is devoted to the consideration of a question which has been raised since the death of Mr. Knox, relative to a change alleged to have taken place in his doctrinal views during the latter portion of his life. The circumstance which has rendered the necessity of such a proceeding entirely imperative was, the publication of an article in the "*Christian Observer*" for August, 1836, headed "*The Rev. T. Kelly on the last days of Mr. Knox.*" It was the object of this article to produce satisfactory evidence for believing, on the authority of one of Mr. Knox's friends, that, previous to Mr. Knox's death, an important change had occurred in his "views," which he "began to suspect had not" heretofore "been sufficiently evangelical;" and that "to that cause he was disposed to trace the" then existing "depression of his mind." The inference deduced from this conversation, and from other circumstances connected with it, by Mr. Kelly, was the following:—"I considered it as intended to impart to me the fact that his mind had undergone a change on the subjects on which we formerly differed; that his former principles were not able to sustain him in a nearer prospect of death and eternity; and that it was to *more evangelical views* he was now disposed to look for effectual support, when the great trial of his faith should come." (Pref., p. xii.) There are other interviews with one or two persons which are brought forward also in illustration and support of this statement, especially some with Mr. Cleaver. This latter case, however, Mr. Hornby has disposed of (it seems to the writer of this notice) so completely, as to shew that it ought to be adduced as evidence on the other side of the question. Mr. Hornby's argument is derived from the following part of Mr. Cleaver's statement. It appears that, on a request from Mr. Knox, that Mr. Cleaver would offer up a prayer with him, Mr. C. "brought prominently forward those views of the love of Christ (as manifested in his death, and in the effect of that death on the pardon of man's sin) which he conceived, and still conceives, to be strictly evangelical." What these views are is well known. "When we rose from our knees, Mr. Knox expressed himself not satisfied with what had been

the principal subject of my prayer,—that he might have deeper impressions of what had appeared to me not sufficiently prominent in his religious views.” “He observed, as far as I remember, that I had not prayed for what he felt the greatest want of.” (pp. lv. lvi.) It would be impossible here to do justice to Mr. Hornby’s preface, or to analyze the contents of it so as to give the full impression of the satisfactory manner in which Mr. Hornby has (as it seems to the reviewer) established his conclusion, that no such change as is supposed took place in the doctrinal views of the late Mr. Knox. It must suffice to state the line of argument which he has pursued, and refer to the most prominent points. There is, then, first, a negative argument arising from the improbability that so candid, ingenuous, and conscientious a man as Mr. Knox should have changed his views without communicating a circumstance of so much importance (as relating to himself, his friends, and the cause of truth itself,) to his dearest and most valued friends, with whom he was in the constant habit of interchanging thoughts on the most solemn and serious subjects. Their evidence, however, goes further than merely to state they were unconscious of his opinions having undergone such a change—they give testimony which goes far, indirectly indeed, but very strongly, to shew that no such change had taken place. The persons who are chiefly appealed to in this part of the argument are, the Rev. C. D. Dickenson, Mr. Jebb, and his father, Mr. Judge Jebb, Mr. Forster (by letters), the Rev. J. J. D. La Touche, &c. The latter of these was Mr. Knox’s most intimate friend, and although he is dead himself, his sister can positively assert that, to the very last, Mr. La Touche never supposed any change of views to be in progress, or to have taken place in the case of Mr. Knox. Next come the positive statements of Mr. Knox, continued up to a very late period, that he was still satisfied of the soundness of his long-established views, when, on a former occasion, he had been informed that reports were industriously circulated that a change had been effected in his notions. There are also his prayers produced, one of which was written only a few hours before his death, composed in perfect consistence with his former opinions. These are strong points towards shewing what did *not* happen; but, as Mr. Kelly is a witness far above exception, and quite incapable of wilful misrepresentation, the question still remains—What *did* take place? That he used words which might lead Mr. Kelly to form such an opinion, seems therefore beyond a doubt; but it is not an uncharitable supposition to imagine that, after some years, the exact expressions might have been forgotten, and others, somewhat resembling them, taken possession of Mr. Kelly’s memory. A single word (the word *views*) would make so material an alteration in the sense of the sentence attributed to Mr. Knox as totally to change the conclusion legitimately to be drawn from it. And there is evidence that Mr. Knox did actually use the word “evangelical” in a sense, perhaps, peculiar to himself, but, at all events, totally different from that which has been assumed to be his meaning here. And that, too, not carelessly nor without full consideration, but *considerately* and *avowedly*. Had he expressed a wish for more evangelical religion, or complained of his reli-

gion as not sufficiently evangelical; such a wish, or such a complaint, might be, and would be, in perfect consistence with his still maintaining every opinion which he had hitherto held so deeply rooted in his mind. He used the words *evangelical* religion, not with reference to any particular views or doctrine, but simply as expressing an effect of religion on the heart. The following extract is rather long, but it is necessary to give it without curtailment:—

“What are those words? I must again quote them, as stated by Mr. Kelly. It is stated, that ‘about three months before his death,’ Mr. Knox being then ‘very unwell,’ on the occasion of a visit from Mr. Kelly, made voluntarily a communication to that gentleman, to the effect that his mind was not happy; that he was ‘beginning to suspect that his views had not been sufficiently evangelical;’ and that he was ‘disposed to trace the present depression of his mind to that cause.’

“Now, to this I answer, first: That supposing, for a moment, it were conceded that every word in the above statement is a correct report of what was said by Mr. Knox (a concession which, without any slight to Mr. Kelly, I cannot make), supposing Mr. Knox to have said, ‘my views are not sufficiently evangelical,’ it is obvious that the whole force and import of this avowal will turn upon the sense in which Mr. Knox used the term ‘evangelical.’ And for his sense of that term, we have the authority of his own written statement. ‘To be *evangelical*, is to *FEEL* that the gospel is the *ROMAN* of God unto salvation.’ So he writes. We have also the assertion of his claim, to use the term in this its correct sense, not abandoning it to those whom he deemed to have usurped, and to misuse it. For this we have the evidence of his expressions in conversation with his friend:—‘What! give up the use of a scriptural term, because of their abuse of it? No, no; never will I consent so relinquish it to them.’ So he speaks, with a veracity that proves the heart of his sincerity.

“Men of unbiassed minds will, I think, construe rightly his use of the term. I have a pleasing proof, that a candid and discerning mind, seeking, without prejudice, to discover where the truth of this matter lay, will interpret it after this fashion. Such a man (a stranger then to me), writing to inquire what was the truth of the statements respecting Mr. Knox’s asserted change, says, in reference to his use of this word, ‘How is it to be understood? With reference to the party in the church so named? or purely doctrinally, and not exclusively? or, as simply indicative of that *feeling* which, without affecting the doctrine embraced, makes a man, in the view of death, value a Saviour more and more; and, while his heart is hot within him, speak to that effect with his tongue?’

“On the first supposition, then, I should contend, that, if Mr. Knox lamented over the deficiency of his evangelical *views*, all that he designed to say was, that the *sense* of religion was not sufficiently strong in his mind to make it *felt* by him in all the fulness of its acknowledged *power* of support and consolation.

“But I make no such concession. I do not suppose that the word ‘views’ was used; nor do I think that Mr. Kelly’s recollections serve him aright, when he says that Mr. Knox used the words, ‘I begin to suspect.’ Through life, Mr. Knox distrusted views. He has unvaryingly borne his testimony against merely doctrinal views; he always disparagingly contrasted them with ‘actual experience.’ Was he, in a moment, to turn round, and to fly for shelter to what was theoretic, in the place of what was real? What he valued in the Evangelicals, as they are called, (we have these his own recorded words for it,) was, ‘not their doctrinal views, but that they have been the chief instruments of maintaining *experimental* religion in the reformed churches; and, *however* this may have been done, I must think it an invaluable blessing.’

“Such being Mr. Knox’s ways of thinking through life, and, as I have shewn, at a period later than that of Mr. Kelly’s conversation, I do not hesitate to avow my firm persuasion, that, from his lips, the precise words which Mr. Kelly has attributed to him did never proceed. I believe that something, akin in sound, and partially very like them, was said; but I do not believe that the words themselves (and specially the words which alone bear distinctly on the point at issue) were ever spoken by Mr. Knox; nor that, while he possessed an understanding mind, and the power of connecting it with articulate speech, he could possibly have ever spoken them. I

den believe that the words, 'not sufficiently evangelical,' were used. The words of which I believe Mr. Kelly to entertain a wrong idea, as spoken when really they were not spoken, are these—'I begin to suspect that my views.' I believe these to be words, respecting which Mr. Kelly's mind has played him a trick; and of which, after the lapse of five years, he retains an erroneous, but, no doubt, a confirmed recollection.

"It is not for me to assert what was actually said; but something of the following kind I can well imagine to have been said; and words to this effect I do believe were the ground on which Mr. Kelly's statement is founded:—'I have to regret that my religion is not sufficiently evangelical; and I trace the present depression of my mind to that cause.' This (in the sense in which Mr. Knox would use such language) is in perfect unison with the sentiments that are frequent throughout his letters. And it is to be noted, that the expression which I have allowed, and which, in its right sense, is consistently accounted for, is the precise expression which fixed itself in Mr. Kelly's mind; and on which he dwells, as pointing out to him the inferences that he drew—which, he honestly avows, were inferences—inferences, such as, 'from the fact in question, I considered myself fully justified in making; and, I confess, it would much surprise me' (therefore, at the time of his statement, he was not altogether unprepared for some such future surprise,) 'if any subsequent fact should render that inference questionable.' " (pp. lx—lxiii.)

There is also appended to the passage immediately preceding, the following note, which it is desirable also to quote:—

"I give, in Mr. Kelly's own words, the history of the gradual development and breaking forth of these ideas. In a letter to me, Mr. Kelly writes, that he thinks 'he spoke of it to his own family, very shortly, if not immediately, after Mr. Knox's death.' He names two ladies as the first persons, except his own family, to whom he spoke of what had passed: it was on the occasion of his seeing them for the 'first time after the death of Mr. Knox had occurred.' That time I have ascertained was in August 1833, two years and two months subsequent to the occurrence. In 1835, four years after Mr. Knox's death, (*vide* Mr. Kelly's printed letter,) after 'reading the Review of the Correspondence between Mr. Knox and the Bishop of Limerick,' Mr. Kelly 'prepared a letter.' 'Upon reflection' he 'doubted whether he was called on to put himself forward;' and, 'for the time, abandoned the idea:' but was at length induced to make his statement public, in August, 1836, after conversing on the subject of the publication 'with one or two judicious friends.' " (p. lx.)

This subject has already occupied a very considerable space, but one more consideration must be added, in order to make the account more complete. Throughout life, from his early youth, Mr. Knox was painfully afflicted at times with a depression of spirits; this depression arose from nervousness and from physical causes entirely, and he often expressed his conviction that religious views had no share whatever in causing it, nor was any change in them likely to relieve that depression. There is therefore all this negative, direct, and explanatory evidence collected together, and it must be a very strong statement indeed which shall suffice to overturn it.

It has been thought of great importance to give as full an account of this matter as the limits of a notice will allow, however disagreeable such a topic must naturally be. It must be remembered that Mr. Knox is not the only person whose last hours have been brought before the public in much the same manner.

Where an impression has been made on some thoughtless or unhallowed mind, even in the last stage of his mortal career, it is a satisfaction to think that hope has dawned, like the beams of the morning on a cheerless night; but in this case, with one who throughout his life was a seeker after true and spiritual religion—who lived a life

of prayer and contemplation—it is clear that we should receive with distrust any statement which implied a total change of sentiment, and certainly should look for much further evidence than a casual expression or two, which might be imperfectly remembered, and more imperfectly understood. Nor does such a change, unsupported by reasons for it, even if it could be proved, appear to the writer to be of so much value to the opinions it is supposed to favour, as their supporters seem to imagine. But as they have given publicity to their notions on this matter, it has become a duty to see how far they are grounded in truth, and not to allow a vague opinion of some change of sentiment, in the later hours of life, to stand in the place of the reasonings and convictions of a ripened understanding, guided by matured piety. The opinions themselves must stand or fall by their agreement with scripture, not by the tenacity with which they are adhered to.

Thus much was necessary ; but it would have been a far nobler and more agreeable task to direct attention to what there was in the character and habits of mind of this remarkable man, that is calculated to stimulate, to encourage, and to guide the Christian in his course towards heaven. He had his subtleties of mind and reasoning, he had his characteristic despondencies, which are both to be separated from his noble piety and practical and spiritual turn of mind, when he is held up partly as an incitement, and partly as an example, to other Christian minds. A selection of the more practical and less speculative portions of his remains would be highly valuable. But while the value of such a manual as this would be, is acknowledged, let every one be grateful for what is bestowed upon him by these Remains.

The contents of the third and fourth volumes are so varied as to baffle enumeration. They begin with a valuable fragment on the leading points insisted on in the New Testament ; and the rest of the volume is chiefly occupied with letters, most of them very long, and more resembling dissertations. The fourth volume consists chiefly of shorter letters to his friends, with a few from J. Wesley to him. There is a very interesting letter relative to his political capacity, as secretary to Lord Castlereagh. (p. 30.) The number and variety of the rest precludes any further specification.

Memorials of Shrewsbury ; being a concise Description of the Town and its Environs, &c. By Henry Pidgeon. Illustrated with thirty-six Engravings. Shrewsbury : Printed by Eddowes. pp. 225.

SHREWSBURY, the scene of Henry the Fifth's early valour, and one of the towns so loyal to Charles the First during the great rebellion, has much of interest for the student of English history and the antiquary. The work of Mr. Pidgeon appears to afford a good guide to its chief attractions, and will be useful to those who wish to visit it. The following story, which is amusing enough, will afford a fair specimen of its style :—

“ On the landing of the Earl of Richmond, afterwards King Henry the Seventh, at Milford Haven, in August, 1485, he determined to march for Shrewsbury. On his arriving at the Welsh Bridge, he found the place in a posture of defence, the

gates closed against him, and the bailiffs within ready to give their answer. On his demanding admittance as their rightful king, a curious MS. records that the chief bailiff, Thomas Mytton, replied—"He knew no king but Richard, whose bailiffs he and his fellow were, upon which he swore that the earl should not enter there but over his belly." On this, Richmond returned, and passed the night at Forton Heath, where his army was encamped. He, however, succeeded the next morning; and Mr. Mytton, in order to conform with the letter of his oath, laid himself down on the ground, and permitted the earl to step over him, whereupon the portcullis of the bridge was drawn up, and the earl with his retinue were admitted, to the general joy of the inhabitants, notwithstanding it went *against the stomach* of the 'stoute wyse gentelman, Maister Myttoon.'

The engravings are woodcuts of the principal buildings.

Investigation; or, Travels in the Boudoir. By Caroline A. Halsted, Author of the *Little Botanist*. 12mo. London: Smith, Elder, and Co. 1837. pp. 296.

THIS, like the *Conversations on Nature and Art*, noticed some months ago, is one of the luxuries of literature in which our age abounds. It is evidently written by an accomplished woman; the design is good, and well carried into execution; the object (as the preface informs us) is to prove to young persons of active imagination, that happiness and knowledge depend not, as such are too apt to imagine, on a foreign tour; but that much valuable information may be obtained in their own country—amusement in their own homes—nay, pleasant variety, and real entertainment, *even in those very apartments* where, for want of occupation, many an intelligent mind may have idly lounged for hours, listlessly wishing for some novelty, earnestly desiring "something to do." The authoress conceives that young people derive much injury from foreign travelling, or a residence abroad, by having those religious principles weakened which have ever formed, and it is to be hoped will for ever form, the basis of a solid English education; and, feeling deeply that our happiness as individuals, and our greatness as a community, is attributable chiefly, under God's blessing, to our venerable church establishment, she has been careful to form her book so as to lead the mind to apply all the entertaining and useful information with which she has supplied it to a right and worthy purpose, the moral and religious improvement of the individual. The feelings throughout, and the judgment displayed in this little work, render it worthy of all the recommendation that can be given. It is a sort of compendium of useful and practical information as to the manufacture and history of many of the articles with which the drawing-room of an intelligent family, moving in the higher circles of society, may be supposed to be furnished. This leads to a history of carpets, Asiatic and European—tapestry—modern paper hanging,—ornamental plumes—oriental china—European porcelain, &c., and an account of the progress of the arts and manufactures from which they are derived. There is also a history of idolatry, as connected with some Indian idols, used as ornaments to a chiffoniere, and a brief account of the rise and progress of writing, of the manufacture

of its materials, &c.; and the volume closes with some statements relative to the preservation of the scriptures, to which an ancient copy of the bible gives rise.

The illustrations are some of them pretty—though one (the drawing of a frigate making signals) does seem rather out of place—and the subjects are well chosen. In conclusion, one will only say, that all who can estimate the purity and the happiness of a home, to which home-society, chastened dispositions, and gentleness and peace, founded on a Christian turn of mind, lend their charms, will respond to the following sentiment of the authoress—

“There is, indeed, nothing on this earth like a happy English home.”

A Short Visit to the Ionian Islands, Athens, and the Morea. By Edward Giffard, Esq., of Pembroke College, Oxford.

(From a Correspondent.)

THIS is an extremely pleasing little book, it is the journal of eleven weeks, during which the writer and two companions visited many of the most celebrated places in the Morea, besides Delphi and Athens. Unpretending good sense, and perfect good humour, make the narrative no less agreeable to the reader, than one ventures to say the writer must have been to his fellow-travellers: another feature in this work, and one unquestionably indispensable, is a ready and agreeable allusion to those classical recollections which a visit to Greece must always awaken. They should be the guide and itinerary of every Grecian tourist; without them, one might as well wander over any other picturesque country. In these recollections, with their appropriate enthusiasm, Mr. Giffard seems to have indulged very largely and has certainly introduced very agreeably; when, as (for instance) he tells us, at Mycenæ, that “the gate of Lions is choked with rubbish, but I managed on my hands and knees to crawl through a narrow opening along the very spot by which the *King of Men* had marched to accomplish the fate of Ilium; and had returned triumphant, only to be the victim of a domestic tragedy, which has for ages interested the feelings of mankind.”

The remarks made on the geography of the *Odyssey* are extremely useful; they refer (p. 61) to one of the unresolved difficulties which so frequently occur in reconciling the more ancient with the commonly-received names of places. The antiquities of the ancients are viewed through a double medium, and therefore must always be obscure and uncertain; but the accuracy of the father of poets is so great that we are unwilling “pendente lite” to cast any reflections on his descriptions of his own country, notwithstanding imputed “noddings.” Lady M. W. Montague, herself an eye-witness of many of the scenes described by Homer, says in a letter relating to the plains of Troy—“When I viewed these celebrated plains and rivers, I admired the exact geography of Homer, whom I had in my hand;

almost every epithet he gives to a mountain or plain is still just for it." It is gratifying also, to find the merits of that excellent topographer, Pausanias, once more duly recognised; and one entertains a hope that if our annual travellers from England begin to turn their thoughts towards Greece, they may be furnished with a convenient edition, or translation, of that author. The observations, also, which are made on the situation of the tomb of Themistocles are very good, and ought to induce others, with more time at their disposal, to prosecute the inquiry.

The sketches, for which we are indebted to Mr. Newton, are well chosen and well executed; and as it appears, from the introduction, that a portion only of those which were taken by him have been employed, it is to be hoped that the rest may be brought out at some future time: they might be prepared in the same size as the first, and would then form a very desirable appendix.

Devotional Poetry. Select and Original. Edited by the Rev. J. H. Simpson, A.M. of Pembroke College, Cambridge. With Music, &c. London, 18mo. pp. 247.

THE selected hymns and psalms in this little collection seem appropriate to the purpose of private or more public devotion. Some of the original hymns are also pleasing. The writer of this notice does not profess to give any judgment on the selection and arrangement of the music; but he is informed by those on whose judgment and taste he can fully rely, that it does credit to the compiler.

Steam Communication with India, by the Red Sea. Advocated in a letter to Lord Melbourne, &c. By Dionysius Lardner, LL.D. London: Allen and Co., and Hatchard.

DR. LARDNER, in this pamphlet, attempts to shew that by an annual expenditure of 126,200*l.*, we might reduce the Indian travelling to the following times:—

From Calcutta to London	...	...	54 days
Madras to ditto	...	...	49
Ceylon to ditto	...	...	45
Bombay to ditto	...	...	42½

He calculates on a revenue also arising, which would amount to more than 200,000*l.* a year. He speaks of increased communication, &c., and, in one instance, in writing to Lord Melbourne, he hints that he might (if he merely wished to excite public feeling in favour of the measure) enlarge on that diffusion of knowledge, and that spread of liberal opinions, "which always attend the intercourse of a less with a more civilized people."

This is most wonderfully in the spirit of the Penny Cyclopædia and the sixpenny treatises *de omni scibili*; a style which one could advise Dr. Lardner to reject, except when editing some book patronized by the "Society for the Diffusion of Useful Knowledge."

The Triumphs of a Practical Faith; set forth in a Series of Twelve Discourses, on the Eleventh Chapter of the Epistle to the Hebrews. By the Rev. W. S. Phillips, B.D., Chaplain to the Lord Bishop of Gloucester and Bristol, &c. &c.

THE title of this volume sufficiently indicates its leading object,—that of exhibiting the character, and illustrating the nature and triumphs, of a lively faith. This Mr. Phillips has accomplished, in his Twelve Discourses on the Eleventh Chapter of the Epistle to the Hebrews, which affords a foundation well adapted to the purpose of the Christian Preacher, who would represent faith in its true colours, neither confounded in visionary abstractions, nor degraded into a cold morality, having the form, but not the power of godliness. He claims for it its just dignity, as a consecrating principle of Christian conduct, and its efficacy as a motive to holiness; but he insists properly upon the effects of this motive being seen and felt. In his two first sermons, he discusses the character of faith, and its present and future advantages. In the remainder, he follows the apostle through the list of worthies by whom its triumphs are so beautifully illustrated, drawing from each example appropriate reflections for the edification of the reader. It is not attempted to give an elaborate review of this volume, as, amidst the variety of able publications of this nature which issue from the press daily, a brief notice is all that can be given or expected, even where there is considerable merit.

The Interrogator; or, Universal Ancient History, in Questions and Answers. By a Lady. London: Hatchards. 12mo. 1837. pp. 343.

IT appears from the preface that this educational work was drawn up by a lady for the use of her only child, and that she is induced to print it because her friends still continue to prefer it to the numerous other works of the same kind which have been published since she compiled this. The circumstance that a book of this kind has answered its purpose in private, seems to form a fair ground of recommendation for a more extended trial of its usefulness.

THE last part but one of Mr. Bell's admirable *History of British Quadrupeds* has appeared, and enters on the order of Cetacea. The order Capridæ concludes with some beautiful woodcuts of sheep.

This publication is followed by another equally beautiful in point of execution, if the first number be a fair specimen, which, as it comes from the same respectable publisher, it may be concluded to be. It is a *History of British Birds*, by Mr. Yarrell, whose name is a sufficient pledge for the excellence of the letter-press. The illustrations are beautiful.

The Churches of London, Part VII., concludes the history of the Temple Church. The engravings are good, but the literary part of the work ought to be subject to more careful revision before publication, that such mistakes as making Mr. Benson a *Bampton* lecturer may be avoided.

It is a duty to mention and recommend the excellent Charges of Archdeacons Macdonald, Wilkins, and Lear, in their respective districts.

In respect to single sermons, also, that of Dr. D'Oyley, at the consecration of the Bishop of Norwich, deserves especial mention. Mr. Chevallier's, also, at St. Andrew's, Cambridge, on the death of William IV. Those preached before Archdeacon Wilkins by Messrs. Woodhouse and Handley may also be mentioned with praise.

Archdeacon Cambridge, a name endeared to every churchman by the remembrance of so many years of wise and prudent activity, by unwearied exertions and enlightened usefulness, has just printed (but not published) two charges, one delivered this year, the other in 1808. That delivered this year sets forth in a very proper manner the advantages which resulted from the exertions of the Committee of Archdeacons in respect to church rates, and the manner in which their appeal to the country was answered. It is to be hoped that the Committee will permanently continue in the very useful course on which they have commenced.

Oliver and Boyd, of Edinburgh, have published an edition of Cowper's Poems, so cheap as to place it within the reach of every one. It seems, however, a pity, that, in giving general circulation to this delightful poet, it has been thought necessary, in the life of him prefixed to the volume, to dwell so much and so minutely upon the most painful portion of his history.—They have also published a cheap edition of Campbell's Poems.—Reid's Geography, by the same publishers, appears to be an useful and cheap elementary book.

MISCELLANEA.

RELIGIOUS EXCITEMENT IN AMERICA.

THE following quotation from the late work of the Rev. Calvin Colton, entitled, "Thoughts on the Religious State of the Country," is so striking, and so instructive, that it deserves to be most widely circulated. The works of newly acquired converts are always to be received with caution, especially of those who have been strong advocates of the side which they have deserted. Mr. Calvin Colton is, it must be fairly avowed, one of this class; but in this volume, while he still retains his objection to an union of church and state, he has laid down the reasons of his change from presbyterianism to episcopacy in so forcible a manner, that his work demands an attention of no ordinary kind. The system of religious excitement and stimulus has nowhere so full power of developing itself in all its consequences as in America, and therefore nowhere can the advantages of the sobriety and the discipline of the episcopal church appear so necessary, or shine so brightly. Mr. Colton appears to have embraced this persuasion, and joined the church (of which he has been ordained a minister) partly

from a view of the fearful consequences of the want of some such sober safeguard as is afforded by the episcopal church; and his reasons are set forth in this little volume. It is to them that the appeal must be made; and they are warmly recommended to the perusal of all who wish to know the state of America. He argues also very forcibly in favour of the apostolical succession. The following quotation relates to the religious excitement of America. It may, perhaps, hereafter be followed by other extracts:—

It is these excessive, multitudinous, and often long *protracted* religious occasions, together with the spirit that is in them, which have been for some years breaking up and breaking down the clergy of this land. It has been breaking them up. It is commonly observed, that a new era has lately come over the Christian congregations of our country in regard to the permanence of the pastoral relation. Time was, in the memory of those now living, when the settlement of a minister was considered of course a settlement for life. But now, as everybody knows, this state of things is entirely broken up; and it is perhaps true, that, on an average, the clergy of this country do not remain more than five years in the same place. And it is impossible they should, in the present state of things. They could not stand it. So numerous are their engagements; so full of anxiety is their condition in a fevered state of the public mind, acting upon them from all directions; so consuming are their labours, in the study and in public, pressed and urged upon them by the demands of the times; and withal so fickle has the popular mind become under a system that is for ever demanding some new and still more exciting measure—some new society—some new monthly or weekly meeting, which perhaps soon grows into a religious holyday—some special effort running through many days, sometimes lasting for weeks, calling for public labours of ministers, of the most exciting kind, throughout each day, from the earliest hour of the morning to a late hour of night;—for reasons and facts of this kind so abundant, and now so obvious to the public that they need only to be referred to to be seen and appreciated, it is impossible that ministers should remain long in the same place. Their mental and physical energies become exhausted, and they are compelled to change, first, because it is not in the power of man to satisfy the appetite for novelties, which is continually and from all quarters making its insatiate demands upon them; and next, that, if possible, they may purchase a breathing time, and a transient relief from the overwhelming pressure of their cares and labours.

But alas! there is no relief: they are not only broken up, but they find themselves fast breaking down. Wherever they go, there is the same demand for the same scene to be acted over. There is—there can be no stability in the pastoral relation in such a state of the public mind; and what is still more melancholy and affecting, the pastors themselves cannot endure it—they cannot live. They are not only constantly fluctuating—literally afloat on the wide surface of the community—but their health is undermined—their spirits are sinking—and they are fast treading upon each other's heels to the grave, their only land of rest.

Never since the days of the apostles was a country blessed with so enlightened, pious, orthodox, faithful, willing clergy, as the United States of America at this moment; and never did a ministry, so worthy of trust, have so little independence to act according to their conscience and best discretion. They are literally the victims of a spiritual tyranny, that has started up and burst upon the world in a new form—at least with an extent of sway that has never been known. It is an influence which comes up from the lowest conditions of life, which is vested in the most ignorant minds—and therefore the more unabating and uncontrollable. It is an influence which has been

fostered and blown into a wide spread-flame by a class of itinerating ministers, who have suddenly started up and overrun the land, decrying and denouncing all that have not yielded at once to their sway—by direct and open efforts shaking and destroying public confidence in the settled and more permanent ministry—leaving old paths and striking out new ones—demolishing old systems and substituting others—and disturbing and deranging the whole order of society, as it had existed before. And it is to this new state of things, so harassing, so destructive to health and life, that the regular ministry of this country—the best qualified, most pious, most faithful, and in all respects the most worthy Christian ministry, that the church has ever enjoyed in any age—are made the victims. They cannot resist it—they are overwhelmed by it.

Doubtless, there is a redeeming spirit in reserve; I could not confide in Providence, if I did not believe it. The clergy of this land are worth too much to be lost—to be sacrificed. I trust it will not be long before they will be able to assert their prerogatives, and recover their appropriate influence..

ABSTRACT OF THE CREWEIAN ORATION.

(From an Oxford Paper.)

THE Creweian Oration was made by the Professor of Poetry. He drew an analogy between a general commemoration of benefactors, such as the University had then met to celebrate, and those holydays in which the church celebrates—not any particular blessing—but the whole sum of divine mercies. He considered the University benefactors as divisible into two classes, some immediately to the whole body, others, indirectly, to individual colleges, and proposed, on the present occasion, to confine himself to the latter class, namely, to commemorate especially the founders of colleges; and this the rather, because the collegiate system has been lately attacked, and that even in Parliament, on the supposition that it is disadvantageous to literature, from the comparative discouragement of professors and lecturers, and again under a notion that an unfair advantage is taken by the colleges and their heads. In answer to this, the professor made an appeal to the history of the university as presented by that indefatigable antiquary, Anthony à Wood, down to the time of the first foundation. He noticed the perpetual disputes between the townsmen and the students; the continual appeals to the king or to the pope; the attack, in 1238, on the Cardinal Legate Otho; and, lastly, the well-known disturbance in the reign of Edward III., which led to the annual offering, by way of penance, on the part of the city, the observance of which has only been discontinued in our own time. The barbarism of the university at that early period seems, said the professor, to be still more marked, if we consider the causes of these frequent conflicts: they arose from the difference of nation or of county; between the natives of the North and those of the South; between the English and the Irish; between Jews and Christians; or even between the partisans of the different monastic orders.

Nor let any one affirm that there would be no danger of such occurrences in these more civilized times; for if we refer to the more recent annals of the German universities, we shall there find records of continual disturbance, and may remember, even in these our own days, instances of violence and insubordination sufficiently destructive of academical discipline and utility. But, added the professor, even allowing that there may now be no danger of actual violence, surely the danger of irregularity in study, and, above all, the danger of heresy in doctrine, is fearfully increased in our own times, and history has taught us that foreign impressions have been of old far too easily received in

Oxford: witness the impediment occasioned to the course of study by the introduction of the civil law, and the readiness with which every fresh theory was embraced from Paris. To drive men back now to the old system, would be like driving them again into the woods, after that they have been fairly civilized.

The professor next expressed his opinion that the best benefactors to the university were the founders of colleges, and it was satisfactory that the first to be named should be one of so noble and venerable a character. Walter de Merton, Bishop of Rochester, and Lord High Chancellor of England, temp. Henry III. and Edward I., crowned his important services, legal and political, by giving the first example of the collegiate system; moved thereto, doubtless, by the miserable confusion that has been described, and in part, perhaps, by the disloyalty of which the students were guilty in aiding the rebellious barons at Northampton, A.D. 1264, "the only instance upon record that I know of, (said the professor,) of Oxford men, *as a body*, being disloyal, and that, be it remarked, at a time before the collegiate system had been introduced." But however this may be, as Walter de Merton's loyalty was shewn by the whole course of his public conduct, so his foresight and prudence were especially made manifest by that rule in his statutes which permitted his college, if necessary, to migrate; so that we may well suppose him to have really meant to give an example of a system altogether new. As to the fact, that Walter de Merton really was the inventor of the collegiate system, it is evident, both from the novelty of the plan in those days, and from the history of the foundation, particularly by its going on gradually, step by step, like a person feeling his way over new ground. It may, however, be asserted, on direct evidence—first, that of Henry VI., who in a document preserved in King's College, says of Merton College, that "a kind of family likeness is observable in the subsequent foundations of both universities;" and, secondly, Sir Henry Saville, who, on Merton's tomb, styles him "*omnium quotquot extant collegiorum fundatorem*." To praise Merton, therefore, is to commend the collegiate system of which he was the Coryphæus, and with him we may recommend to grateful and lasting memory the whole band of founders, each of them commonly, in some respect or other, improving on his predecessors, so that the whole may be considered as a remarkable specimen of unity in general principles, and of diversity in particular applications. The professor next proposed to divide the founders of colleges into three classes; first, Merton, and those who succeeded him, nearly to the reign of Edward III., who seem to have thought simply, yet piously, of merely providing a *place of refuge* for religion and learning in troublous times; next come William of Wykeham, Chicheley, and others, who looked more to the completion of a great circle of study; and, thirdly, there were the prelates and other founders, about the time of the reformation, such as Fox, founder of Corpus (the first to institute in his college a Greek lecture), Wolsey, Sir Thomas Pope, and many other names dear to history and learning, who are entitled to our gratitude, and lay claim to our admiration, for their moderation in the reform of good learning, as were their contemporaries in that of religion.

From the mention of these venerable names, the professor descended to more modern times, in which he remarked that our later benefactors have usually confined themselves to the augmentation of libraries, or the endowment of professorships, scholarships, or the like, services in themselves of great value and utility, but still not to be compared with the devotion of whole fortunes, the royal generosity, the paternal spirit displayed by the founders of colleges, more especially with the dedication of their works to the honour of God and the furtherance of his religion. The newer sort, he remarked, may be likened to the *ornaments* of the buildings, the elder involve the *principles* on which its very being depends; and this suggests a caution on our acceptance and use of the minor sort of benefits, so that we suffer them not to

change the frame of the university, which, in time, they might do, although so gradually as to be almost imperceptible. In conclusion, the professor considered that he might almost venture to appeal to Providence, who seems to have hitherto dealt with the universities as though it were intended by this very system that they should grow up to be a kind of outwork to the church and city of God, which must, of course, make it peculiarly dangerous for any one to lay rash hands upon them; but more dangerous far for those who are members of the body, if they fail, wilfully, in doing their best to maintain inviolate and unimpaired their privileges and usefulness—"a cause," said the professor, "to which we are all as sacredly and solemnly pledged as are children to fulfil the last wishes of revered parents."

We regret that we have not been able to do better justice to the professor's admirable address; the foregoing we believe to be a tolerably correct analysis of the speech, which was heard with the most profound attention, and elicited frequent and manifest tokens of approbation; but we are too well aware of the deficiencies and imperfections of our report.

DOCUMENTS.

REPORT FROM THE SELECT COMMITTEE ON FIRST FRUITS AND TENTHS, AND ADMINISTRATION OF QUEEN ANNE'S BOUNTY.

THE Select Committee appointed to inquire into the Constitution of the Boards connected with the Receipt of the First Fruits and Tenths, and Administration of Queen Anne's Bounty; and who were empowered to report their observations, together with the minutes of the evidence taken before them, to the House, have agreed to the following Report:—

Your committee find that first fruits were, originally, the first year's whole profits, and that tenths were the tenth part of the whole annual profits of all benefices; that they were claimed by the pope, and transmitted to Rome with more or less regularity.

At the Reformation, first fruits and tenths were transferred to the sovereign, "for more augmentation and maintenance of the royal estate of his imperial crown, and dignity of supreme head of the church of England," (26 Henry VIII. c. 3;) and a court of first fruits was established by act of parliament to receive the annates and tenths from the clergy, and remit them to the king's exchequer, (32 Henry VIII. c. 45.)

At the same time, the king ordered a valuation to be made of all the episcopal sees and benefices in England. The book which contains this valuation is called the *Liber Regis*. In that book all the episcopal sees and the benefices of England appear; and all, that have not been since exempted, pay first fruits and tenths, according to that valuation.

Some bishoprics, and a considerable number of benefices, have been discharged by subsequent statutes. By royal grants, under the 1st of Eliz. c. 19, sect. 2, the Archbishop of Canterbury and the Bishop of London were not only exempted from tenths, but authorized to receive the tenths of a certain number of benefices within their respective dioceses, in compensation for certain manors and estates which, at the same time, were alienated from the sees. By the 1st of Eliz. c. 4, all vicarages of not exceeding 10*l.* annual value, and all parsonages under ten marks, were exempted from the payment of first fruits; all hospitals were exempted from tenths, and the deans and canons of Windsor were exempted from first fruits and tenths.

By the 6th of Anne, c. 24, all benefices were discharged from the payment of first fruits and tenths, which at that time were under the annual value of 50*l.*, except such benefices of which the tenths had been previously granted away by the crown to other parties, which benefices continue to pay tenths only.

Other cases of exemption occur, to which reference will be made hereafter. There are two archbishoprics and twenty-three bishoprics which are now liable to first fruits, and eighteen bishoprics which are liable to tenths. Out of 10,498 benefices, with and without cure of souls, there are 4,898 which remain liable to tenths, and of that number, 4,500 are also liable to first fruits.

The court of first fruits was dissolved, and its duties were annexed, by the 1st of Elizabeth, c. 4, to the exchequer, of which the boards of first fruits and of tenths are branches, under the superintendence of the same chief officer, the remembrancer. Of these two boards, the board of first fruits is the superior. Each board has its own receiver; but the board of first fruits is empowered to receive from the board of tenths all it collects, and transmits the amounts, together with its own receipts, to the exchequer. The board of first fruits is also directed, and alone has the power, to enforce the payment of arrears due from either of the boards, by calling upon the exchequer to issue writs. The remembrancer is the executive of this part of the functions of the board.

The objects of the board of first fruits are provided for in the following manner. Writs are annually addressed by the exchequer to the bishops, requiring them to make a return, twice a year, to the board of first fruits of all the institutions which have taken place within the preceding half year in their respective dioceses. The clergy are considered to be so fully aware of their liabilities, that they are expected to pay their dues without any notice. First fruits are due within three months after institution or collation; except the first fruits of bishops, who, on account of the largeness of the sum, and the great expenses of taking possession, are by the 6th of Anne, c. 27, sect. 5, allowed to liquidate the debt in four equal yearly payments.

Tenths become due at Christmas, but are not exacted till after the end of April. If the payments on this account are not received at the appointed time, it becomes the duty of the respective boards to address a notice to such incumbents as may be in default. If this notice does not bring the money before the 1st of June, it is their duty to send a second notice; and if the arrears are not paid before the last day of June, the name of the clerical defaulter is put on what is called the non-solvent roll; any time after which the board of first fruits may apply to the Exchequer for a writ to compel payment. Each process subjects the defaulter to additional costs and fees.

In the case of a living being vacated, the exchequer is empowered, by the 26th of Henry VIII. c. 3, sect. 18, to recover arrears of tenths, not only from the executors and administrators, but also from the successor of the last incumbent. Arrears of first fruits, due at the time of vacancy, are, by the 1st of Eliz. c. 4, sect. 33, recoverable from the last incumbent's heirs, executors, administrators, and sureties, but not from his successor.

The salary of the remembrancer chiefly arises from fees payable on each institution, on each notice, and on each writ.

The receiver of the board of first fruits, who is also the receiver of the arrears of tenths, deducts his salary from the receipts before he pays them into the exchequer.

The clerks are partly paid by fees and partly by salaries.

In the reign of Charles the Second, the office of remembrancer was made a patent place for ever, and conferred upon the family of the Duke of Grafton. It is a freehold, and has been repeatedly sold. In 1774, it was sold, by the

Duke of Grafton's trustees, to Mr. Lovelace, for 7650*l*. The next year it was sold by Mr. Lovelace to George Barker Devon, Esq., for 7800*l*.; and, in 1798, it was sold by Mr. Devon to Richardson Harrison, Esq. for 6000*l*., in whose family it now remains.

Queen Anne, by act of parliament, of the second and third of her reign, c. 11, gave up the proceeds of first fruits and tenths, on the part of herself and her successors, and assigned them for ever to the augmentation of poor livings, at the same time enacting that all episcopal sees not exempted, and all livings not discharged, should continue to pay first fruits and tenths, according to such rates and proportions only as heretofore; it appearing, as is recited in the 5th section of the sixth of Anne, c. 27, that at that time the first fruits of archbishoprics and bishoprics "amounted to near the full annual value thereof."

In 1704, Queen Anne, by letters patent, in pursuance of the act of the 2nd and 3rd of Anne, erected a corporation, who were authorized to receive from the exchequer all the revenue of first fruits and tenths, and apply them to the augmentation of small livings. The corporation consisted of the lord high chancellor, the archbishops, the great officers of the household, the bishops and deans, all privy councillors, the lord lieutenants of all the counties, the chief justice and all the justices of the Court of Queen's Bench, the chief justice and all the justices of the Common Pleas, the chief baron and all the barons of the court of exchequer, the serjeants at law, the attorney and solicitor general, the advocate-general, the chancellor and vice-chancellor of the two universities, the mayor and aldermen of London, the mayor of York, and the mayors of all the cities of England; they and their successors were to have a perpetual jurisdiction; they were to hold, at least four general courts in the year, of each of which notice was directed to be given in the Gazette fourteen days before the holding of the same. In the first instance, it was declared, that no board should be legal at which a bishop, a judge, and a privy-councillor were not present. Subsequently, this stipulation was withdrawn, and it was provided, that any one of the above description, together with any six other governors, should be a quorum.

Rules were prescribed for the government of the board, but it was provided, by the 1st of George the First, c. 10, sect. 3, that the authority of the sign manual should be sufficient to alter the rules, or add others, as occasion might require.

The governors were, and are, purely honorary. The executive of the corporation was to consist of a salaried secretary and treasurer, with as many clerks as might be necessary. These officers were to be paid out of the funds of the bounty, which also undertook the payment of the officers, and all expenses, of the board of tenths. The board of first fruits was suffered to remain on the same footing as before.

The operations of the governors were, in the commencement, restricted to the relief of the revenues of the first fruits and tenths from various incumbrances, and to the augmentation of poor livings, by money to be laid out in land. Poor livings were successively raised to the annual value of, first 10*l*.; then to 20*l*., 30*l*., 40*l*., 50*l*., and finally to 60*l*. The method adopted was that of placing the names of the unaugmented poor livings in a box, and dividing the sums in hand among such as might be drawn out the first. Each donation, or lot, was limited to the sum of 200*l*. Any poor living was allowed to receive more lots than one till it was raised to the yearly value of the above-mentioned sums. Above that amount no living could receive an additional lot till all the other livings on the bounty list had been in their turn augmented.

Another method of augmentation was, and is, by meeting benefactions. In this way, poor livings, at first, those not exceeding the yearly value of 35*l*., and afterwards, successively, those not exceeding the yearly value of 45*l*., 50*l*., 80*l*., 120*l*., and, finally, of 200*l*., were, and are, augmented with the sum of

200*l.*, where any person or persons, in order to obtain the bounty, contribute 200*l.*, or a greater sum in money, or the value thereof in lands or tithes, or a clear yearly rent-charge or annuity of 15*l.* This liberal plan has been so liberally met, that the bounty frequently obtains by much the larger sum, and the governors have, latterly, under a recent rule under the sign manual, disposed of the larger part of the annual revenue of the bounty fund, in meeting benefactions. In certain cases, the patronage of the cure, augmented in this manner, may be transferred to the benefactor with the consent of the ordinary.

Till land is purchased, the incumbent of an augmented living receives three-and-a-quarter per cent. interest on the money appropriated thereto; the surplus goes to meet the necessary expenses of the board. All the legal expenses incidental to the purchases were, and are, defrayed by the bounty. The title-deeds of all the purchases are kept at the bounty's office. Your committee are inclined to believe that some reduction might be made under this head of expenditure, in respect to the legal costs of conveyances, if a short specific form were adopted, as in conveyances to railroads and other public companies. It is obvious that the exemption from the stamp duty, for which exemption the governors are represented to have memorialized the chancellor of the exchequer, would be a further diminution of expense.

No stipulations were, at first, made as to the residence of the incumbent on the augmented living. Poor livings are equally augmented that are held in plurality, or of which the great tithes are in the possession of the lay impropiators, ecclesiastical bodies, or colleges. It was not till the 1st and 2nd of William the Fourth, that ecclesiastical bodies and colleges were fully empowered to make a different application of any part of their corporate property; since which time advantage has been taken of the permission by some ecclesiastical bodies to augment poor livings, of which they enjoy the patronage; an example which it were to be wished that lay impropiators would more frequently imitate.

In 1809, the funds of the bounty were increased by a parliamentary grant of 100,000*l.*; and in the course of the eleven succeeding years were made ten grants of a similar amount. The fund arising from the parliamentary grants has been always kept distinct, and is subject to different regulations. In the augmentations out of this source, populous parishes were to have the priority. Out of this fund, livings of not exceeding 200*l.* a year might be augmented with 300*l.* to meet a benefaction of 200*l.*, or yearly stipend of 15*l.* The money appropriated to any poor living on which the incumbent did not reside, or of which the incumbent possessed another living of the yearly value of 150*l.*, was to be reserved, and the interest thereof to accumulate into principal for the benefit of the living, until an incumbent not possessed of another living of the annual value of 150*l.* should reside upon, or perform the duties of, the augmented living in person. This rule might only be departed from in cases of dispensation from residence on account of actual illness. The incumbents benefited under the parliamentary grants receive the full dividends of the bank annuities appropriated to their respective livings. Of these grants, however, only 20,000*l.*, or thereabouts, remains unappropriated.

An useful innovation was introduced into the operations of the bounty by the 17th of George the Third, which authorizes the governors to advance money on mortgage to incumbents, towards building, rebuilding, or purchasing houses for their residence; and by the 43rd of George the Third, the governors were authorized to apply any part of the money already appropriated to any particular living to either of the above-mentioned purposes. The incumbents, to whom the money is advanced on mortgages, are bound to pay 3½ per cent. interest, and the whole of the principal in twenty years. Your committee are of opinion that the term of the repayment of the principal

might, without impropriety, be extended to thirty years, which would be felt as a great accommodation by the clergy.

By a new rule, adopted in 1829, the governors limited the purchases in land to the parish of the augmented living, or the adjoining parish, vesting the allotted sums in public securities, till the terms of the donation can be complied with; unless an extraordinary advantage may be obtained for the incumbent of the augmented living, in which case, lands at a greater distance may be purchased. It had been found, that small estates, situated at any great distance from the augmented living, were often neglected, and that investments in the funds were generally more beneficial to the clergy than such purchases.

The governors have the power of augmenting entirely new churches, but only do so when the church is previously endowed with, at least, 45*l.* a year.

The annual revenue of the bounty, from first fruits and tenths, averages 14,000*l.*

The annual average of benefactions, from April, 1831, to December 31, 1835, has amounted to 13,363*l.* 14*s.* 10*d.*

The annual interest of sums allotted to benefices, and invested in the funds till they can be laid out in land, amounts to 41,000*l.*

The annual interest of monies advanced on mortgage is 10,794*l.*

The government of the bounty has, for the last century, been almost exclusively exercised by the bishops. It has not of late been the custom to give notice in the Gazette of the days on which boards are held. The business has imperceptibly fallen into the hands of those who were more immediately connected with the objects of the bounty. Lord Harrowby, however, was for some time a frequent attendant at the board, and any governor who desires to be summoned receives a notice. Such a wish was recently expressed by the Lord Mayor and Aldermen of London, and they are summoned accordingly. About fifteen boards are usually held in the course of every year.

In 1831, the offices of secretary and treasurer were consolidated. The salaries of these officers have been, at various times, augmented. The salary of the secretary had been raised to 650*l.* a year, and that of the treasurer to 500*l.* When the offices were united, the salary was fixed, under the sign manual, at 1,000*l.* a year. Your committee would not be doing justice to their own feelings if they omitted to express the favourable opinion which they entertain of the present secretary and treasurer, Mr. Hodgson.

The subjoined is a list of the officers of the three boards, together with their salaries and fees:—

FIRST FRUITS OFFICE.

		£	s.	d.	£	s.	d.
Henry Warre, Esq., Remembrancer.	{ Annual average amount of fees -	560	0	0			
	{ Payment from the Court of Exchequer, in lieu of certain abolished fees -	68	0	0			
					628	0	0
George Arbuthnot, Esq., Receiver	- - - - -				250	0	0
Mr. George Gunthorpe, Senior Sworn Clerk.	{ Annual average amount of fees -	262	14	2			
	{ Under Receiver's patent -	20	0	0			
	{ Allowance from Receiver, out of his salary -	80	0	0			
		362	14	2	262	14	2
Mr. John Geesin, Junior Sworn Clerk	{ Annual average amount of fees -				118	4	9
					£1278	18	11

TENTHS OFFICE.

	£	s.	d.
Thomas Venables, Esq., Receiver { Salary - - - - -	300	0	0
{ Fees - - - - -	125	0	0
Richard Griffiths, Senior Clerk, salary - - - - -	100	0	0
William Bridges, Junior Clerk, salary - - - - -	100	0	0
(Besides the fees on notices, the amount of which is not stated.)			
Office-keeper - - - - -	25	0	0
Rent of office, stationery, coals, and candles - - - - -	99	0	0
	£749	0	0

QUEEN ANNE'S BOUNTY OFFICE.

	£	s.	d.
Christopher Hodgson, Esq., Secretary and Treasurer - - - - -	1000	0	0
Allowance of coals, candles, &c. - - - - -	40	0	0
Charles Ansell, Esq., Auditor - - - - -	100	0	0
Mr. John Holford, Clerk in the Secretary's Department - - - - -	300	0	0
Mr. George Aston, First Clerk in the Treasurer's Department - - - - -	300	0	0
M. Benjamin Aston, Second Clerk in ditto - - - - -	200	0	0
John Dyneley, Esq., Solicitor, for attending the boards - - - - -	50	0	0
Daniel Beckley, Messenger - - - - -	70	0	0
	£2060	0	0

Total annual expense of the three boards - - - **£4082 18 11**

With regard to the board of first fruits and tenths, such duties as they have are almost exclusively performed by the clerks, whose labours are not severe. Official hours are only from ten till two, and all red letter days are holy-days. The remembrancer very seldom attends at his office, as he resides in Somersetshire. The receiver of the board of first fruits and arrears of tenths holds two other situations, and transacts the business of the first fruits office at Whitehall. The receiver of the board of tenths has been at his office only four times in eight years.

Your Committee regret to state that into these boards abuses have crept, through that want of control which arises from the absence of the principal officers. They find that in the manner of levying the arrears, the clergy have been unfairly dealt by, apparently with no other object than that of augmenting the fees. The fee on a simple notice or letter is, 2s. 6d.; but the fee on the writ is 5s. 8d. When, therefore, your committee observe that a system has been introduced of withholding the second notice, which, in many cases, would supersede the necessity of a writ, the motive of such a practice is sufficiently obvious. It appears not to be imperative to enforce the payment of arrears at any particular time; and, after the name of the clerical defaulter is once put on the non-solvent roll, it is not the duty of any one to renew the demand, but each succeeding year entitles the remembrancer and his clerk to additional fees; and when at last the demand is made, the debt astonishes the forgetful or necessitous man, with its compound interest. Nor must it be forgotten that the succeeding incumbent is liable for his predecessor's arrears of tenths, and if they have been suffered to accumulate, may inherit a serious legacy. Delays of this injurious nature have taken place. In one instance, that of the vicars choral of Salisbury, ten years elapsed before the claim was urged, and when the money was paid, nearly a year elapsed before it found its way into the tenths office.

Independent of these irregularities (chiefly attaching to the senior sworn clerk of the first fruits,) the complication of so many boards is productive of much inconvenience. Their duties are confused, their transactions uselessly multiplied, and not easily traced; business is obstructed by references from one office to the other; and if a complaint is made it is easy for one board to represent that the other is in fault.

Your committee remark, in passing, that an useless practice is persevered in by the board of tenths, of annually making out a number of receipts for parties upon whom no legal claim exists. These receipts are made out for what are called the dead arrears. The dead arrears are the fictitious charges on benefices which have been at one time or other exempted by statute, or otherwise, but which have never been formally discharged. Amongst them are hospitals, exempted by Queen Elizabeth, and charities, exempted by the first of Edward the Sixth; two charities in Ripon; Hatfield Vicarage, near York, to which there has been no institution since the reign of Elizabeth; twenty-five vicars choral in Lincoln cathedral, of which the number has been reduced to four; St. Andrew's Prebend, and St. Michael's and St. Nicholas' Hospitals, at Beverley; all which were dissolved at the Reformation. The receipts are never forwarded, but are put away in a drawer. Your committee are of opinion, that the list of these benefices should be carefully examined, and that all such as appear to be no longer liable to any legal claim should be finally struck out of the non-solvent roll.

Upon the whole, your committee consider that, under the present construction of the boards of first fruits and tenths, a large sum is most unprofitably diverted from the augmentation of poor livings; and they have arrived at the opinion, that both these boards ought to be forthwith abolished; and that the receipt, as well as the expenditure, of the funds appropriated to the augmentation of small livings, should be concentrated in the board of the bounty.

Your committee recommend, that the freehold of the patent of the remembrancer should be bought up, and that the fees on institutions should become payable to the account of Queen Anne's bounty.

That no fresh appointment should be made to the office of receiver to either board, and that the governors of Queen Anne's bounty should be authorized to give the present receiver of first fruits and of arrears of tenths an equitable compensation for his interest in those offices.

That the services of the senior sworn clerk of the board of first fruits be dispensed with.

That the services of the junior sworn clerk of the board of first fruits, and the junior sworn clerk of the board of tenths, be transferred to the board of Queen Anne's bounty.

That the senior sworn clerk of the board of tenths be permitted to retire with a pension for life, payable out of the funds of Queen Anne's bounty.

Your committee take pleasure in stating, that the operations of the board of the bounty have been conducted with zeal and attention. If before the year 1831, some proofs of insufficient vigilance are to be found in the loss sustained by the bounty, through the defalcation of a former treasurer, yet ample amends have been made by the acting governors, who since that time have devoted, and still devote, a portion of their incomes to replacing the whole of the deficit. Since that time, fresh precautions have been taken, and checks introduced; and it must not be forgotten that the gratuitous services of the governors leave a considerable sum for the objects of the bounty, which the management of the funds would otherwise require.

Your committee therefore recommend, that for the future the exchequer should direct the bishops to send in, twice a year, to the governors of the Queen Anne's Bounty, a return of all institutions within their dioceses in the preceding half-year.

That all moneys hereafter due, on the score either of first fruits or tenths, be hereafter paid, at the accustomed periods, to the treasurer of Queen Anne's bounty, who shall be bound, on the same day on which he receives them, to place them in the hands of the bounty's bankers, to the account of the bounty:

That the power of calling upon the exchequer to enforce the arrears should be transferred to the board of bounty, upon the following conditions:—

- 1^o. That every incumbent, on payment of his institution fee, should receive a statement of his liabilities, if any, in respect of first fruits and tenths.
- 2^o. That so soon as an incumbent falls in arrear, he shall receive a notice.
- 3^o. That, if there be occasion, the writ of exchequer for the recovery of arrears shall be issued as soon as it lawfully may :
- 4^o. That at the commencement of each succeeding year, the incumbent be reminded of the full amount of his debt till it is discharged.

Your committee further recommend, that, in future, no poor livings should be augmented of which the great tithes are in the possession of colleges and ecclesiastical bodies, except to meet benefactions ; that the rule in respect of residence, which was annexed to parliamentary grants, should, in future, be observed in all cases ; and that cases in which the great tithes are not improper should, under circumstances otherwise equal, have a preferable claim upon the funds of the bounty.

That once in the early part of every year, on some convenient day, the corporation of Queen Anne's Bounty should hold a general board, of which fourteen days' previous notice should be given in the London Gazette.

That the governors of the bounty shall, annually, send in a return of the particulars of their receipts and expenditure to the king in council, to be annually laid before both houses of parliament.

Your committee further recommend, that the salary of the senior clerk in the department of the treasurer of the bounty, in consequence of the increased duties, should be augmented by 50*l*. a year, and that of the junior clerk in the same department, by 30*l*. a year.

By the alterations proposed, your committee are of opinion, that whilst about 1500*l*. a year will eventually be gained for the poor livings, the operations connected with the receipt and expenditure of first fruits and tenths will be carried on in a more regular and satisfactory manner.

In considering the construction and operations of the boards to which the attention of your committee has been directed, your committee could not avoid remarking the nature of the funds through which the process of augmentation is advanced ; and in so doing, it has been impossible for them not to perceive that the *Liber Regis*, though still the legal, is no longer an equal rule ; and they cannot but be of opinion, that it would neither be unwise nor unjust, at some time, to correct the inequalities arising from the changes which have taken place since that valuation was made.

It appears to your committee that first fruits are an oppressive burthen, whether on episcopal sees or livings, because they are coincident with the expenses of taking possession, which are always considerable. Your committee, therefore, are disposed to think that first fruits should be totally abolished. But they incline to the opinion, that whenever this shall be done, in place of the present tenths, a moderate and graduated impost, according to a valuation more nearly representing the actual income, and upon the scale adopted for the Irish livings by the third and fourth of William the Fourth, c. 37, might be charged upon all future holders of benefices above the yearly value of 300*l*., the produce of which impost might be advantageously applied to the more speedy augmentation of small livings, the provision of a retiring pension for infirm incumbents of small livings, and to assist in the endowment of new churches in the various parts of the country in which the increase of population will never cease to create a necessity for extraordinary aids.

CHURCH RATES AND THE DISSENTERS.

(From the Hertford County Press.)

When we first took upon ourselves the task of forming an estimate of the relative importance of churchmen and dissenters in the county of Hertford, we by no means expected to be so successful as we have been in procuring returns. We may also state that, although we suspected the insignificance of the dissenters as a class, still we did not, we confess, believe that they formed so very small a portion of the commonwealth. We started with the resolution of giving them the benefit of any doubt which might arise in procuring the means of framing the following list, and we have strictly adhered to that resolution throughout. It will be seen that, by great exertion, and through the kindness of our friends, we have been able to procure returns from sixty-nine parishes, and these embrace nearly all the large and most important in the county. It will be observed that nearly all the towns and principal villages of the county are included in the list; and it is well known that in towns and villages the dissenters muster strongest. Those parishes from which we have not obtained returns are agricultural ones, and are inhabited almost exclusively by churchmen. That our returns are as correct as, in the nature of things, they can be, is proved by the fact that we have received no complaint respecting any one of the parishes in the list. Indeed, the statements have been furnished in almost all instances by the churchwardens, to whom we beg again to return our best thanks.

Now, then, let us observe what the result is. Churchmen contribute more than in the proportion of ten to one towards church-rates. Of all other rates and taxes they furnish a larger proportion still. Being altogether an inferior class to the members of the established church, the dissenters neither consume taxable articles of luxury, nor render in direct taxes anything equal in proportion to what they do in church-rates even. Nor do they towards the support of the poor; for the tithes are chargeable to the poor-rates, and we may say that twenty to one of the tithe-payers are members of the established church.

Moreover, if we consider the real owners of the property, we shall find that the amount furnished by dissenters of all denominations in this county, towards the support of the state, is not a thirtieth part of that contributed by churchmen; and we have little doubt that the same rule will apply to the whole of England on an average. We hope that these facts will have some weight with those who rely for their chief support on the enemies of the established church, and that they will also tend in some measure to curb the vanity of those who would make us believe that they are the only portion of her Majesty's subjects entitled to consideration on the score of "conscience."

Parishes..				Total Amount..			Amount paid by Dissenters.				
				£.	s.	d.	£.	s.	d.		
St. Andrew	} Hertford {	}	...	198	9	3	...	87	17	0	
All Saints			...	109	14	6	...	18	1	0	
St. John			...	170	6	4½	...	9	3	3	
Birkendon			...	85	0	9	...	25	0	0	
Little Amwell			...	38	13	6	...	None.			
Hatfield	...	...	...	244	2	2	...	3	2	2	
Stevenage	...	...	...	115	0	0	...	15	0	0	
Abbey	} St. Alban's {	}	...	204	5	3	...	30	5	6	
St. Peter			...	284	12	9	...	34	3	0	
St. Michael			...	56	19	1½	...	0	14	6	
Hitchin	...	...	...	387	16	0	...	102	18	0	
Cheshunt	...	...	...	235	8	7	...	19	11	5	
Hertingfordbury	...	...	...	47	15	0	...	1	4	6	
Baldock	...	...	...	145	19	5½	...	23	14	3	
Carried forward				...	£2314	2	8½	...	£370	14	7

		£.	s.	d.	...	£.	s.	d.
Brought forward	...	2314	2	8½	...	370	14	7
Great Amwell ...	...	89	12	6	...	6	11	6
Hoddesdon ...	...	140	0	0	...	15	0	0
Bloxbourne ...	...	38	0	0	...	0	5	0
Wormley ...	...	81	0	0	...	None.		
Ware ...	...	543	10	3	...	43	4	5
Bengeo ...	...	37	0	0	...	6	6	9
Hunsdon ...	...	56	7	6½	...	8	17	9
Datchworth ...	...	20	0	0	...	1	3	0
Little Berkhamstead ...	...	7	0	0	...	0	12	0
Barkway ...	...	42	5	9½	...	5	3	0
Buckland ...	...	10	15	8½	...	0	3	9
Standon ...	...	184	15	6	...	10	19	6
Anstey ...	...	10	0	0	...	None.		
Watford ...	...	107	15	4½	...	11	15	9
Eastwick ...	...	17	0	10	...	0	7	6
Braughin ...	...	55	2	8½	...	3	7	2
Little Hormead ...	...	24	7	3	...	None.		
Great Hormead ...	...	31	17	11	...	1	10	0
Meesden ...	...	10	11	10	...	0	19	8½
Throcking ...	...	38	10	0	...	0	3	0
Layston ...	...	112	12	2½	...	14	1	1½
Westmill ...	...	125	2	9	...	0	13	0
Aspeden ...	...	62	18	6	...	5	6	0
Widdial ...	...	41	19	9½	...	None.		
Essendon ...	...	36	0	4	...	4	0	7
Stapleford ...	...	22	16	9	...	9	4	0
Little Hadham ...	...	54	16	6	...	6	2	8
Yardley ...	...	82	0	0	...	1	3	3
Saundridge ...	...	96	18	6	...	12	2	0
Great Hadham ...	...	80	19	5½	...	5	15	4½
Watton ...	...	42	18	7	...	None.		
Puttenham ...	...	15	4	7	...	1	10	1
Wheathamstead ...	...	114	8	2	...	11	7	2
Bovingdon ...	...	None.			...	None.		
Great Munden ...	...	96	2	0	...	11	0	0
Widford ...	...	20	19	9	...	None.		
Gilston ...	...	21	0	0	...	None.		
Sacombe ...	...	None.			...	None.		
Bishop's Stortford	...	None.			...	None.		
Weston ...	...	85	15	4	...	10	5	10½
Harpenden ...	...	253	13	11	...	3	13	11
Ridge ...	...	32	3	6	...	3	5	0
North Church ...	...	38	10	4	...	3	0	10½
Colney ...	...	20	0	0	...	None.		
Rickmansworth ...	...	550	18	3	...	48	19	6
Bushey ...	...	72	9	2½	...	3	11	5½
Albury ...	...	48	0	0	...	1	12	0
Welwyn ...	...	166	7	0	...	14	10	7½
Aston ...	...	28	17	4½	...	0	12	4½
Kensworth ...	...	23	14	1	...	2	0	0½
Shenley ...	...	50	0	0	...	5	0	0
King's Langley ...	...	65	1	6	...	7	6	2
Offley ...	...	55	2	2	...	3	12	6
Gravelly ...	...	32	0	0	...	1	7	0
Lilley ...	...	56	15	8	...	11	2	1½
TOTAL...	...	£6356	2	1½	...	£680	9	1

CHURCH ROOM IN THE DIOCESE OF SALISBURY.

THE following statement of facts is taken from an "Appeal in behalf of the Salisbury Diocesan Church Building Association," which has been circulated in that diocese. Its value as a statistical document makes it desirable that it should be still more widely circulated. A series of such statements, or fuller ones, in each diocese, would be most valuable.

STATEMENT OF FACTS.

The committee of the Diocesan Association, deeply feeling the urgent necessity of a permanent addition to its funds, calls the attention of the public to the following *statement of facts*, in the hope that many who have not yet come forward in its support will be inclined, on a perusal of them, to add their names to the list of its benefactors.

In an early stage of their proceedings, the committee issued circular inquiries, through the medium of the Rural Deans, to every parish in the diocese, with a view of ascertaining the actual amount of accommodation (free and appropriated) in the existing churches and chapels, and also the number of inhabitants in each parish prevented by distance from attending any parochial place of worship.

The following cases are selected from these returns, amongst many other that might be mentioned, as evincing the need of zealous and persevering efforts on the part of the friends, lay and clerical, of the church of England:—

ARCHDEACONRY OF SARUM.

Fisherton-Anger, with a population of 1550, has church-room for 300 only, and not one free seat.

Salisbury—The parish of St. Edmund numbers between 4000 and 5000 souls, for only 841 of which is accommodation found in the parish church. In St. Thomas's church 50 free seats only are offered to a population of 2364.

Crockerton—This hamlet, with a population of 900, lies two miles away from the parish church, and a chapel is greatly wanted.

Heytesbury, Horningsham, and Mere—These three populous parishes all exhibit a lamentable deficiency of church-room for their respective inhabitants.

Westbury—The population of the whole parish is 7354; the parish church holds 796, and the chapels of Balton and Dilton, 3 and 3½ miles respectively distant from the church, will together accommodate less than 600 of a population exceeding 3400 souls.

In the Deanery of Potterne the deficiency of church-room is most painful to contemplate; a few cases are as follows:—

Bradford, exclusive of the six populous hamlets belonging to it, has a population of 7549, with church-room for 865 only.

Trowbridge—Population 12,500; church-room for 976.

Potterne—The inhabitants of the hamlet of Werton are two miles from their parish church.

Urchfont—An agricultural population of nearly 1400, with church-room for 500 only.

Melksham—The deficiency of church-room in this important place is very great, and will continue so even after the erection of a new church, now in progress.

Buckington—This hamlet, in the parish of Keevil, lies at a great distance from the parish church, and requires a chapel.

Hilpertion—Two-thirds of this parish, with a population of 1100, are without church-room. A chapel at Hilpertion Marsh would have the double effect of relieving Trowbridge as well as its mother church.

ARCHDEACONRY OF DORSET.

Bradpole, with a population of nearly 1200, has church accommodation for 263 only.

Broad-Windsor—The distant hamlets of this parish have no chapels of ease. A chapel at Childhay is very much needed.

Whitchurch Canonorum—At Marshwood, in this parish, there are nearly 600 souls, from three to four miles distant from their parish church, who are, in fact, without any church-room at all.

Netherby—Population 5100; church-room 1770.

Melcombe Regis—Population 6000; church-room 2000.

Weymouth—Population 4000; church-room 1650.

Cranbourne—In the hamlet of Alderholt, in this parish, the inhabitants are seven miles from their parish church. A chapel once existed in this hamlet, and the inhabitants are most anxious to rebuild, but require much aid.

Hampreston—Population 1000; church-room 350.

Stalbridge—Population 2000; church-room 436.

Borton—Population 540; church-room 200.

The parishioners anxious to build, but unable to raise funds sufficient.

Portland—Population 3000; church-room 650. A chapel under the Hill is much needed, where there is a population of 1500 souls, *without any church accommodation whatever*, their parish church, from which they are two miles distant, being unable to accommodate one-fourth of the near residents.

There are several other places much requiring the attention of the friends of the established church in this extensive archdeaconry,—viz., Charminster, Lytchett Matravers, Spettisbury, Wareham, and others, too numerous to find a place in this Appeal.

ARCHDEACONRY OF WILTS.

Bedwyn—Population 2300; church-room for 610; free seats 73. There are twelve hamlets belonging to this parish, lying from one to four miles distant from the church. A chapel very much wanted.

Pewsey—Population 1588; church-room 466, inclusive of 130 free seats.

Bromham—Population 1600; church-room 400, inclusive of 150 free seats. The archdeacon of Wilts strongly urges the pressing necessity of an endowed chapel being built at Chittoe, a hamlet adjoining this parish, but belonging to the parish of Bishops Cannings, from which it is distant six miles.

Calne, with a population of 5000, has church-room for 1600; but the hamlets of Studly, Derry Hill, and Sandy Lane, lie three miles away from their parish church.

Wootton Bassett—Population 1935; church-room 520.

Cricklade St. Sampson, with a population of nearly 1200, more than 400 of which are from *four to six miles* distant from their parish church, and may be said to be destitute of any church accommodation whatever; has *not any free seats*.

Cricklade St. Mary—Not less than 40 families require church-room here.

Purton—Population 1760; church-room 600.

Stratton—Population 1000, of which 339 lie wide of the parish church, which will accommodate 390 only. The officiating minister offers to perform gratuitously the services of a chapel at Upper Stratton, which he strongly urges the necessity of being built.

Swindon—Population 1740; church-room for 400, exclusive of children.

Drinkworth, with the hamlet of Grittenham, has a population of 1563 souls, with accommodation in the parish church for 500.

Hullavington—Population 563; church-room for 300. This place is named chiefly for the purpose of introducing a remark made in the return, which

is, in fact, applicable to almost every parish :—"Many more persons would attend church but for the appropriation of the pews, which, although calculated according to their capacity, are nevertheless filled only according to the number in family of the owners." This remark, of universal application, shews that the reality of church destitution is much greater even than the appearance.

Chippenham, with a population of 4600 and several outlying hamlets, with one small chapel at Titherton, has room in the church for 1200 only. The inhabitants of the hamlet of Tewsham, three miles distant, are much in want of a chapel.

Colerne—Population 1000; church-room 280.

Box—Population 1600; church-room 600.

Corsham—Population 3000; church-room 800. In this extensive parish an additional church is very much needed.

The foregoing statements are necessarily compendious, but they are sufficient to shew to the churchmen of Wilts and Dorset how much they have to do before even the pressing wants of the diocese are supplied. It is probable that at least 30 new churches and chapels will be required for the *existing population* of the three archdeaconries. Should these 30 additional edifices contain upon the average 400 sittings each, and the cost of erection, fitting up, fencing, &c. &c. &c., be estimated at 3*l.* per sitting, (which is deemed a fair average for buildings plain, yet ecclesiastical, in their structure,) the expense of providing for this increase of accommodation for 12,000 souls would be 36,000*l.*; and to enable the Diocesan Association to contribute one-third of this sum, it must have a fund in hand of 12,000*l.* The donations, at present, amount to less than half this sum; so that to meet the actual wants of the diocese, without taking into account the many cases where aid will be required for the enlargement of existing churches and chapels, the funds of the association ought to be at least doubled.

With the most active exertions much time must elapse before the wants of the people, too long suffered to accumulate, will be even partially supplied. Let every member, then, of the church of England, give that attention to the foregoing appeal which the exigences of their church so forcibly demand.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

NINETEENTH ANNUAL REPORT,

READ at the Annual General Court on the 26th of May, 1837. His Grace the Archbishop of Canterbury in the chair.

The committee of the Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels, have to state, with very great satisfaction, and with deep thankfulness to the Giver of all good, that, during the past year, the society has been enabled to pursue its course of usefulness with undiminished activity and success. The last report, while it stated the total exhaustion of the society's funds, expressed at the same time a confident anticipation of their replenishment by the collections about to be made throughout the kingdom, under the authority of the king's letter. That anticipation has been realized; the collection already amounts to upwards of 34,800*l.*, a sum which, though the returns from many parishes have not yet been received, exceeds by more than 3,000*l.* the whole amount of the collection under the king's letter in 1834, a result which is the more gratifying, *because, during the same period*, a fund amounting already to 116,000*l.*, for build-

ing additional churches in the metropolis, has been raised by the liberality of the public.

The tabular statement of the society's operations will shew that this supply has come most opportunely to meet the claims upon it for assistance. During the last year, the applications received have been 188; a number exceeding that of those received in any former year; the grants made have been 108; only one fewer than in 1836, exactly equal in number to those of 1835, and much exceeding those of all former years; the amount of money granted is 21,872*l.* a sum exceeding by nearly 700*l.* the amount granted in any former year; while the number of sittings gained by this expenditure is, 41,710, a greater number by more than 7,000 than that of any former year; of this number, 28,872 are free and unappropriated.

The committee beg to call attention, not only to the number, but to the importance, also, of the grants made by the society in the last year; during that period, it has contributed not only to the increase of accommodation in existing places of worship, but also to the building of forty-one ADDITIONAL churches and chapels, and to the rebuilding of sixteen others upon an enlarged plan; for the attainment of which objects it has not hesitated, in thirteen cases, to make grants varying from 400*l.* to 1,000*l.*, and amounting in the whole to 7,000*l.*

In addition to the collections under the king's letter, the society has been assisted, in the past year, by contributions from diocesan associations. Since the last report, new associations of this kind have been formed in the dioceses of Bath and Wells, Salisbury, Winchester, and Exeter; and a district committee has been established in the Archdeaconry of Cleveland. The committee, well aware how beneficial these auxiliaries are, in bringing the society's merits and claims frequently and efficiently before the public, in different parts of the kingdom, and thereby augmenting its means, and extending its usefulness, congratulate the general court on their yearly increasing number, which they cannot but regard as a most satisfactory proof of a generally increasing desire to provide for the spiritual wants of the people, according to the pure worship and scriptural doctrines of the church of England.

The committee have also great pleasure in stating, that during the last year the society has received several liberal contributions from individuals; a list of which is annexed to this report; among those they beg particularly to notice a munificent donation of 2,000*l.*, from George Davenport, Esq., of Lime-street, London.

Upon the whole, the committee, in concluding this the nineteenth annual report of the society's operations, while they reflect with joy and gratitude upon the past, look forward with confidence to the future; bearing in mind that the society, since its establishment in 1818, has expended no less a sum than 220,731*l.*, and has thereby been instrumental in providing 354,925 additional sittings in churches and chapels, of which 262,366 are free, they cannot but entertain a full persuasion that the spirit of Christian piety and benevolence, to which, under the blessing of God, the society owes its rise and support, will still enable it to go on and prosper.

OBSERVANCE OF THE LORD'S DAY.

As the subject of the observance of the sabbath has been so often before the public lately, it is thought that the following collection of canons &c. will not be an unimportant *Document*, as shewing the light in which it has been viewed by the church in various ages. The collection is made by one whose extensive and accurate learning has often contributed most valuable matter to this Magazine.

Canons and Regulations regarding the Observance of the Lord's Day, which have obtained in the Church at different times.

CANONS OF THE ANTE-NICENE CHURCH.

(Commonly called Apostolic.)

Canon 65. If a clergyman be found fasting on the Lord's day, or on the sabbath, with one exception, let him be deposed; if a layman, let him be separated.—Conc. i. 39.

Council of Eliberæ, 305.

Canon 21. If any one in a city do not come to church for three Lord's days, let him abstain for a short time, that he may appear to be under correction.—Conc. i. 973.

Council of Gangra, 340.

Canon 18. If any one, for the sake of what is called exercise, fast on the Lord's day, let him be anathema.—Conc. ii. 423.

Council of Laodicea, 367.

Canon 29. That it does not behove Christians to Judaize or rest on the sabbath, but that they should work on that day; preferring, if possible, to rest upon the Lord's day as Christians. But if they be found Judaizing, let them be anathema with Christ.—Ibid. 1501.

Code of the African Church, 418.

Canon 61. This also is to be sought, that the spectacles of theatres, and of other games, be removed from the Lord's day, and the other holy days [celeberrimis] of the Christian religion, &c.—Ibid. 1085.

Council of Agde, 506.

Canon 12. [Excepts the Sundays in Lent from fasting.]—Conc. iv. 1385.

Canon 47. By special ordination, we enjoin that the entire mass be observed by the laity on the Lord's day; so that the people presume not to go out upon the priest's blessing. If they do so, let them be publicly reproved by the bishop.—Ibid. 1391.

Council of Orleans, 511.

Canon 31. A bishop may not be absent from the church which is nearest to him on the Lord's day, unless he be hindered by infirmity.—Ibid. 1409.

Council of Tarragon, 516.

Canon 4. That no bishop, or presbyter, or clerk, presume to determine any business proposed to him on the Lord's day, but only to discharge the appointed solemnities to God.—Ibid. 1564.

Council of Orleans, 538.

Canon 28. Because the people are persuaded that on the Lord's day they ought not to make journeys with horses, or oxen, or carriages, nor prepare anything for victual, nor exercise anything pertaining to the cleansing their houses or persons, (which thing is proved to belong rather to Jewish than Christian observance,) we decree that that which might lawfully be done before, be lawful still. But as regards husbandry, ploughing or vinedressing, mowing, reaping, threshing, ditching, or hedging, we think they ought to abstain, in order that they who are near the church may more conveniently have leisure for the grace of prayer. But if any one be found occupying himself in the forementioned works which are forbidden, let it rest with the correction of the priest, and not in the injunction of the layman, how he ought to be amended.—Conc. v. 302.

[To the same effect, Council of Cabaillon, 650, Conc. vi. 391; also Council of Vernon, 755, Canon 14, Conc. vi. 1668.]

Council of Orleans, 549.

Canon 20. Out of regard to mercy, we have thought it right that this be observed, that they who for any faults are sent to prison be sought out by the archdeacon or the head of the church, that the necessity of the prisoners be mercifully alleviated, according to the divine command; and, under the bishop, let some faithful and careful person provide what is necessary for them, and let sufficient food be supplied to them from the house of the church.—Ibid. 396.

Council of Auxerre, 578.

Canon 16. It is not lawful on the Lord's day to yoke oxen, or to exercise other works, except for appointed causes.—Ibid. 959.

Council of Mascon, 585.

Canon 4. . . . Likewise we decree, that on all Lord's days the oblation of the altar be offered by all men and women, both in bread and wine, that by these sacrifices they may both be freed from the burthen of their sins, and be found worthy to be partakers with Abel, and the others who have offered righteously.—Ibid. 982.

Trullan or Quin Sextine Council, 692.

Canon 90. We have canonically received from our Divine Father, who honoured the resurrection of Christ, not to bend the knee on the Lord's day. Lest, therefore, we should shew ourselves ignorant of this custom, we certify the faithful, that, after the evening entrance of the priests to the altar on the sabbath, no one, according to the custom which is observed, bend the knee until the following evening or the Lord's day; whereupon, after the entrance at complines, again bending the knee, we thus offer prayers to the Lord. For commencing at the night which preceded our Saviour's resurrection, which was after the sabbath, we thence begin our spiritual hymns, completing the feast from darkness till light, so that we celebrate the resurrection in an entire day and night.—Conc. vi. 1179.

Laws of King Ina, 692.

3. If a slave do any work on the Lord's day by the command of his lord, let him be free, and let the lord pay thirty shillings. But if he attempt it without his lord's command, let him be beaten, or at least redeem the fear of the rod at a price. If a freeman work on this day without the command of his lord, let him be given to bondage, or pay sixty shillings. Let a priest pay double, if he offend in this way.—Ibid. 1325.

Council of Berkhamstead, 697.

Canon 10. If on the evening before Sunday, after the sun is gone down, or in the evening before Monday, after the setting of the sun, a slave do any servile work by command of his lord, let the lord pay eighty shillings for the deed.

Canon 11. If a slave travel on these days, let him pay his lord six shillings, or be beaten.

Canon 12. If a freeman do this at the time forbidden, let him incur the penalty of the healfang; and let the man who apprehends him have half the fine, and of the wergild.—Conc. vi. 1378.

From the Excerptions of Egbert, Archbishop of York, 740.

104. An institution of the Fathers. Men must do nothing on the Lord's day, but attend on God with hymns, and psalms, and spiritual songs.—Johnson's Eccles. Canons, i. a. 740.

Council of Cloveshoo, 747.

Canon 14. That the Lord's day be celebrated by all with due veneration, and wholly set apart for divine service. And let all abbots and priests, on

that most sacred day, remain in their monasteries and churches, and say solemn mass; and, laying aside all external business, and secular meetings, and journeyings, except the cause be invincible, let them, by preaching, instruct the servants subject to them, from the oracle of holy scripture, the rules of religious conversation, and of good living. It is also decreed that, on that day, and the great festivals, the priests of God do often invite the people to meet in the church to hear the word of God, and be often present at the sacraments of masses, and at preaching of sermons.—Conc. vi. 1577.

Bavarian Council, 772.

Canon 1. Concerning the Lord's day, it is thus determined, that it be held in such honour as is written in the law, and in the decrees of the canons. And if any one presume to act contrary to the law or the canons, let him be punished as is there written.—Conc. vi. 1794.

Chapter of Aix-la-Chapelle, 789.

81. We decree likewise, as our Lord also enjoined in the law, that servile works be not done on Lord's days; as also my ancestor of good memory commanded in his synodal edicts, that neither the men exercise rustic labours, that is, vinedressing, ploughing, &c., but there are three carrying (*carraria*?) works which may be done on the Lord's day—arms, victuals, and, if perchance it be necessary, to take one to the sepulchre. Likewise, let not women work embroideries, &c.; nor may wool be carded, nor clothes publicly washed, nor linen beaten, nor let barbers shave; that, by all means, the honour and rest of the Lord's day may be preserved. But let them from all parts meet at church to solemnize mass, and praise God for all his goodness done to us on that day.—Conc. vii. 987.

Council of Frejus, 791.

Canon 13. We command all Christians to honour the Lord's day with all reverence and honourable religion, commencing at the beginning of the night, (that is, on the vesper of the sabbath,) which is lightened in the first of the sabbath, when the bell [signum] shall sound, or it is the hour for celebrating the office of vespers, not in honour of the last sabbath, but for that holy night of the first sabbath, that is, of the Lord's day. Men must abstain, in the first place, from all sin, and from all carnal work, even from their own wives, and from all earthly work, and be occupied in nothing but prayer, meet at church with the utmost devotion of mind, and, laying aside all clamour of suits, with charity and affection bless God the Father, and praise with all the marrow of the heart the only begotten Son of God, who sanctified that day by his glorious resurrection, and sing a hymn to the Holy Ghost, who blessed it with his wonderful advent, when in fiery tongues he descended upon the blessed apostles. Moreover, almost all the gifts of graces are believed to have been conferred upon the world on that day. From that day the Lord, after his resurrection, breathed upon his disciples the Holy Ghost for the remission of sins. On that day the Lord, in the desert, fed five thousand men with five loaves. On that day, he first rained manna in the wilderness; and many other largesses of spiritual things have been manifested upon that day, all of which it would be tedious to recount in order. For this is the sabbath of the Lord, delicate, (Isaiah, lviii. 13,) of which the scripture (Exod. xxxv. 2) saith, "Whoso doeth any servile work (i. e., of sin) therein, let him die the death." Moreover, if it spoke of that sabbath which the Jews celebrate, which is the last in the week, and which our rustics observe, it would say only the sabbath, and would not add, delicate and mine. But because it wished to make a difference between that and this which is the Lord's day, therefore it added mine, as though it would say mine, not yours; delicate, not stained with your observations; and, therefore, it is to be honoured and worshipped by us with all reverence.—Conc. vii. 1008.

(To be continued.)

CHURCH MATTERS.

ANOTHER session of parliament has closed, and has left church affairs exactly in the same condition as when it commenced. The ministers, indeed, *talked* of passing certain church bills, but that was all. The newspapers told us that, after the church-rates bill was introduced, dissensions took place in the church commission, which would prevent its doing any further business till that bill was disposed of. There is, probably, only newspaper authority for this; but, whatever the case may be, July 1837 leaves the church, as far as legislative enactments go, just where it was in July 1836. The great bills as to cathedrals and pluralities have not been touched this session; and one of its last acts is a repetition, for another year, of the suspension of preferments bill.

Had the nation continued under the same monarch, it would have been difficult to speculate how far good or evil was likely to arise from this delay. At first sight, it would seem, indeed, that, as the cry against the church has been passing away, and is now almost or entirely gone, and as a tendency towards conservative principles has, doubtless, manifested itself more decidedly within the last two or three years, a government which either wished to retain more church patronage, or had been so minded, on any other account, might have passed bills which would have exacted less heavy sacrifices from the church, as to her cathedral dignities, than are now expected from her. But, at the same time, it is quite clear that, since the reform bill was passed, the feeling towards the establishment, or any other of the great institutions of the country, is only one, and by no means the most material, element in deciding its danger or safety. In times of political quiet, indeed, such feeling may have great weight, but at no other time. Since the passing of that bill, till a very recent period, it has happened that everything has been favourable to tranquillity,—that is to say, the great manufacturing and commercial interests have been in a state of high prosperity; and while the mechanics of Sheffield or Birmingham were receiving good wages, and they and their families were consequently living in comfort, the revolutionist knew well enough that he should expend his breath upon them in vain. But such prosperity is, of all things, the most uncertain, nor can any human being say how long it may be absent, as soon as it has once fled. The very instant, then, that you have large masses of men out of work, and, consequently, suffering the dreadful privations of want, and, what is worse, seeing their families suffer, then, too, persons—one had almost said creatures—like Mr. Attwood of Birmingham know that the right time is come for addressing to these miserable and deluded men the odious language of revolution and destruction. *We*, indeed, may laugh at Mr. Attwood's erecting himself into a revolutionary hero, and know that he has not powers enough to guide, for three hours, the storm that he might raise; but it cannot be denied that he, and such as he, might, under circumstances of commercial and manufac-

turing distress, again call into action a wild and destructive spirit ; that it might prevail longer, and be more violent in its tendency, than it was under similar circumstances when the reform bill was passed, and that, with the increased powers which that bill has given to the democratic element of our constitution, no human wisdom could predict the destructive results. But thus much is certain, that the spirit now spoken of is adverse to all things that are, not because they are evil, but because they *are*, and that, consequently, the establishment, or any of the other great institutions of the country, might, under such political circumstances, be destroyed, or irreparably injured, by the mere destructive spirit of revolution, while there was not only no just subject of complaint, but no real feeling in the country against it.

If all this was obviously true, while there was unquestionably a tendency to quiescence, as has been the case for the last two or three years, and if, consequently, all speculation on church affairs was necessarily merged in larger questions, much more is all this true at the present moment. The commencement of a new reign necessarily leads to a dissolution of parliament, and, for obvious reasons, must produce a crisis,—that is to say, one party will, beyond all doubt, make a vehement struggle to maintain and strengthen its ascendancy ; and the other, if it is just to itself, to its country, and its God, ought not to be behindhand in a struggle which will probably be decisive of the fate of the country for an indefinite period. There can be little question that, whether this party exerts itself or not, it might do so with an energy that would ensure its success ; but still, parties as well as men must be judged, not by what they might do, but by what they actually do. If the conservative party should be beaten on the present occasion, their opponents might say, plausibly enough, that declarations to the effect that the defeat was owing, not to weakness, but to apathy, were mere idle words, or tricks of party. They might, plausibly enough, represent to the youthful sovereign, that the result of an election, in which it could not be doubted that each party would put forth its utmost strength, and which had ended in the triumph of one, was decisive of the opinion of the majority of the nation. And what would that opinion appear to be ? Her Majesty's discernment could not fail to inform her that the party actually in possession of place is in possession of very little besides ; that they are but instruments in the hands of parties more powerful than themselves, and allowed to retain place only till it suits those parties to make a movement in advance, and to declare more distinctly their ulterior objects ; that, in short, if a parliament opposed to conservative principles is returned, it is returned, not by whigs, but by radicals ; that is to say, by persons desirous of changing the institutions of the country. The opinion of the nation, then, as thus presented to our amiable and gracious sovereign, on her accession to the throne of her ancestors, must tend to convince her that she was called to reign over a people which had lost its love for its ancient institutions, and was anxious to subvert them. Who can answer for the consequences ? Who can presume to speculate on the fate of the establishment under such circum-

stances? 'Who can augur any good for it, if the destinies of the country are committed to the hands of the movement party?

What is there for the churchman who believes the establishment to be an instrument—an invaluable instrument—of good, to do, but to turn in prayer to the God of all mercy, and beseech him to forgive a thankless nation the neglect and rejection of countless blessings, the daring violations of his commandments, the carelessness about his service, the desecration of his sabbaths, and the many other presumptuous sins by which they have offended against his majesty, and to preserve to their descendants that pure form of the faith, "as it is in Jesus," which alone preserves its proper position, free alike from the corruptions of papacy, and the wild anarchy of ultra-protestantism?

REGISTRATION BILLS.

A STAFFORDSHIRE newspaper states, that Archdeacon Hodson has given his clergy information to the effect that it is *imperative* upon them to marry parties who have obtained certificates from the registrar, without publication of banns; but that the archdeacon further gives his clergy notice, that this information does not pretend to carry any authority with it. There must be some mistake in this paragraph, or some explanation of it, as a person in authority would never take the trouble of simply publishing an opinion, accompanied by a declaration that it is of little or no value. In all probability, Archdeacon Hodson has adopted the reasonable course of taking counsel's opinion, has mentioned what that opinion is to the clergy of his archdeaconry, and at the same time has very properly reminded them, that such opinion, although it is the *best* authority, until a decision on the point has been given in a court of justice, is not of equal weight with such decisions. If, however, counsel's opinion has not yet been taken on the point, it is surely high time that it should; and the opinions of two eminent lawyers, a common and civil lawyer, could be obtained by any five-and-twenty or thirty clergy who were sufficiently interested in the matter to subscribe a guinea each, and send a case to a respectable attorney in London.

THE CASE OF THE CATHEDRALS.—THE SELECT COMMITTEE.

WHEN Lord J. Russell moved for the select committee to inquire into the mode of granting and renewing leases of the landed and other property of the bishops, deans, and chapters, and other ecclesiastical bodies, in England and Wales, and into the probable amount of any increased value which might be obtained by an improved management, with a due consideration of the interests of the established church and of the present lessees of such property, it was thought that some of his lordship's expressions implied somewhat of a misgiving as to the lawfulness of the enterprise he was undertaking. In order to shew how far the misgivings of the noble lord were well-founded, it is to be borne

in mind that cathedral property has been created and accumulated, under the sanction of the law of the land, in many instances from the most remote times, in others (the new foundations) from the time of Henry VIII. In each case, the same law that allowed of the endowments of cathedrals provided that the management and complete control over the property should be vested in certain parties connected with the cathedrals, whose business it should be to dispose of the proceeds of the estates &c. connected with the church, in a manner directed by the statutes of each foundation. Various Acts of Parliament have from time to time passed for the regulation of capitular bodies, as for that of property generally; but it may safely be affirmed that none have ever recognised the power embodied in Lord J. Russell's committee. Even the legislature does not assume the right, without rhyme or reason, to demand at any time and for any cause that chapters should yield up the title-deeds, leases, deeds of foundation, &c. &c., for the inspection of the curious. But if this has never been done by the legislature, one can scarcely be prepared to suppose that an irresponsible committee of either House of Parliament can have any well-founded right whatever to do that for which, it is conceived, the statute-book itself affords no precedent. If this, however, be so, it behoves all reflecting persons to consider whether or not the time can be far distant before a committee of the House of Commons may not find out some improved method of letting the lands &c. of such overgrown holders of property as the Marquis of Westminster, so as at the same time to afford the nominal owner sufficient for all the purposes of aristocratic life, and yet so as to produce a surplus which may conveniently be applied for the liquidation of the national debt, or other like economic purpose. Considerations of this nature are more especially worthy the regard of such possessors of ecclesiastical property as the Dukes of Bedford and Norfolk, and others; for the acts of parliament which confirm the grants made of monastic property to their ancestors are precisely similar in principle to those acts of the legislature which confirmed the foundations of the new cathedrals. There is this further similarity, also, between the two cases, that the property granted is still in the hands of the natural or legal representatives of the parties to whom the grants were originally made. Frequent alienations of such grants have, in many cases, taken place; and it might not be easy, without the most manifest injustice, to disturb the tenure of property so circumstanced. But no difficulties of this nature encumber the ecclesiastical possessions of the Dukes of Bedford and Norfolk, and some others. If any state purpose can be pleaded for depriving deans and chapters of the management and control of their property, there cannot long be much pretence for withholding from the consciences of dissenters the benefit which an improved mode of letting ecclesiastical endowments now in the hands of the laymen above-mentioned might occasion, considering that those laymen can produce no more legal or chartered rights to their possessions than what may be pleaded by the cathedrals in question. It is much to be wished that the chapters of the different cathedrals would take legal advice on the legality of what cannot but be regarded as a portentous interference with the rights of property by

the House of Commons. It is a well-established principle, that no court of law can compel the production of title-deeds or other like documents; and it does not appear how any committee of parliament can assume powers unknown to the legal tribunals of the country, unless by laying claim to powers which it is difficult to reconcile with the hitherto sacred rights of property, or with any rational principles of civil liberty.

THE LATE BISHOP CORRIE.

THE following brief memoir of Bishop Corrie has been forwarded by the kindness of a friend.

"The late Bishop of Madras having been appointed chaplain to the Hon. East India Company in 1806, proceeded during that year to his destination in Bengal. It was not long after Mr. Corrie's arrival in India, before he was stationed at Chunar, where, as also at Benares, he devoted such time as was not occupied by his own immediate duties as chaplain to the instruction of the native population in the great truths of the gospel. For this important labour Mr. Corrie had taken great pains to qualify himself by acquiring the native language, and thus was enabled to declare to the idolatrous Hindoos in their own tongues the wonderful works of God; he established schools also, and engaged a native Christian to instruct and catechize such children as were sent to them; he was instrumental likewise whilst here in procuring a small church to be built at Secrole, and another at Benares. Mr. Corrie remained at Chunar for about four years, after which he removed to Cawnpore, where Martyn, his college friend and fellow chaplain, had been stationed; here, however, Mr. Corrie did not remain long, for, owing to a severe attack of a bilious nature, he was obliged to leave Cawnpore at the end of about a year, and to proceed to sea for the benefit of his health. On his recovery, Mr. Corrie was stationed at Agra; he entered on his labours at that place in 1813, having taken with him Abdool Messeeh, a converted native, who was afterwards ordained by Bishop Heber, and died in the faith of Jesus Christ, after a life spent in every way worthy of the Christian profession. Under the direction of Mr. Corrie, a congregation of native Christians was established at Agra, which rapidly increased, and is still flourishing. Mr. Corrie had not been stationed at Agra more than two years, when a second bilious attack obliged him to visit England; his great desire, however, to make known the destitute condition of the heathen world did not permit him to give that attention to his health which his friends could have desired; for he engaged himself almost beyond his strength in preaching for the Church Missionary Society, in London, and in various parts of the kingdom.

In 1817, Mr. Corrie returned to India, and was stationed at Benares; whilst here, he procured a church to be built at Chunar; he forwarded, also, the building of a chapel at Buxar, to the native Christians of which place his ministrations extended. Here, also, he devoted much of his time and thoughts to carry into effect the plans and intentions of the Church Missionary Society, by establishing schools for the Christian education of Hindoos and Mahometans. In fact, during the whole of the time Mr. Corrie was performing the arduous duties of chaplain at large military stations, he never ceased to labour as a devoted missionary among the heathen; and, whilst the zeal and judgment with which those labours were conducted received the commendation of Mr. Corrie's diocesan, the lamented Bishop Middleton, the real conversion of many natives to the faith of Christ was the reward with which the great Head of the church honoured the work of his servant.

In 1819, Mr. Corrie became chaplain at the presidency. His zeal for the promotion of the gospel among the heathen did not, however, abate, as was

sufficiently testified by his unceasing exertions for the promotion of education, and by his many other labours for the amelioration of the moral condition of the natives ; among other things, he lent his cordial aid to the first attempts made to educate the native females ; an undertaking apparently chimerical and hopeless, but which has been abundantly prospered by God, mainly through the agency of Mrs. Wilson, and which must ultimately be the means of producing the most important results on the moral character of the whole native population.

On the death of Dr. Loring, Mr. Corrie was appointed by Bishop Heber to the Archdeaconry of Calcutta, in 1823. This appointment, however, did not altogether prevent Mr. Corrie from attending to the instruction of the congregations of native Christians ; he never failed to address them as opportunity served ; and besides the book of Common Prayer which he had previously translated into Hindoostanee for their use, he translated also many of the homilies, and an abridgment of scripture. The prayer book was also translated into Persian, at his instigation and under his superintendence ; and he moreover drew up outlines of ancient history, in English, for the use of the native youth. It is understood, also, that the Calcutta High School, established under the auspices of Bishop Turner, was promoted and organized mainly by the exertions and counsel of the Archdeacon.

When, on the expiration of the East India Company's charter, it was decided to erect the presidencies of Madras and Bombay into bishopricks, Archdeacon Corrie was selected to fill the bishoprick of Madras. In 1834, he accordingly proceeded to England to be consecrated ; but with what unfeigned devotion of heart and humility of spirit he consented to take the oversight of the church of Christ is well known to those who had the happiness of being intimately acquainted with him ; all his natural feelings (and his affection for his relations was of the most devoted character) led him to desire to spend his last days in his native land, in the society of the members of his family, and friends ; a residence of nearly twenty-eight years in India involved the moral certainty that his going back to that exhausting climate would be followed either by a necessity for his speedy return to England, or by his early death ; yet the prospect of being instrumental in promoting the extension of the cause of God outweighed every other consideration in the mind of Archdeacon Corrie. After, therefore, having been created doctor in civil law, in the University of Cambridge, by royal mandate, Mr. Corrie was consecrated Bishop of Madras in the chapel at Lambeth, on Trinity Sunday, 1835, and within a fortnight after that he sailed for Madras, and took possession of his see in the October following. With what unwearied labours he devoted himself to the duties of his high calling it is not necessary to say, further than that, during the fifteen months of his episcopate, he lost no opportunity for setting " forth the glory of God, and forwarding the salvation of all men," until it pleased God, by a sudden death, to call his servant to the rest of heaven, on Sunday, Feb. 5th of the present year.

The following summary of Bishop Corrie's character is extracted from the Madras Paper which announced his death.

" His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth, his transparent purity of character and spirituality of mind, his calm judgment, his firmness in essentials, his liberal views, were the religious and intellectual endowments which raised high hopes of his being a truly eminent bishop. Nor did his exceeding urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his extraordinary winning voice and look, fail to be reckoned up amongst those characteristics which drew towards him the hearts and hopes of thousands."

It is not possible to close this brief memoir without adverting to the severe trials to which the church in India has been exposed by

the early and frequent removal of her bishops; humanly speaking, nothing seemed more desirable than that the first bishop of Madras should have been spared until such regulations and order should have been established as should have placed ecclesiastical affairs in that diocese on something like a permanent foundation; yet it has pleased the Disposer of all events to ordain otherwise, and we may be assured, therefore, that this prelate has not been removed from the services of the church until he had fulfilled the ministry which God had entrusted to him. This consideration, too, should not be lost sight of,—viz., that the kind of fatality which seems to hang over the bishops of India will not fail to deter any man from undertaking the office, who has not the spirit of a martyr; and thus the church will indirectly be blessed by her greatest losses. It would be a great solace to the spirit of all who are interested in the well-being of the infant church of India, if they could thus be led to resolve the apparent cause of all the trials to which it has been exposed to the simple ordination of God. In these trials, however, as in most others, the unhallowed spirit of the world is but too apparent, as that principle which, ever at war with God, directs its utmost efforts to thwart his merciful purposes to mankind, by harassing the church. In some ages, this is manifested by outward persecution; in others, by pernicious heresies; in all, by a determined, though varied, hostility to the progress of the saving truths of the gospel. Hence, in our days, all that so-called liberality which is tolerant to every system, but that which admits of no compromise between Christ and Belial. Hence that niggard parsimony which measures the spiritual wants of souls by the rule of party; and hence that imperfect provision for the spiritual instruction of our colonies, which leaves our Indian bishops and clergy no choice out a martyr's grave, or to suffer multitudes of their fellow-men to remain unconsoled by the offices of religion. These reflections are, unhappily, but too obvious to all who are acquainted with the necessity which the paucity of chaplains laid upon Bishop Corrie to labour far beyond his strength, merely to supply that spiritual destitution which he beheld around him, but which he could not otherwise remedy. And though it must ever be a cause of thanksgiving to God that a Christian bishop is found to prefer the souls of men to his own life, yet it is worth the consideration of those whose duty and in whose power it is to remedy a state of things pregnant with such fearful consequences, how far the blood of souls may not hereafter be required at their hands.

There is one other subject connected with the loss of Bishop Corrie which it is necessary to notice, although it can be but very briefly. It is very deeply to be lamented that the Madras committee of the Society for the Propagation of the Gospel should have thought it right on his decease to remove Mr. Thompson, whom he had appointed to superintend the Vepery Seminary, and that they should have placed another (a German, a Mr. Kohn,) in his situation. This is entirely in contradiction to the rules of the society, which expressly places their missionaries and other functionaries under the immediate control of

the ecclesiastical superior of the district in which they are—at Madras, under that of the bishop, or, in his absence, or during a vacancy of the see, under that of the Archdeacon. This was done, however, (the writer believes,) absolutely in spite of the remonstrance of the archdeacon! The Madras committee have in this instance outstepped their authority, and their resolution and appointment have been annulled by a counter-resolution of the London committee. The Vepery Seminary is one of the stations of the society, and it is highly injurious to the best interests of religion that the power which has been committed by the society to the ecclesiastical authorities of any district should be usurped by a local committee, which, however useful and however serviceable, when it confines itself to its legitimate sphere, becomes a source of danger and of dispute when it assumes powers to which it has no claim, and defies the very authorities which it is bound to respect.

It may be well here briefly to advert to a circumstance which is of more importance than at first sight it would seem to be,—to the nature of the books (even the copy-books) used in charity schools (whether daily or Sunday schools) conducted on what are called liberal principles. There has been forwarded to the office of this Magazine, by a friend on whom reliance can be placed, a sample of the copy-books lately used in a Sunday school in the north of England. It was shewn to that friend by the clergyman of the parish, who has since rescued the school from such unworthy guidance, and himself become its superintendent. The copy-book consists of a few blank leaves, preceded and followed by some pages of letter-press, with a few rude wood-cuts. In some cases, the letter-press is innocent enough, consisting of useful tables and general information; but in the first page, and in some other parts, violent and revolutionary sentiments are interspersed. It might be well to present the reader with a fac-simile of the first page, but that would be honouring so infamous a production too much. Two or three of the sentiments shall be quoted, and that must suffice. Under a church reversed is written—

“ Let every tub stand on its own bottom.”

Under an indistinct device, which it is not worth while to attempt to decipher, is written—

“ Let kings, princes, and trumpery of that sort, break each other's noses; it is enough for the people to take care of themselves, and resist taxes.”

Truly these, and other similar sentiments, are such as this liberal age may be happy to see placed before the eyes of the rising generation of our poorer brethren! It is worth while to state the name of the printer and publisher, as given in this title-page, which concludes thus:—“ Printed and sold by J. Fletcher, 23, Market-place, Manchester. For ready money.” Mr. J. Fletcher professes to be a wholesale dealer in children's books.

These circumstances require no comment. The mere statement that they are not imaginary evils is enough to set the clergy and others on their guard.

It is encouraging to find that the Additional Curates' Fund is making its way so well that it has now an annual income of nearly 5000*l.*, besides the donations, which amount to upwards of 2000*l.* It cannot be too earnestly recommended, for it still must need very much additional support to give it any extended influence. On looking over the list of subscriptions, one cannot but remark that the laity have not answered the call (with some splendid exceptions) as they might have been expected to do, for about a quarter of the above annual subscriptions come from a portion of the bench of bishops.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

The Lord Bishop of Norwich, Clerk of the Closet to her Majesty.				
Ball, John, V. of St Lawrence's, Reading, a Surrogate for the Archdeaconry of Oxford.				
Belins, C.....	Head Master	of Guildford Grammar School.		
Clarke, J. William	Lecturer of Leeds Parish Church.			
Cliffe, Allen	Domestic Chaplain to Lord Carew.			
Corfe, Arthur	Vice-Principal of Elizabeth College, Guernsey.			
Deans, James	the Chaplaincy in aid of the Vicar of Crediton.			
Drake, Walter.....	Domestic Chaplain to the Duke of Sussex.			
Keble, Thomas, Vicar of Bisley,	Rural Dean of the Deanery of Stonehouse.			
Phillips, Alfred	Master of the Free Grammar School, Crewkerne, Somerset.			

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Attwood, George,	Saxthorpe V	Norfolk	Norwich	Pemb. Hall, Camb.
Fawkes, A.....	Otley V.	W. York	York	Lord Chancellor

PREFERMENTS.

Allen, J. N.	Bromley St. Leonard D.	Middlesex	London	J. Walter, Esq.
Andrew, John ...	Worsborough P. C.	W. York	York	Rector of Darfield
Arlett, Henry ...	Saxthorpe V.	Norfolk	Norwich	Pemb. Hall, Camb.
Barker, H.....	Weare V.	Somerset	B. & W.	D. and C. of Bristol
Commeline, J.....	Redmarley D'Abitot R.	Worcester	Worcester	Mrs. Niblett
De Grey, Hon. F. {	Copdock R.,	Suffolk	Norwich	Lord Walsingham
	vs. Washbrook V.			
Dudding, H. W...	Little Stoneham R.	Suffolk	Norwich	Wm. Haydon, Esq.
Graham, W. Hall,	Great Bromley R.	Essex	London	On his own petition
Grantham, J. F...	Cookham V.	Berks	Salum	J. Rogers, Esq.
Hall, G. C..... {	Churcham V.	Gloucester	Gloucester	D. & C. of Gloucester
	vs. Bulloy C.			
Harkness, —	East Brent V.	Somerset	B. & W.	Bp. of Bath & Wells
Hart, Joshua	Otley V.	W. York	York	Lord Chancellor
Hewlett, A.	Lockwood Don.	W. York	York	V. of Almondbury
Houghton, John...	Matching V.	Essex	London	{ Trustees of Felstead School, on nom. of Bp. of London
Hutton, W. P. ...	St. Thomas, Kendal	Westmor.	Chester	
				Bp. & Chancellor of Chester, and others, the Trustees

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Jones, Prowse ...	Berkeley V.	Glouces.	Glouces.	Lord Seagrave
Marshall, Wm. ...	Weston Royland V.	Somerset	B. & W.	Bp. of Bath & Wells
Oxenden, Montagu,	Eastwell R.	Kent	Canterb.	Earl of Winchelsea
Pelham, Hon. J. T. {	Burgh Apton R., w. Holveston R.	} Norfolk	Norwich	Earl of Abergavenny
Pole, Reginald ...	Stowey V.		B. & W.	Bp. of Bath & Wells
Powys, L. C.....	Stalbridge R.	Dorset	Bristol	Corp. Ch. Col., Camb.
Pruen, Henry.....	Ashchurch P. C.	Glouces.	Glouces.	Rev. F. H. Romney
Rowley, W. Walter,	Lympeham R.	Somerset	B. & W.	J. H. Stephenson, Esq.
Sampson, D. D....	Kingston R.	Camb.	Ely	King's Coll., Camb.
Selwyn, T.	Kilmington R.	Somerset	B. & W.	Earl of Ilchester
Storr, Francis	Otley R.	Suffolk	Norwich	Earl of Abergavenny

CLERGYMEN DECEASED.

Hon. Edward Grey, D.D., Bishop of Hereford

Hon. and Rev. Charles James Stewart, Lord Bishop of Quebec

Almond, R. J., late Curate of Bramcote-cum-Attenborough

Barwick, Thomas Marlow, Riddings, near Alfreyston, Derbyshire

Freston, Thos. ...	Daglingworth R.	Glouces.	Glouces.	Lord Chancellor
Graham, Charles.. {	Petham V., w. Waltham V.	} Kent	Canter.	{ Abp. of Canterbury & Sir J. Honeywood, alt.
Haworth, Solomon,	Hipswell P. C.		York	Chester
Hodges, Henry ...	Beekley R.	Sussex	Chiches.	Univ. Coll., Oxon.

Humphrys, John, Fortis Green, Finchley

Hutchins, Henry, formerly Fellow and Tutor of Trinity Hall, Camb., at Mancetter.

Jessett, Thomas, Greetham

Lewis, David J., Clynfiew, Pembrokeshire

Moore, W. G. ... {	Whaplode Drove C., Domestic Chaplain to the Lord Bishop of Kildare	Lincoln	Lincoln	Trustees
Nevile, H. W..... {	Otley R., and Burgh Apton w. Holveston R.	} Suffolk	Norwich	Earl of Abergavenny
Nixon, Charles ... {	Methall R., and a Prebendary of Southwell Coll. Ch.		Norwich	Earl of Abergavenny
Peachey, J. W. ... {	Reed R., w. Barkway V., Treyford R., w. Diddling V.	} Notts	York	R. Holden, Esq.
Spragge, Charles Henry, Combe St. Nicholas			Herts	London
				Lady Selsey

Spragge, Charles Henry, Combe St. Nicholas

Spurway, Wm. ... {	Alwinton R.,	Devon	Exon	R. P. Cottin, Esq.
	Pilton P. C.	Devon	Exon	W. Hodges, Esq.
	Broad Nymet, sin. R.	Devon	Exon	Sir T. Lethbridge, bt.
	Tiverton, Clare Portion	Devon	Exon	{ Earl of Harrowby, Sir W. Carew, Sir R. Vivian

Wilson, John, Ashted Parade, Birmingham

Winstanley, J. B., of Liverpool, Chaplain to the Borough Gaol and the Mount Cemetery

UNIVERSITY NEWS.

OXFORD.

Saturday, July 1st.

Yesterday, the following degrees were conferred:—

Masters of Arts—J. R. Read Humphrys, St. Edmund Hall; Rev. R. E. Copleston, Fellow

of Exeter; Rev. H. M. Erskine, Christ Church; Rev. F. J. Marshall, Chaplain of New College; T. K. Thomas, St. John's.

Bachelors of Arts—G. T. Shepart, Fellow of Exeter; W. W. Woolcombe, Fellow of Exeter; W. G. Hawtayne, Magdalen Hall; F. A. Gace, Magdalen Hall.

On Monday last, Mr. Henry Combe, Scholar of St. John's College, was elected and admitted Actual Fellow; and Messrs. Charles Lempriere and James Gram Brine, both from Merchant Tailors' School, were admitted Scholars of that College.

Yesterday, the following gentlemen were elected Fellows of Exeter College:—Rev. John Brande Morris, B.A. of Balliol College, and Thomas Henry Haddan, B.A. of Brasenose College, on the Petrean Foundation; William Corbet le Breton, B.A. of Pembroke College, on the Guernsey Foundation; and Louis Woolcombe, B.A. of Pembroke College, and Philip Mules, B.A. of Brasenose College, on the Devon Foundation.

Yesterday, Mr. Nicholas Darnell, Commoner of Exeter College, and Mr. Leopold Stanley Clarke, Commoner of Christ Church, both from Winchester College, were admitted Scholars of New College.

July 15.

The following are copies of the Addresses, the one presented to her Majesty on the Throne yesterday, the other to the Queen Dowager, presented this day, at one o'clock, at Bushey Park:—

"To the Queen's most excellent Majesty.

"Most Gracious Sovereign,—We, your Majesty's most dutiful and loyal subjects, the chancellor, masters, and scholars of the University of Oxford, respectfully approach your royal presence with the expression of our sincere condolence on the heavy affliction sustained by your Majesty, in common with the whole British empire, by the decease of our late beloved and lamented King; at the same time humbly tendering our heartfelt congratulations upon your Majesty's accession to the throne of your ancestors.

"Bereaved of the paternal government of a sovereign whose most anxious wish was the welfare of his people, we are cheered with the consideration that we have a well-founded assurance of the future prosperity of the nation from the many virtues which adorn your Majesty's character.

"With gratitude to the illustrious Princess, your mother, we reflect, that under the vigilant and enlightened superintendence of her royal highness, your Majesty has been assiduously trained to understand, and, in reliance on God's blessing, to fulfil, the duties of your high and most important office.

"In that education, it was wisely provided that your Majesty, from your earliest years, should learn to know the people over whom you might be called by Divine Providence to reign. We thankfully remember that we had the happiness of receiving our future Queen in our University, and that your Majesty was then pleased to manifest an interest in the monuments which it contains of the learning and munificence of former ages. Our earnest desire, as we feel it to be our duty, will be to maintain and extend its renown as a seat of

true religion and useful learning; and we humbly assure your Majesty that we shall earnestly endeavour to deserve the continuance of that protection and favour which our University has enjoyed through a succession of ages, from the reigning sovereigns of the realm, by inculcating upon the minds of those entrusted to our care a dutiful attachment to your Majesty's person and government, and thus preparing the rising generation to serve your Majesty with seal and ability in the several departments of church and state.

"Our most fervent prayers will be offered up to Almighty God that every blessing, both spiritual and temporal, may be abundantly poured forth upon your Majesty and your royal house—that our ecclesiastical and civil institutions, in which are involved the purity of our religious worship, the rightful supremacy of law, and the liberty and happiness of the subject, may find, under your Majesty's sway, that protection, the enjoyment of which has, for so long a period, endeared the house of Brunswick to the British nation—that your Majesty's reign may be a conspicuous example of the stability of a throne founded on the eternal principles of rectitude, and supported by the affection of grateful subjects—that it may be long and prosperous—and that, by the blessing of the same Almighty Being, your Majesty may reap the best earthly reward of your beneficent cares, in the loyalty and devotion of a religious, united, and happy people.

"Given at our house of convocation, under our common seal, this twenty-eighth day of June, in the year of our Lord 1837."

The Duke of Wellington, as chancellor, read the address, and the Queen returned the following gracious answer:—

"The solemn declaration of your attachment to my person and government demands my warmest acknowledgments.

"I thank you for the justice which you have rendered to the memory of the late King, and the well founded gratitude which you feel and express towards my beloved mother.

"I recall with lively satisfaction to my recollection the visit which I formerly made to your famous University, the attention with which I was received, and the pleasure which I derived from the contemplation of its ancient and venerable monuments.

"I entirely rely upon your zealous exertions for the promotion of religion and the extension of learning. I have no doubt that you are fully aware of the importance of the charge committed to your care, and that you will make it your study to instil religious principles and virtuous habits.

"It will be my endeavour to secure our ecclesiastical and civil institutions, by the maintenance of their fundamental principles, and the adoption of well considered improvements; and I join fervently in your prayers to Almighty God for those blessed results which it will be the study of my life to attain."

His grace the chancellor kissed hands, and then presented the vice-chancellor and the

university delegates, who all had the honour to kiss hands. The deputation and members afterwards withdrew.

*To Her Gracious Majesty Adelaide
Queen Dowager.*

"Madam,—We, the chancellor, masters, and scholars of the University of Oxford beg to approach your Majesty with feelings of profound veneration and respect.

"We humbly tender to your Majesty our heartfelt condolence upon the grievous bereavement with which it has recently pleased Divine Providence to visit your Majesty and this realm, by taking from us our late beloved sovereign, your royal husband.

"Reflecting with gratitude upon the benefits which we have derived from the many virtues which shed lustre around his throne, the generous liberality of his sentiments, the kindness of his heart, and the unswerving rectitude of his character, we can, in some degree, appreciate the bitterness of the pang which your Majesty must have sustained in the final severance of the holiest of domestic ties.

"But while we participate in the sorrow so justly felt, we are at the same time encouraged by your Majesty's example, to bow with resignation to the will of that Heavenly Father who tempers his afflictions with mercy.

"It is our earnest hope, that the firmness and resolution which were granted to your Majesty during an unceasing attention to the royal sufferer, may still be vouchsafed as your support. And we fervently pray that your Majesty may long be spared to us, to continue, in the exalted rank and high station which your Majesty will ever hold in this country, the bright examples of those virtues, public and private, which have called forth the admiration, and secured to your Majesty the lasting gratitude, of the people of these realms.

"We beg leave further most respectfully to assure your Majesty, that, as in a brighter and more cheerful period of your Majesty's life, when you honoured our university with your presence, we proffered the just homage of our devotion and loyalty, so no less sincerely, in this hour of affliction, do we sympathize in your Majesty's sorrow, earnestly praying that every consolation and blessing which the Almighty can bestow may await you, in time and in eternity.

"Given at our house of convocation, under our common seal, this twenty-eighth day of June, in the year of our Lord 1837."

The address was read, with great feeling, by the Duke of Wellington; and the Queen Dowager, evidently much affected, but at the same time by a strong effort suppressing her emotion, returned the following most gracious answer, which she read with great clearness, but evidently not without some difficulty:—

"My Lord Duke, Mr. Vice-Chancellor, and Gentlemen,—I thank you with all my heart for this proof of your regard, and for the condolence you so kindly offer on the grievous be-

reavement with which it has pleased the Almighty to afflict me.

"Your sense of the many virtues which adorned the private character of our late beloved Sovereign, and of the integrity, and honest anxiety for the happiness of all classes of his subjects, which marked his public career, must be sources of the greatest consolation in this hour of trial; and I cannot but be most thankful that strength was vouchsafed to me, during the King's severe sufferings, to perform those duties so easy of fulfilment towards one so patient and resigned.

"I assure you most sincerely that I never can forget the kind attentions I experienced from all ranks in the University of Oxford, on a late happy occasion; and that I anxiously trust that the same goodwill which then marked the reception of the consort of your King may be continued to his widow in the retirement of private life."

Immediately after, the Duke of Wellington, kneeling, kissed her Majesty's hand, and her Majesty then, condescendingly advancing to the other members of the deputation, extended her hand to each of them as they knelt, saying at the same time, "I often think upon my visit to Oxford with great satisfaction." The whole scene was one of intense, although melancholy, interest and excitement.

Sir. Frederick Madden, K.H., and some time student in Civil Law, of Magdalen hall, has been appointed principal keeper of the manuscripts at the British Museum, vacant by the appointment of the Rev. Mr. Forshall, late fellow of Exeter College, to the secretaryship of that national institution.

In a congregation holden on Saturday last the Rev. J. B. Morris, fellow of Exeter college, and the Rev. A. Hewlett, of Magdalen hall, were admitted to the degree of Master of Arts.

Yesterday, the Rev. W. Dyke, M.A., probationer fellow of Jesus College, was elected actual fellow of that society.

CAMBRIDGE.

July 8.

On Tuesday last, the Norrisian prize for the best essay on a sacred subject was adjudged to J. Deck, B.A., of Christ's College. Subject, "The style and composition of the Writings of the New Testament no way inconsistent with the belief that the writers of them were divinely inspired."

At a congregation on Saturday last, the following degrees were conferred:—

Doctors in Physic—C. J. B. Aldis, Trinity; R. Nairne, Trinity.

Bachelor in the Civil Law—S. R. Mills, Queens'.

At the same congregation, graces passed the Senate to appoint Mr. Smith, of Caius College, Deputy Proctor, in the absence of Mr. Martin; and Mr. Earnshaw, Deputy Proctor, in the absence of Mr. Tuck.

At the congregation on Monday the following degrees were conferred:—

Bachelor in Divinity—Rev. A. J. Sandilands, Trinity.

Bachelor in the Civil Law—P. St. John, Downing College.

At the same congregation, Day Parry Le Grice, M.A. of Oriel College, Oxford, was admitted *ad eundem* of this University.

Tuesday last (being Commencement Day), the following Doctors and Masters of Arts were created:—

Doctors in Divinity—The Venerable C. Musgrave, Trinity; Rev. J. Weller, Fellow of Emmanuel.

Doctors in Physio—F. J. Farre, St. John's; G. Pardoe, Caius; R. Nairne, Trinity; C. J. B. Aldis, Trinity.

At a congregation on Thursday last, the following degrees were conferred:—

Bachelor in Divinity—Rev. T. Jackson, Queens' College, Incumbent of Slaithwaite, near Huddersfield.

Masters of Arts—F. W. Freeman, St. Peter's; C. O. Skinner, Queens'; C. T. Crichton, Corpus Christi.

Bachelor of Arts—W. S. Wilson, Queens'. G. H. Dashwood, M.A. of Lincoln College, Oxford, was admitted *ad eundem* of this University.

At the same congregation, Mr. Phelps, of Sidney College, was appointed Deputy Taxor, in the absence of Mr. Heaviside.

A grace also passed the Senate confirming the following report of the New Library Syndicate:—"That Messrs. J. and C. Rigby, of London, builders, have offered to complete the whole work of building the New Library, according to the specification of Mr. Cockerell, for the sum of 23,945*l.* The Syndics, having compared this tender with the others which have been sent in, beg leave to recommend the Senate to accept the same, on the production of proper securities."

MASTERS OF ARTS.

King's College—Elliot, W. L.; Ford, W.; Brown, R. L.

St. Peter's College—Glover, F. A.; Evans, W. D.; Ilderton, T.; Cocker, J.; Darton, T. H.; Wilson, W.

Clare Hall—Kempe, J. E.; Mayo, C. E.; Foljambe, T.; Holdich, J. H.; Buttemer, R. D.; Harston, E.

Pembroke College—Wright, W.; Elwin, M.; Hanson, W. C.

Caius College—Ellice, A.; Irwin, A. L.; Hall, A.; Bromley, J. W.; Daniell, G. W. B.; Hopkins, H. G.; Gleadowe, R. W.; Spooner, I.; Bromehead, J. C.; Barrow, C. B.; Dalton, J. N.

Trinity Hall—Oliver L.

Corpus Christi College—Love, J. H.; Barber, W.

Queens' College—Kelland, P.; Webster, W.; Sharpe, W.; Wilkinson, W. F.; Kirkness, W. J.; Clark, C.; Main, R.; Madge, T. H.; Baseley, F. L.; Groomes, J.

Catharine Hall—Bishop, H. A.; Crosier, J. S.; Mackereth, M.; Power, A. B.; Harrison, G.; Bailey, J.; Roberts, S.

Jesus College—Edwards, J. B.; Bates, T.; Smith, J. W.; Godfrey, W.; Croke, J.

Christ's College—Lynn, G. G.; Darley, A. H.; Vaughan, E. T.

St John's College—Lockwood, C. B.; Bullock, G.; Kennedy, G. J.; Hutchinson, J. R.; Sherard, G.; Trenham, W. H.; Wyde, R. H.; Thornhill, G.; Johnson, J. E.; Ratcliffe, T.; Teale, W. H.; Snowden, J.; Newby, G.; Giles, J.; Hey, W.; Blunt, R.; Taylor, J.; Whalley, R.; Bankes, S.; Jones, T.; Fearon, W. C.; Francis, H. R.; Sandford, H.; Heusch, F.; Smith, H. W.; Low, H.; Moore, J.; Nevin, T.; Drinkwater, W. L.; Noble, W.; Coates, R. P.; Ayerst, W.; Welldon, J. I.; Handley, W.

Magdalene College—Warter, E.; Pawson, W. De L.; Foster, W.; Whitaker, G. H.; Morant, J.; Potts, H.; Goodchild, C. W.; Dandas, J. W. D.; Green, H.

Trinity College—Lushington, H.; Tocker, J. A.; Donaldson, J. W.; Stevenson, R.; Gooch, J. H.; Phillips, G. P.; Henry, A.; Beoty, M. G.; Cock, T. A.; Lloyd, H. R.; Bellingham, J. G.; Kinsman, R. B.; Birnie, R.; Blenkinsopp, R. G. L.; Wood, J.; Bailey, W.; Pearson, W. W.; Bevan, W. R.; Thompson, T. C.; Lister, G. S.; Bateman, G.; Forsyth, W.; Hutton, A. E.; Gardener, J. R.; Ouvry, P. T.; Simpson, H. T.; Hulton, J. D.; Darvall, J. B.; Williams, F. S.; Feachem, G. H.; Warburton, B. E. G.; Pryor, R.; Marsh, T. C.; Wright, T.; Cazalet, W. W.; Luxford, G. C.; Hoare, E.; Birks, T. R.; Williams, A.; North, J. H.; Black, C. C.; Thickins, W.; Dyott, W. H.; Payne, W. R.

Emmanuel College—Carlyon, P.; Edge, W. J.; Watherston, P. J.; Platten, T. P.; Creswell, R. H.; Hall, R. E.

Sidney College—Hulbert, C. A.; Fussell, H. D.; Isaacson, S. W.

Downing College—Stapleton, J. C.

Select Preachers—The following gentlemen have been elected Select Preachers at St. Mary's, each for the month to which his name is affixed:—

1887. October ...The Hulsean Lecturer,
November...Rev. W. Whewell, Trin.
December...Rev. Dr. T. Musgrave, Trin.
1888. January ...Rev. T. Smith, Queens'.
February ...Rev. W. Mandell, Queens'.
March Rev. E. Baines, Christ's.
April The Hulsean Lecturer.
May Ven. T. Thorp, Trinity.

July 15.

Address to the Queen.—Yesterday being the day appointed to present the address of congratulation to her Majesty from this University, the Chancellor, Vice-Chancellor, Heads of Houses, and Members of the Senate and University, (to the number of more than 450,) proceeded with due form from the Thatched House Tavern to St. James's, and presented the following loyal and dutiful address:—

"To the Queen's Most Excellent Majesty,

"The humble address of the Chancellor, Masters, and Scholars of the University of Cambridge.

"Most Gracious Sovereign,

"We, your Majesty's most dutiful subjects, the Chancellor, Masters, and Scholars of the University of Cambridge, humbly approach your royal presence, to offer our heartfelt congratulations on your Majesty's accession to the throne of this great empire, and to tender to your Majesty the assurance of our devoted loyalty and attachment. We feel, however, that we should be wanting in our duty, did we not at the same time express our deep sorrow at the mournful event by which this nation has been deprived of the paternal sway of your Majesty's royal predecessor. Were we to omit this testimony of our regret, we should fail not only in manifesting that sympathy for which your Majesty has a claim upon all your loving subjects, but also in exhibiting that strongest proof of attachment to the crown which is afforded by the declaration of affectionate reverence for the memory of those who have worn it with equal honour to themselves and advantage to their people.

"The watchful care and excellent judgment with which your Majesty's illustrious mother has uniformly fulfilled her parental duties, induce us to look forward to the future with the most sanguine hopes. In the natural wish to picture to ourselves the blessings which this nation may, under Divine Providence, expect to receive at your Majesty's hands, our minds spontaneously turn to the records of past times, and we call to memory its condition under the rule of former sovereigns. Among those sovereigns, no one is more conspicuous than that queen by whose prudent government this country rose to an unprecedented pitch of grandeur, and under whose protection the Protestant religion became the established religion of the realm. Gladly, then, do we persuade ourselves that we are forming no vain anticipations when we indulge the hope that we are at the dawn of a like illustrious reign, during which our country may still maintain its high pre-eminence among the nations—our religion still live in the hearts of the people—and our Queen obtain for herself, by a gracious regard for the welfare of her subjects, a bright and never fading renown.

"And, as our University has ever flourished under the especial favour and patronage of the rulers of this land (and under none more than that of the gracious queen to whom allusion has been made), we shall ever feel ourselves bound, not only by the ordinary obligations of duty, but also by the additional tie of gratitude, both to cherish in ourselves, and to instil into those who are committed to our care, the principles of loyalty and fidelity to the throne.

"In conclusion, we humbly beg leave to advert to a subject in which our late lamented sovereign was pleased to take an interest. His Majesty had expressed a most gracious wish

that a copy of the authorized version of the holy Scriptures should be printed by our University, with the design that it should occupy a permanent place in the royal library at Windsor. The recent mournful event, which we deplore, prevented our revered sovereign from receiving at our hands this offering of our duty. Great, therefore, is our gratification at being permitted by your Majesty to avail ourselves of this occasion to present, in the most respectful manner which could be devised on our part, these sacred volumes to your Majesty; and we humbly hope that your Majesty will graciously allow them to be placed in the royal library, for which they were originally destined.

"And we have only further to add our earnest prayer that the Great Author of our being and of our faith may ever bless and protect your Majesty."

The following gracious answer was returned by her Majesty, seated on the throne:

"I return you my cordial thanks for this public testimony of your respect for the memory of my beloved uncle, and of your affectionate attachment to my person and government.

"The well deserved tribute which you pay to my beloved mother is highly grateful to my feelings.

"Your University owes much to the protection and encouragement of former sovereigns. I am actuated by an equal desire to promote its interests, and to enlarge the sphere of its utility.

"I entertain no doubt that you will labour to instil into the minds of those who are committed to your care the true principles of loyalty.

"I accept with much satisfaction the authorized version of the holy Scriptures. These sacred volumes will be the more prized by me for the sake of him in whose wishes they originated, and to whom they were intended to be presented. I will direct them to be placed in the royal library at Windsor, and I shall ever consider them as the most valuable part of that collection."

In the evening the deputation dined with the Chancellor; there were also present the Bishops of London, Durham, Ely, Gloucester, and Norwich; Lord Lyndhurst, and the two representatives of the University.

On Saturday, the Chancellor and Vice-Chancellor proceeded to Bushy Park, and presented the following address to the Queen Dowager:—

"To Adelaide, the Queen Dowager.

"The humble address of the Chancellor, Masters, and Scholars of the University of Cambridge.

"Madam,—We, the Chancellor, Masters, and Scholars of the University of Cambridge, beg leave to offer to your Majesty the expression of our most sincere condolence on the afflicting loss which your Majesty has recently sustained. The many excellent qualities which adorned the character of your royal consort justly endeared him to his subjects; and the remem-

brance of them will be long cherished by a grateful people.

"We hope and trust that this reflection will contribute to the alleviation of the grief with which your Majesty is oppressed; and it cannot fail to be a source of lasting satisfaction to your Majesty, that, whatever consolation the most assiduous and affectionate attention could administer was anxiously afforded by your Majesty to our revered monarch in the hour when it was most needed.

"Our conviction of the salutary effects produced upon all classes of the community, when domestic virtues shed their genial influence from the high station of royalty, induces us to express our sense of the inestimable obligation which the people of this moral and religious country owe to your Majesty's illustrious example.

"That the Almighty Disposer of events may console your Majesty in your affliction, and long continue to bestow his mercies and blessings on your Majesty, is our fervent and earnest prayer."

Her Majesty returned the following gracious answer:—

"My Lord, Mr. Vice-Chancellor, Gentlemen of the University of Cambridge,—I beg you to accept my warmest feelings of gratitude for this expression of condolence in the heavy calamity with which it has pleased God to afflict me in the death of our late beloved sovereign.

"The unanimous justice which has been rendered to the memory of the best of kings, and most honest and upright of men, must ever prove a source of heartfelt consolation in this hour of trial; while the humble resignation and manly fortitude with which the king endured his sufferings, amply rewarded my endeavours to alleviate them.

"I thank you most gratefully for your wishes for my future comfort, and beg you to convey my cordial acknowledgment to all classes within your venerable and learned university."

ST. JAMES'S PALACE, July 14, 1887.

This day, the Lord Bishop of London, and the Dean and Chapter of St. Paul's, with a deputation of the clergy, waited on her Majesty, to present the following address to her Majesty, which her Majesty was graciously pleased to receive on the throne.

"To The Queen's Most Excellent Majesty.

"Most Gracious Sovereign,

"We, your Majesty's most dutiful subjects, the Bishop of London, the Dean and Chapter of St. Paul's, and the Clergy of London and Westminster, humbly request permission to approach your Majesty, with the expression of our heartfelt condolence upon the death of our late revered Sovereign, and with our sincere congratulations upon your Majesty's accession to the throne of this realm.

"While we deplore the loss of a monarch who on all occasions evinced a firm attachment to that church of which he was by the con-

stitution of this country the temporal head, it is impossible for us not to derive consolation and encouragement from reflecting, that he has been succeeded by a Princess, trained up, under the watchful care of her royal mother, in the principles of our holy religion, and accustomed to the observance of its duties.

"We rely, under Divine Providence, upon your Majesty to support and protect the church of this nation, as the appointed instrument of diffusing, amongst all classes of your Majesty's subjects, a knowledge of those truths and precepts which are the only sure basis of individual happiness, and of national prosperity and peace; and we beg leave, with all humility, to assure your Majesty that we are deeply sensible of the obligation which rests upon us, as ministers of that church, to promote, by all the means in our power, the great ends of its institution, and to use our privileges and immunities for the purposes of advancing the highest interests of mankind.

"It is our heartfelt wish, and will be the subject of our earnest prayers, that your Majesty may be guided by Divine wisdom to seek in all things the glory of God, and the good of his people; and that, being protected by his power, and blessed with his grace and favour, your Majesty may long continue before him, in health, and peace, and honour, and finally exchange an earthly for an immortal crown."

To which address her Majesty was pleased to return the following most gracious answer:—

"I am happy to receive this dutiful address from so important and venerable a body of the clergy of the established church.

"Trained up in the principles of our religion, I consider the established church of these realms an efficient instrument appointed for the holy purposes which you describe.

"I entirely appreciate the high motives by which its members are actuated, and the great ends which they propose to themselves. In the discharge of their sacred duties, they may securely depend upon my protection and support."

DUBLIN.

TRINITY TERM.—The Primate's Hebrew prizes were adjudged to the following students:—

In the middle Bachelor Class—(Psalms)—Sir Benmohel, (Nathan); Sir Turner, (Joseph); Sir Disney, (James).

In the Junior Bachelor Class—(Genesis)—Sir Croker, (Richard); Sir Kirkbride, (Thomas).

In the Senior Sophister Class—(Genesis)—Hamilton, (Samuel); Day, (Maur. Fitzgerald).

The premiums for answering in political economy were adjudged to the following students:—First premium, 10l., to Sir Walsh, (John); second premium, 6l., equally divided between Sir Eccleston, (Jas.), and Sir Ribton, (William.) The examination was conducted

by Archbishop Whateley's Professor of Political Economy, and Dr. Longfield, Regius Professor of Feudal and English law.

Dr. Downe's Divinity Prizes were adjudged to the following students:—

Prepared Composition—Sir De Vere, (Aubrey,) 20*l.*; Sir Fitzgerald, (William,) 10*l.* *Extra Prizes* to Sir Woodward, 8*l.*; Sir Ringwood, (Henry T.) 6*l.*; Sir Higginbotham, 4*l.*

Extempore Speaking—Sir Disney, (James W. K.) 12*l.*; Sir Ball, 4*l.* *Extra Prizes* to Sir Ross, 4*l.*; Sir Croker, 4*l.*

Reading the Liturgy—Sir Smith, (George) 8*l.*; Sir Disney, (James W. K.) 4*l.* *Extra Prizes* to Sir Wilson, 3*l.*; Sir Woodward, 3*l.*

The summer commencements were held in the theatre, Trinity College, on the 4th of July. John Radcliffe, L.L.D., *Pro-Vice-Chancellor*; Thomas Prior, D.D., and Thomas Luby, A.M., *Proctors*.

Doctors in Divinity—Mortimer O'Sullivan; Alexander McCaul.

Doctors in Medicine—Thomas Coulter; Jonathan Osborne.

Bachelors in Divinity—Mortimer O'Sullivan; Alexander McCaul; James Henthorn Todd.

Masters of Arts—John Finlayson; Daniel

Connolly; Thomas Sturgeon; William Sturgeon; Joseph Gabbett; Joshua Wood; Robert Jessop; James Perceval Graves; Thomas May Wetherall; William Rowan Hamilton; John Toleken; Robert P. C. Laylor; George R. Oakley; Fielding Ould; Arthur John Wade; T. B. C. Smith; Samuel Alexander Walker; Charles Coates; Edward Wolfenden; George Alcock.

Bachelors in Medicine—John Thomas Banks; William Reeves; James Johnston; Edward Harman Maul; Cathcart Lees; James Francis Gillman; James Edward Doulevy; James Foulis Duncan; John Keogh; Eusebius Drought Dickson; Martin McCarthy; Cornelius Enright; William P. Cumming; Richard Seymour; George Minchin; H. Carlile; Joseph Dickinson; Henry Sheares Perry; Hamilton Joseph Gibson.

On the same day, thirty-three fellow commoners, and twenty-four pensioners, were admitted to the degree of Bachelor of Arts.

The degrees of Bachelor and Doctor of Divinity, were conferred upon the Rev. Alexander McCaul, in testimony of the high sense entertained by the University of his attainments in Hebrew and Rabbinical learning, and of the value of his labours in promoting Christianity among the Jews.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. C. Evans, Hulland, near Ashbourn; of Rev. H. W. Sheppard, Newland, Gloucestershire; of Rev. R. Jackson, Parsonage, Hampstead; of Rev. R. B. Hone, Hunnington, near Hales Owen; of Rev. J. Bentall, Little Dean's Yard, Westminster; of Rev. W. E. Wall, Wheatfield, near Worcester; of Rev. J. Digby, Wingfield, Lewell, Dorchester; of Rev. H. Tudor, Houghton Hall, Norfolk (still born); of Rev. T. Sikes, Luton V., Beds; of Rev. G. Trevor, Madras; of Rev. H. Dawson, Hopton R.; of Rev. W. E. Hony, Baverstock; of Rev. G. St. John, Rainbow Hill Cottage, Worcestershire; of Rev. W. Wilson, Torrington-square, London; of Rev. T. Maude, Everett-street, London; of Rev. G. Jackson, Colsterworth, Lincolnshire; of Rev. T. R. Brooke, Avering R., Gloucestershire; of Rev. H. Dawson, Hopton R.; of Rev. L. Johnson, Snowdenham; of Rev. J. D. Wingfield, Lewell, near Dorchester; of Rev. E. P. Blunt, Hampreston R., Dorsetshire; of Rev. J. L. M. Scott, Drumby R., Ireland; of Rev. J. Daubeney, Clifton; of Rev. W. Robinson, Longrville; of Rev. J. Oxlee, Kirkmeaton; of Rev. C. Johnstone, Sutton Hall; of Rev. G. B. Orchard, Bath; of Rev. H. Rogerson, Southampton.

Of Daughters—The lady of the Rev. G. H. Somerset, St. Mellion, Cornwall; of Rev. A. Crofton, Laura-place, Bath; of Rev. S. Gedge, Crescent, Birmingham; of Rev. H. H. Harrington, Weymouth; of Hon. and Rev. Grantham, York, St. Leonards; of Rev. W. Borrodale, Vicarage House, Wandsworth; of Hon. C. L. Butler, Pengelly House, Chess-hunt, Herts; of Rev. R. S. Ellis, Vedbek, near Copenhagen; of Rev. J. Furnival, St. Helen's, Lancashire; of Rev. J. Ellis, British Chaplain at Riga; of Rev. T. Willis, Stamford Hill; of Rev. C. Morgell, Chilbolton R., Hants; of Rev. J. L. Wolton, Selby P., Yorkshire; of Rev. W. Hicks, Cubberley R., Gloucestershire; of Rev. T. Burrow, Primer P.; of Rev. P. Harwood, Bridport; of Rev. S. H. Knapp, East Sheen; of Rev. G. E. Larden, Doverdale R., Worcestershire; of Rev. T. Gurney, Rampton C., Hunts; of Rev. H. St. Andrew St. John, Addingham V., Cumberland; of Rev. E. Horne, Southampton; of Rev. H. W. Sheppard, Newland, Gloucestershire; of Rev. R. Cox, Watlington R.; of Rev. S. Rowe, Crediton V.; of J. C. Miller, Esq., B.A., of Lincoln College, Oxford.

MARRIAGES.

Rev. A. Westoby, A.M., Chaplain to the Earl of Glasgow, to Miss Berridge; Rev. G.

Prism, r. of Offord Cluny, Hunts, to Sarah, eldest d. of John Mitchell, Esq., of Kibworth Beauchamp, in the county of Leicester; Rev. J. C. Wynter, M.A., r. of Gatton, Surrey, to Elizabeth, d. of J. Broadwood, Esq., of Ryansstone-square, and Lyne House, Surry; Rev. R. Blakelock, M.A., of Gimmingham, to Emma, third d. of the late T. Pearson, Esq., of South Winfield; Rev. A. M. Parkinson, B.A., son of J. Parkinson, Esq., of Hither Green, Lewisham, to Rebecca Gardener, second d. of the late W. Findlay, Esq.; Rev. R. Burgess, r. of Upper Chelsea, to Sophia, d. of the late S. Greatheed, Esq., of Landford Lodge, Wilts; Rev. A. Wilkinson, of Winterbourne, Zelstone, Dorset, to Caroline Arabella, fourth d. of the late J. Blunt, Esq., of Wallop, Hants; Rev. W. Alford, of Butleigh, to Martha, eldest d. of the late J. Harris, Esq.; Rev. E. Parker, M.A., v. of Bicester, Oxfordshire, to Susannah Lowry, eldest d. of C. F. Barnwell, Esq., of Woburn-place; Rev. J. T. Giffard, A.M., v. of Wellow, Hants, to Elizabeth Parratt, eldest d. of Major-General Eveleigh; Rev. J. Andrew, B.A., of Worsborough, Yorkshire, youngest son of the late T. H. Andrew, Esq., of Finchley, to Mary Jane, only child of Dennis Woodin, Esq., of Upper Park-place, Regent's Park; Rev. W. M. Du Pre, M.A., v. of Wooburn, son of J. Du Pre, Esq., of Wilton Park, Bucks, to Emily, d. of Sir T. Baring, Bart.; Rev. H. Turner, r. of Trent, Somerset, to Mary, only d. of the late D. Lance, Esq.; Rev. N. Toke, eldest son of the Rev. W. Toke, of Godiaton, Kent, and Bamston Hall, Essex, to Miss Emma Lealie, second d. of the Lord Bishop of Elphin; Rev. G. A. Butterton, M.A., Principal of the West Riding Proprietary School, to Sarah Foster, second d. of A. Chamberlain, Esq., of Rileston; Rev. T. Hedley, B.A., c. of the parish of St. Mary de Lode, in the city of Gloucester, to Isabella, second d. of the late G. Hedley, Esq., of Camberwell, Surry; Rev. A. Stead, M.A., Incumbent of Metfield, Suffolk, to Emma, youngest d. of R. Robson, Esq., of Exning; Rev. E. B. Allen, B.A., of Queen's College, Cambridge, to Elizabeth, eldest d. of Mr. John Cox, of St. Giles's, Oxford; Rev. A. R. Kenney, to Louisa Mary, eldest d. of J. Palmer, Esq., of Lichfield; Rev. C. Kinleside, v. of Poling, Sussex, to Miss Elizabeth Brydges, eldest d. of Sir John and Lady Elizabeth Brydges, of Wootton Court, Kent; Rev. J. T. Kirkbank, v. of Dalton-in-Furness, to Mary Anne, d. of the late A. Clegg, Esq., of Oldham; Rev. H. Allen, v. of St. Mary-le-Wigford, Lincoln, to Mary, eldest d. of the late Lewis La Motte, Esq.; Rev. J. Casson, c. of Eyam, Derbyshire, to Mary, eldest d. of Mr. J. Cressier, of

Leeds; Rev. G. Hodson, of Henwick Hill, to Mary, second d. of C. Vining, Esq., of Charlotte-street, Bristol; Rev. W. Pridden, M.A., c. of North Ockendon, Essex, to Mary, youngest d. of B. Andrews, Esq., of Stowting; Rev. G. N. Woodd, B.A., of Wadham College, Oxon, to Caroline, eldest d. of Mr. Rust, of Foucher's; Rev. H. T. Bower, of St. Peter's College, Cambridge, younger son of T. B. Bower, Esq., of Iwerne Minster, Dorsetshire, to Elizabeth Syndercombe Fox, d. of the Rev. T. Fox, of Temple Combe, Somerset; Rev. T. Evans, v. of Brockthorpe, Gloucestershire, to Elizabeth, second d. of T. B. Pitt, Esq.; Rev. J. J. Gelling, Incumbent of St. Catherine Cree Church, London, to Elizabeth, widow of John Lowden, Esq., of Walcot-terrace, Lambeth; Rev. T. Wigmore, of Lapp's Island, Cork, to Mary Anne, d. of I. R. Wilkinson, Esq., of Barnabrow, Registrar of Cloyne; Rev. A. Clements, M.A., c. of Chewstoke, Somersetshire, to Jane Ramsay, youngest d. of the late Rev. W. Edwards, of Winford; Rev. J. Steele, of Stranolar, Ireland, to Sarah, only d. of the late Lieut. J. Henderson, of Killebegs; Rev. T. L. Hill, M.A., of Neston, Cheshire, to Cecilia, eldest d. of the late Rev. J. Deans, M.A., v. of Cottingham, Yorkshire; Rev. C. A. Hulbert, M.A., c. of St. Mary's, Islington, to Mary, eldest d. of the late James Lacy, Esq., of Islington; Rev. W. Harding, v. of Hockley, Essex, to Charlotte, only surviving d. of the late G. Simcox, Esq., of Harborne, near Birmingham; Rev. E. Harden, M.A., to Martha Jane, eldest d. of W. B. Tarbutt, Esq.; Rev. Lord C. Thynne, M.A., of Ch. Ch., to Harriet Fanny, d. of the Bishop of Oxford and Lady Harriet Bagot; Rev. C. S. Royds, r. of Haughton, and fourth son of J. Royds, Esq., of Mount Falinge, Lancashire, to Mary Ann, eldest d. of F. Twemlow, Esq., of Betley-court, Staffordshire; Rev. W. Brooke, Fellow of King's College, Cambridge, to Harriet, d. of the late W. Klopfer, Esq., of Ipswich; Rev. W. Evans, of Broseley, Salop, to Miss Heape, only d. of the late J. Heape, Esq., of Bushbury; Rev. J. Graham, M.A., of the Cathedral of Derry, eldest son of the Rev. J. Graham, r. of Tamlaghtard, to Margaret, youngest d. of the late J. Croly, Esq., of South Cregg, near Fermoy, county Cork; Rev. R. T. Walker, of Comrie, to Elizabeth, eldest d. of the late Mr. D. Beveridge; Rev. F. B. Leonard, M.A., Master of the Grammar School, Aynho, Northamptonshire, to Lucy, eldest d. of the Rev. W. Slatyer, M.A., v. of Cumner; Rev. G. A. Goddard, M.A., second son of the Rev. E. Goddard, of Cliffe House, Wilts, to Catherine Matilda, youngest d. of the late J. Sherwood, Esq., of Castle Hill, Reading.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.

—The following clergymen have been recently presented by their respective congregations with presents of plate, in testimony of their attachment and regard :

Rev. W. H. Parry, Holt, Norfolk.

Rev. J. Houghton, Halstead, Essex.

Rev. Wm. Ford, Tydd St. Giles, Cambridgeshire.

Rev. Joseph Hughes, Lockwood, Yorkshire.

Rev. Henry Pruen, Willersley.

BERKSHIRE.

One of the very last actions of his late Majesty's life, performed during his last illness, (and that without any other solicitation than the prospectus being laid before him,) was to subscribe 100*l.* towards the erection of a proposed new church in the vicinity of the Great Park ; and Sir Henry Wheatly, in communicating this, stated that the money might be immediately called for. — *Berks Chron.*

BUCKINGHAMSHIRE.

A meeting was held in the Town-hall, Thame, on 23rd June, for the purpose of making a church-rate, when the churchwardens proposed one of 3*d.* in the pound ; Mr. Bradford an amendment that it be postponed till that day six months, when, upon a show of hands, there appeared 26 for the rate, and 21 against it ; he then demanded a poll, but could not get any party to second it. The rate was of course carried. — *Bucks Herald.*

CHESHIRE.

The Annual Meeting of the Society for the Relief of the Widows and Orphans of Clergymen, was held at Warrington, on Thursday, the 20th July, Lord Francis Egerton in the Chair. The attendance of both clergy and laity was very numerous and respectable. The sermon was preached by the Rev. H. Raikes, Chancellor of the Diocese, from 1 Cor. ix. 11. The collection at the doors of the church exceeded 70*l.*, and in the course of the day the handsome donation of 50*l.* was presented by Lord F. Egerton, and 20*l.* from Wilbraham Egerton, Esq. It was likewise announced that the late Mr. Hughes, of Warrington, had bequeathed 50*l.* to the institution. — *Macclesfield Courier.*

DERBYSHIRE.

The foundation stone of a new church to be erected at Middleton was laid on Saturday, the 16th of July. The church is intended to contain 413 sittings, of which 360 will be free. — *Derbyshire Courier.*

DURHAM.

The *Gazette* contains an order in council, acceding to the recommendations of the Ecclesiastical Commissioners of several local alterations in the incumbencies of the diocese of Durham. These changes are not of general interest.

GLOUCESTERSHIRE.

The dean and chapter of Gloucester, at their late audit, voted an address of condolence and congratulation to her Majesty.

HAMPSHIRE.

The Rev. Dr. Shuttleworth, accompanied by Mr. Meech and Mr. Grant, the two posers, arrived at Winchester College on the 18th of July, and were received, *ad portas*, by Mr. Rich, the senior scholar, who addressed them in a Latin speech. On Wednesday the compositions and speeches, for his Majesty's medals were recited in the school before a large audience.

GOLD MEDALS.—Latin Essay : “ *An Philosophia satis aptam præbeat Poeseos materiam.* ” — H. L. Prior.

English Verse : “ *St. Cross.* ” — J. C. Algar.

SILVER MEDALS.—Latin Speech : — “ *Galgaci Oratio ad Milites.* ” — J. Marsh.

English Speech : “ *Lord Bristol's Speech on the Parliamentary War.* ” — Hon. W. H. Lyttelton. — *Hampshire Chron.*

The anniversary meeting of the Hampshire Society for the Education of the Poor, was recently held at Winchester. The sermon was preached by the Rev. Dr. Moberly, Head Master of Winchester college, from St. John, iv. 35, 36. The senior class afterwards underwent a public examination at St. John's House. In the afternoon, the children, to the number of several hundreds, were regaled with an excellent dinner under the beautiful trees in the churchyard. — *Salisbury Herald.*

On July 20th a parish meeting was held at St. Mary's Church, Southampton, for

the purpose of making a church-rate of 4d. in the pound, which, although a few weeks ago it was negatived by a large majority, was carried unanimously.—*Hampshire Telegraph*.

On the 19th of July, John Hambrough, Esq., entertained a distinguished party at Steephill Castle, Isle of Wight, and on the following day, the church, which had just been built at Ventnor at his expense, was consecrated by the Lord Bishop of the diocese. The building cost 3371*l.*, endowment and repairing fund is 1170*l.* The church will seat 500 persons.—*Ibid*.

CHRISTCHURCH.—We mentioned last week the intention of building a chapel of ease at Burton. We have now the pleasure of stating that a second one is to be erected at Newtown, near this town. They are calculated to contain about 130 persons each. The Pastors' Aid Society have contributed 50*l.*, Sir G. W. T. Gervies, 45*l.*, Sir G. Ross 30*l.*, and the rest is to be collected from the inhabitants, who are not at all backward in this praiseworthy undertaking. They are to be finished by the middle of August, and the cost is estimated at 130*l.* each. When finished they will be of the utmost importance to the inhabitants of the neighbouring districts, as they are greatly needed at the present moment. The Rev. Mr. Lockhart is to officiate at both, each alternate Sunday, and we trust he will obtain a numerous congregation.—*Hants Advertiser*.

A vestry meeting was held at Lymington, on the 7th instant, to make a church-rate. A proposition was submitted that a similar rate to the one allowed for the past year should be granted; this was opposed by G. Scott, Esq., the rejected candidate for the borough, who moved an adjournment for six months. On a division, the numbers were—For granting the proposed rate, 51; for the adjournment, 11; majority, 40. The rate-denying radicals were so chagrined at their falling off in numbers, that they did not wait to hear them officially declared, but scampered off helter skelter.—*Salisbury Herald*.

HEREFORDSHIRE.

CAUTION TO OVERSEERS.—The overseers of our adjoining township summoned Mr. Jones, a respectable inhabitant, before the city magistrates, for not paying his poor-rates; but it being proved that the overseer had not, on the demand, shewn the rate-book to the rate-payer, with the rate allowed by two justices of the peace, the complaint was dismissed, and the everseer ordered to pay the defendant's costs.—*Hereford Journal*.

HERTFORDSHIRE.

On Tuesday, June 20th, the chapel recently completed on Bushey Heath, Herts, was consecrated by the Bishop of London. The chapel has been built by voluntary contributions, chiefly from the inhabitants of the parish and the neighbourhood, aided by a grant from the Incorporated Society for Building and Enlarging Churches. It contains 400 sittings, one half of which are free. It is built in the early English style, and is remarkable for the beauty and simplicity of its design, and for the solidity of its structure, and reflects great credit on Mr. Underwood, of Oxford, the architect, and Messrs. Rigby, of London, the builders. After a very able and impressive sermon from the Bishop of London, a collection was made in aid of the funds of the chapel, which exceeded 100*l.*—*Herts County Press*.

KENT.

The Archbishop of Canterbury has lately been engaged in administering the rite of confirmation through his diocese. The whole number of persons confirmed was 6216. As an interval of two years only has passed since the last general confirmation in the diocese of Canterbury, this number may well be understood to imply the strong attachment of the people to the ordinances of the church, as well as the successful care with which the parochial clergy use the oft-recurring and invaluable opportunity of exerting a religious influence over the minds of the youthful portion of their charge.

A vestry-meeting has been held at Faversham, which was numerously attended by the friends of the church. A church-rate of 1*s.* in the pound was granted, and it was gratifying to observe one of the principal opposers on a former occasion now signing the vestry book, thus sanctioning and confirming the proceedings.—*Kentish Gazette*.

A church-rate of 9d. in the pound was granted at a vestry at St. George's church, Canterbury, on Thursday, the 29th. The radicals mustered all their strength, and by dint of great exertion on the part of two whippers-in, contrived to bring the question to a casting vote. The rector, the Rev. Mr. Rouch, gave the vote in favour of the rate.—*Ibid*.

On the 29th of June the first stone of a church was laid in the parish of Cranbrook, in Kent.—*Kentish Observer*.

LANCASHIRE.

The annual meeting of the Liverpool Church of England School Society was

held on July 11th, at one o'clock, at the Amphitheatre, in Great Charlotte-street. The spacious building was crowded to excess. The vast audience seemed to be animated by one heart and one spirit, and the utmost enthusiasm prevailed. No less than between 5000 and 6000 individuals were present. The speakers were, the two rectors, Mr. Adam Hodgson, the Rev. R. P. Buddicombe, Mr. J. B. Horsfall, the Rev. Hugh M'Neile, and Mr. H. Sandbach.

The society sprung into existence for the purpose of building new schools, in consequence of the new corporation (Whig) introducing the Irish system of education into the schools. The following is the progress made since the commencement. The north schools were opened on the 24th January, in the present year; and the south schools, now building in Cornwallis-street, which will be capable of accommodating above 1000 children, are expected to be ready by the end of the coming autumn. The committee state, that the sum required, with the strictest economy, to complete and furnish the three schools, will be more than 12,000*l.*; and, as their funds do not at present amount to more than 11,000*l.*, they urge the necessity of further exertion. The annual subscriptions at present do not amount to more than 500*l.* per annum, while not less than 1000*l.* per annum will be required to maintain them efficiently. The number of children in the north schools previously to the commencement of the holidays were, boys and girls 882, infants 200; total 1082. In the south, where, owing to the great number of schools in the neighbourhood, there is much less demand for school accommodation, there were 542 boys and girls, and 119 infants; total 661. The report then went into a series of temperate expostulations on the controversies which have arisen in consequence of the separation of the clergy from the corporation schools. Asserting, to its fullest extent, the principles of religious liberty to all, they claim, at the same time, the maintenance of the reformed protestant church, as established by law; and while they concede to others the privilege of adopting any other system of education, they earnestly call upon the friends of the establishment throughout the town, and the whole kingdom, to associate and co-operate for the purpose of promoting the education of the people in the pure doctrine and tolerant discipline of the protestant church.

The proceedings lasted several hours, in the course of which the most repreh-

sible terms were made use of against the Irish system of education, which were loudly cheered, and a handsome subscription entered into.—*Times*.

TRINITY CHURCH, BLACKBURN.—We have much pleasure in stating that the subscriptions toward the fund for the erection of the proposed church in this town, to be called Trinity Church, amount to near 4000*l.*, exclusive of a very liberal donation which is expected from the Diocesan Society. The Incorporated Society for the Building and Repairing of Churches have given the very handsome sum of 600*l.*—*Blackburn Standard*.

NEW CHURCH AT PRESTON.—Another new church, (being the fourth within the short space of two years, commenced within the parish of Preston,) is expected to be begun in the course of a fortnight.—*Ibid*.

On Thursday last, the very gratifying ceremony of laying the foundation stone of another temple, about to be erected to the public worship of Almighty God, took place in the pretty village of Chatburn.—*Ibid*.

LEICESTERSHIRE.

We regret to learn that the ancient church of Loughborough, in Leicestershire, has been considerably injured by fire, occasioned by the negligence of plumbers employed in repairing the roof.—*Leicester Journal*.

LINCOLNSHIRE.

The Bishop of Lincoln has placed the vacant prebend of St. Botolph, in the cathedral church of Lincoln, at the disposal of the Church Commissioners.—*Lincoln Chronicle*.

MIDDLESEX.

THE METROPOLITAN CHURCHES' FUND SOCIETY.—The first annual meeting of the above society was held on Friday, June 23rd, at 67, Lincoln's Inn Fields. The attendance was numerous and highly respectable, and besides the speakers on the occasion, were the following noblemen and gentlemen:—The Right Hon. Lord Farnborough, the Right Hon. Lord Bayning, Hon. and Rev. W. Eden, Archdeacon Watson, Rev. Dr. Stephen, Rev. Dr. D'Oyley, B. Harrison, Esq., Rev. J. Lonsdale, and many other clergymen.—His Grace the Archbishop of Canterbury took the chair at three o'clock, p.m., and called on the secretary, Mr. Dodsworth, to open the proceedings by reading the report. From the report it appeared that the general average cost would be 4,500*l.* Though fifty new churches would not supply the wants of the metropolis, they had

not funds to build twenty.—The Bishop of London moved that the report should be printed and circulated, and observed that he could not but feel a great degree of pleasure at witnessing the success which had attended the society, and the spirit which it had raised in the country in favour of the established church, and which was evinced, not in political discussions, but in the sacrifice of worldly means to the support of that church to such an extent as to make their subscriptions for the first year amount to nearly 130,000*l*. After some further observations, he concluded with hoping that every member of the community would aid the society, not only with their purses, but with their prayers and blessings.—Lord Teignmouth seconded the resolution.—Lord Bexley moved the third resolution, to the effect that the friends of the society ought to exert their influence in obtaining proper sites for new churches in the metropolis, and additional subscriptions.—It was seconded by G. Byng, Esq. M.P. and carried.—Mr. Justice Coleridge moved the third resolution, for the appointment of local committees for obtaining subscriptions and superintending the building of churches.—W. Cotton, Esq. seconded the resolution, which was then carried.—Sir R. Inglis said that the support of the society had really begun in the university of Oxford; that the contributions from the fellows there had really been, beyond all comparison, the greatest which the society had, and that if their conduct had been imitated, the society would not have been then in want of funds.—*Herald*.

The consecration of the new church, Clarence-street, Regent's-park, took place on July 13th, and the interest which it excited was sufficiently indicated by the appearance of the numerous and respectable company which had assembled to witness it, and which could not have been less than 1,600 individuals. This church, which is provided with seats for 1,800 persons, is designed as a district church for the parish of St. Pancras. The site for it was granted by the Lords Commissioners of the Treasury; and the expense of its erection, which was about 6,000*l*., was raised entirely by public subscription. The patronage of it is lodged in the Bishop of London for the time being. The Lord Bishop of London performed the ceremony of consecration, and afterwards delivered an eloquent appeal in aid of schools for 200 boys, 200 girls, and 200 infants, which are being erected in connexion with the church. This appeal was responded to by a contribution of 114*l*. The name by which

the church is consecrated is that of "Christ Church, St. Pancras."—*Times*.

CHURCH RATES.—On the 15th of July a numerous meeting of the rate payers of Kensington was held in the vestry-room of that parish, for the purpose of confirming an old church-rate of twopence and a new church-rate of fourpence in the pound on the rental of the parish. Mr. H. G. Codd, the magistrate, having been called to the chair, Mr. Holt (the barrister) moved the confirmation of the rates. Mr. Hawkes seconded the motion. Mr. Sullivan then moved as an amendment, "that the confirmation do not take place till that day three months," when a stormy discussion ensued, which lasted some time, after which the amendment was put from the chair, and negatived by a majority of 56, the numbers being—for the amendment, 28; against it, 84. The original motion was then put, when the numbers were—for the rates, 94; against them, 36—majority in favour of church-rates, 68. The meeting then separated.—*Times*.

On the 24th of June an application for a church-rate of 1*s*. 2*d*. in the pound, in the parish of St. Botolph, Aldgate, was negatived on a poll by a majority of 197; the numbers being—for the rate, 186; for the adjournment of the question, 335. An offer of a voluntary contribution in lieu of the rate was very generally made.—*Times*.

SOUTH HACKNEY.—A struggle has been going on here for the few last days with respect to this proposed rate. The poll closed on Saturday, and the numbers were declared to be—for the rate, 176; against it, 138.—*Times*.

TOTTENHAM HIGH CROSS.—At the final close of the poll on Saturday, June 17th, in the parish of Tottenham High Cross, there was a majority in favour of the rate of 260 votes.—*Herald*.

ST. NICHOLAS ACON, LOMBARD-STREET.—A poll having been demanded, whether the consideration of a church-rate be deferred for six months, a rate of 2*s*. in the pound was carried on Friday the 31st of July, by a majority of nearly five to one.—*Herald*.

TITHES COMMUTATION.—By a return to an order of the House of Commons, dated June 7, 1837, it appears that up to the 1st of June there had been received 1454 tithe notices, and 266 agreements, 87 of which have been confirmed.

CHURCH LEASES.—The committee appointed by the House of Commons to inquire into the nature and value of church leases met on Wednesday, July 5th, at three o'clock, for the first time. Mr. Spring Rice was elected chairman. The

committee ordered several returns of church property connected with the sees of Durham and Ely to be produced, and then adjourned.

A return has been ordered of the amount of public money paid for the erection of monuments in the cathedral of St. Paul's and in Westminster Abbey, stating the names, dates, and amounts of each; also an account of the public money paid for the erection and repairs of any part of the cathedral of St. Paul's and Westminster Abbey.

PUBLIC CHARITIES.—The Commissioners of Public Charities have sent an order to the vestry of St. Bride's, Fleet-street, which may be usefully made known to parishes in general. It appears that, in the eighth year of James I., the Earl of Dorset had made over to the churchwardens and parishioners of the parish of St. Bridget a parcel of his manor of Holborn, as an addition to the burying-ground of the parish, with a proviso that if thereafter any houses should be erected on the ground thus given, the proceeds should be appropriated to the relief of the poor. In 1721, leave having been had, according to the terms of agreement, of the then Earl of Dorset, six houses were erected, the rents of which now amount to 408*l*. The sum has hitherto been applied to the purpose of the poor-rate, but the Commissioners of Charities require that it shall be appropriated to the support of the poor *irrespective of the rate*. At a meeting held on the 28th of June, it was resolved to comply with the order.—*Standard*.

SAVINGS' BANKS.—According to a parliamentary return just printed, the gross amount of sums received on account of savings' banks is, since their establishment in 1817, 20,760,228*l*. Amount of sums paid, 5,641,338*l*. The balance therefore is, 15,111,890*l*. It also states that the gross amount of interest paid and credited to savings' banks by the commissioners for the reduction of the national debt is, 5,141,410*l*.

ALTERATION IN THE COMMON PRAYER. At the Court at St. James's, the 21st day of June, 1839; present, the Queen's Most Excellent Majesty in Council.

Whereas by the late Act of Uniformity, which establishes the Liturgy, and enacts that no form or order of common prayers be openly used other than what is prescribed and appointed to be used in and by the said book, it is, notwithstanding, provided, that in all those prayers, litanies, and collects, which do any wise relate to the King, Queen, or royal progeny, the

names be altered and changed, from time to time, and fitted to the present occasion, according to direction of lawful authority; Her Majesty was pleased this day, in Council, to declare her royal will and pleasure, that in all the prayers, liturgies, and collects for the King, instead of the word "King" the word "Queen," instead of the word "William" the word "Victoria," instead of the words "our Sovereign Lord" the words "our Sovereign Lady," be inserted; and that in all prayers, liturgies, and collects so altered, such change of the pronouns "he," "him," and "his," be made, as will be by those alterations rendered necessary.—Her Majesty was further pleased to declare her royal will and pleasure, that in all the prayers, liturgies, and collects for the Royal Family, the words "Adelaide, the Queen Dowager," be substituted for the words "our gracious Queen Adelaide."—And Her Majesty doth strictly charge and command, that no edition of the Common Prayer be from henceforth printed but with this amendment; and that in the meantime, till copies of such edition may be had, all parsons, vicars, and curates, within this realm, do (for the preventing of mistakes) with the pen correct and amend all such prayers in their church books, according to the foregoing direction; and for the better notice hereof, that this order be forthwith printed and published, and sent to the several parishes; and that the right reverend the bishops do take care that obedience be paid to the same accordingly. C. C. GREVILLE.

NORFOLK.

A vestry meeting was held in St. Swithin's Church, Norwich, on the 22nd June, for the purpose of making a church-rate. The churchwarden moved that a rate of 1*s*. in the pound be raised forthwith. Mr. Cozens moved as an amendment, "that the consideration of making a church-rate be adjourned till that day twelvemonths." The numbers at the close of the poll were, for the rate, fifteen; for the amendment, twelve; majority, three.—*Norfolk Chron.*

NORTHAMPTONSHIRE.

In the parish of St. Giles, containing a population of 3000, and composed, for the most part, of a class whose opinions on the great questions now at issue may fairly be considered as entitled to great weight, a church-rate has been carried without even a show of opposition. The rate was proposed on the 22nd June, by Dr. Robertson, seconded by Mr. C. Markham, and carried unanimously.—*Northamp. Herald*.

NORTHUMBERLAND.

A great improvement has lately been made at the altar in the parish church of Berwick, by erecting a new railing, formed of very old oak, formerly part of old Elvet church, in the city of Durham. The railing was presented by, and erected at the expense of, the Venerable Archdeacon Thorp. The same rev. gentleman has likewise lately erected a monument to the memory of his ancestor, the Rev. Robert Thorp, vicar of Berwick, who died A. D. 1777.—*Durham Advertiser*.

OXFORDSHIRE.

A very false statement of certain facts relative to an occurrence connected with the church-rates in Goddington, Oxfordshire, having been circulated in an Aylesbury paper, a contradiction of it has very properly been published elsewhere. It is not necessary to go into all the details; it is sufficient to observe, that they can be produced at any time, and to say, that a dispute about church-rates gave the ill-disposed an opportunity of circulating false and malicious statements relative to the clergyman, accompanied by the usual exaggerations about his income.

SOMERSETSHIRE.

Lord Forrester has given the munificent sum of 300*l.* towards the erection of a new church at Wellington. — *North Devon Advertiser*.

On Sunday, July 2, Shepton Mallet church, after being considerably enlarged, was re-opened for divine service. The Lord Bishop of Bath and Wells preached in the morning, and the Rev. E. Tottenham, of Bath, in the evening. The church was crowded on both occasions, and the collections amounted to 61*l.* A large proportion of the dissenters and Wesleyan methodists of the town attended the services. The enlargement will cost nearly 3000*l.*—*Western Luminary*.

The examination of the boys educated at King Edward the Sixth's Grammar School, in Bruton, took place on the 15th June. The candidates for the exhibition delivered in specimens of original composition. After the examination, the governors proceeded to the election of an exhibitor, and in compliance with the statutes, at the recommendation of the examiners, they elected T. A. Strong, son of the Rev. T. Strong, of Clyst St. Mary, near Exeter.—*Salisbury Herald*.

The first stone of the proposed enlargement of Wilton new church, near Taunton, was laid on the 1st of July, by the re-

spected incumbent, the Rev. E. T. Halliday.—*Ibid*.

SURREY.

SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.—A public meeting of the above society was held on Wednesday night, the 5th of July, at the Horns Tavern, Kennington, for the transaction of general business, and to receive a report from a deputation of the British Reformation Society. The attendance was numerous and respectable. J. Finch, Esq., M.P., took the chair a few minutes after seven o'clock, and, in a long address, exposed the great exertions made by the Roman-catholic church for proselytizing the people of this country, and the alarming success which had attended those exertions; as instances of which he mentioned the towns of Waltham and Stoneyhurst, in the former of which there were only fifty catholics twenty years back, and there were at the present day there 1000 communicants of that church, and at the time of founding the Jesuit college in the latter place, there were there 500 catholics and 2000 protestants; but the numbers were at this day exactly reversed, there being 2000 catholics to 500 protestants. He, therefore, called on the meeting to use all means to counteract the efforts of the Romish priests. Resolutions to this effect were moved by the Rev. T. R. Page, and seconded by the Rev. J. Murray, and carried, in the course of which the following gentlemen addressed the meeting:—the Rev. M. H. Seymour, the Rev. Mr. Evans, the Rev. T. Cumming, &c. &c. A vote of thanks to the chairman having been carried, the meeting separated.—*Record*.

On learning from the vicar of Kew that there was not sufficient room in the church for the accommodation of the inhabitants, our late monarch ordered its enlargement, at an expense of 3000*l.*, out of his own private purse, and also devoted much of his time and attention to the best means of accomplishing this desirable object. It is expected that the church of Kew will be re-opened early in the autumn.—*Surrey Standard*. [It was the place of his birth.]

CHURCH RATES. — In the parish of Camberwell a vestry was held on Thursday evening, the 29th of June, for the purpose of making a church-rate for the year ensuing, the Rev. the Vicar in the chair. The churchwardens applied for a rate of 1*d.* in the pound, and, by way of amendment, an adjournment for a twelve-month was moved. Upon the show of

hands the numbers were, for the amendment 43, and for the rate 58, whereupon the minority (against the rate) required the votes to be taken down under the Vestry Act, which being done, the numbers were 103 in favour of the rate, and 32 against it. The result was received with much satisfaction by the parishioners present.—*Times*.

WARWICKSHIRE.

The Lord Bishop of Lichfield has placed at the disposal of the Church Commission the prebendal stall of Bobenhall, in the cathedral of Lichfield, vacant by the resignation of the Rev. J. T. Law, chancellor of the diocese.

WILTSHIRE.

The Venerable Archdeacon Lear held his primary visitation at Hindon, on Wednesday, June 28th, when the Rev. John Still, rector of Fonthill Gifford and Chickdale, preached the sermon; on Thursday, at Warminster, when the Rev. J. H. Johnson, vicar of Tilshead, preached; and on Friday, at Devizes, when the Rev. George Hume, vicar of Melksham, was the preacher. At each place, the archdeacon delivered to the clergy and churchwardens a most able, firm, and eloquent charge. Referring to the legislative measures connected with the church, which have been completed, or are yet before the public, he first spoke of the tithe act, and advised the clergy to commute voluntarily; at the same time, however, bearing in mind that they were acting as trustees to their successors. To the objects of the plurality and residence bills he was favourable; but disapproved of some of the means by which these were proposed to be obtained. On the marriage and registration acts he observed, that they left the members of the church of England to pursue precisely the same course they had hitherto done; but their enactments would render it the more incumbent on the clergy to insist particularly on the value and importance of the sacrament of baptism. With regard to church-rates, he was desirous of seeing some just settlement; but expressed himself opposed to the principle of the measure lately proposed to the legislature; and, in reference to this subject, very solemnly addressed the churchwardens, pointing out the high legal, as well as religious grounds on which church-rates are founded, and promising the churchwardens every support and assistance in his power, in the performance of their most important duties. Of the church commission, he said, however much he

might approve of some of the measures proposed by the board, he considered its constitution, and, in its present form, its permanent character, to be objectionable. The archdeacon concluded by observing, that however trying and dangerous were the circumstances which now surrounded the church, still he did not despair, and remarked on various grounds of encouragement,—such as the zeal and courage of the clergy, the increasing disposition to provide spiritual instruction for the great body of the people, as manifested in the exertions and success of the various church-building associations, and in the establishment of two societies for affording additional clerical aid where needed, (of which two the archdeacon expressed a decided preference in favour of the Society for Providing Additional Curates in Populous Places, as being more in accordance with the constitution of the church,) the advancement of the missionary cause, and the promotion of religious education, &c.; and closed with an earnest and affectionate recommendation to his hearers to unity, zeal, and prayer. The attendance of the clergy at all the places of visitation was very numerous. We are happy to learn that the charge, at the request both of the clergy and churchwardens, is to be printed, and will speedily be in the hands of the public.—*Salisbury Herald*.

On Tuesday last, the committee of the Salisbury Diocesan Church-building Association held their second quarterly meeting, at the Depository, in St. Thomas' Churchyard; the Venerable Archdeacon Lear in the chair. The members of the committee present were, the Revs. W. Dansey, W. E. Hony, John Watts, G. I. Majendie; Edward Hinxman, Esq. jun., J. H. Jacob, Esq. (the treasurer), and the Rev. G. P. Lowther (the secretary). The following grants were made:—

To rebuilding and enlarging Gillingham parish church, Dorset	£200
To building Shaw chapel, in Melksham parish, Wilts	200
To enlarging Bourton chapel, in Gillingham parish, Dorset	100
To rebuilding, with enlargement, Charlton chapel, in the parish of Donhead St. Mary, Wilts	300
To the same, in consequence of a donation of 100 <i>l.</i> from Mrs. Sheppard, with a special recommendation in favour of this chapel	25

Total £725

Several other applications for aid were necessarily postponed, on the ground of

the requisite papers not having been sent to the secretary, so as to enable the committee to form a correct judgment respecting them. The Lord Bishop of Salisbury has accepted the office of president to the association, and has conveyed to the secretary his intention of contributing 25*l.* per annum to its funds. It is to be regretted that very few other additional subscriptions or donations have been declared since the last quarterly meeting.—*Ibid.*

On Wednesday, the 5th of July, a meeting of the Bradford and Trowbridge District Committee of the Society for promoting Christian Knowledge, was held in that town. A sermon was preached in the parish church by the Rev. H. Harvey, M.A., vicar of Bradford and prebendary of Bristol. After which a collection was made in behalf of the funds of the Bradford division of the district, when the sum of 15*l.* 1*s.* 1*d.* was collected, which was a considerable increase on former collections.—*Salisbury Herald.*

A vestry meeting was held in the parish of St. John, Devizes, on 23rd of June, to grant a rate for the repair and maintenance of the church, when, after some discussion, a sixpenny rate was put and carried with one dissentient voice.—*Ibid.*

There was a vestry held on June 22nd, in the Abbey Church, Malmabury, when a church-rate was granted without any opposition.

WORCESTERSHIRE.

The pupils of the Stourbridge Royal Free Grammar School, conducted by the Rev. G. Wells, M.A., and the Rev. J. M. Kirby, B.D., were examined at the school-room on Thursday, June 29th, pursuant to public notice, by the Rev. Thomas Shert, B.D., vice-president of Trinity College, Oxford, in the presence of the governors and a highly respectable assemblage of ladies and gentlemen.—*Worcester Journal.*

YORKSHIRE.

LORD JOHN RUSSELL AND THE HULL CORPORATION.—Lord John Russell has given great offence to the Corporation of Hull from the following circumstance:—Under the Municipal Reform Act, the town-councils have the power of making a code of regulations for the government of the towns, which become laws within the limits of the corporation after receiving the approval of the Home Secretary. A series of rules were drawn up by the council of Hull, which authorized dissenting ministers, as well as the chaplain of the gaol and the house of correction, to

preach to the prisoners confined there. Lord John Russell struck out this rule, and sent the others back approved of. The town-council, in great indignation, sent, through Mr. Hutt, the M.P. for the town, an angry remonstrance to his lordship, who, however, has firmly adhered to his first decision, and has refused to confirm the rejected rule.—*Hull Packet.*

Owing to the difficulty in obtaining stone, St. James's Church progresses but slowly. This edifice is to be constructed after the purest models of early English architecture; and will at the same time constitute one of the noblest monuments of private munificence in the cause of religion modern times can furnish, being built at the sole expense of John Wood, Esq., and calculated to accommodate upwards of one thousand persons—half the sittings being free.—*Bradford Observer.*

The foundation stone of a new church, to contain 360 free sittings, was laid at Skipton, with the ceremonials usual upon such occasions, on 21st June last. The funds were raised by subscription, aided by a grant of 350*l.* from the Incorporated Society for building and repairing churches; and an endowment of 1,000*l.* has been given by Christ's Church College, Oxford.

IRELAND.

A new church, built by subscription, has been opened for divine service in Dunbollogue, by the Archdeacon of Cork, rector of the parish. This is the first church in that parish since the Reformation, and no trifling meed of praise is due to the fostering care which, having a year or two ago appointed a curate to celebrate divine service in a school-house, rested not satisfied till it reared a building of the pure Gothic style, as chaste in design and execution as any elsewhere to be found. There is now each sabbath a congregation of seventy, and a Sunday-school, at which over half that number attend. Ought not this to be as well an example as an encouragement for other parishes?—*Cork Constitution.*

AGHADOR CHURCH.—It is with no ordinary feelings of pleasure that we notice the very handsome contribution of Lady Franks towards the new church now in progress of erection at Aghador, which that lady has, with her accustomed liberality, this week paid through her very respectable agent, John Myles, Esq., of Castleisland, the receipt of which, on the part of the archdeacon, churchwardens, and parishioners, we are requested thankfully to acknowledge.—*Kerry Evening Post.*

The French Jesuits have lately given a very conclusive attestation of the truth of what the General Assembly of the Church of Scotland lately asserted respecting the concentration of Propagandism in the British dominions. A recent article in *Gazette de France*—a very strenuous advocate of popery and Carlism—proves two very important points; 1st, that the see of Rome appears to regard England as worthy at present of absorbing all her attention, and as calling for her undivided efforts; 2ndly, that the continental leaders of popery feel it indispensable to keep up the drooping spirits of their rapidly diminishing adherents, by holding out to them the delusive expectation of England becoming actually a popish country. Now, though in one sense we may smile at the

latter idea, it merits a more serious consideration, whether we are to regard the detail given of Rome's formidable exertions in England with indifference? The last paragraph of the article conveys the following piece of information:—"The chief editor of the *Dublin Review*, Mr. Quin, has resigned that office, and taken a civil situation in the *West Indies*. Mr. Tierney, a priest, and chaplain to the Duke of Norfolk, at Arundel, has offered his services for the *Review*.—*Dublin Record*. The "*Dublin Record*" further calls on protestants to look to this, and to look also to the fact that Dr. Bowring has placed a notice of motion in the order-book of the House of Commons, for a renewal of the unconstitutional intercourse between the court of St. James's and the see of Rome.

NEW BOOKS.

JUST PUBLISHED.

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Spain, and the Seat of War in Spain. By H. B. Hall. Post 8vo. 10s. 6d. boards.
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			King's College.	28	

NOTICES TO CORRESPONDENTS.

It is much to be regretted that the noble and admirable pamphlet or tract, entitled, "Thoughts and Hints to Conservative Electors," did not arrive early enough to be noticed except here. Its high tone of principle, and its noble sentiments, ought to be brought home to the heart of every Englishman at this momentous period of our national existence.

The following have been received:—"Aliquis," and the Poems signed "E. A. H.;" Can "*Bathoniensis*" authenticate the statement that a person, with the sort of reputation which the individual to whom he alludes has hitherto enjoyed, as a dissenting teacher, degraded himself by talking in his pulpit of the Church of England as the *tad-pole*, of which the Church of Rome is the *frog*? This would at least be curious, and might advantageously be printed or written on the title-page of his works; but there would be little use in publishing the epigrams "*Bathoniensis*" has been kind enough to send.

The papers of "Scrutator" have been delayed for the reason assigned in the private letter to him.

A multitude of books for review must necessarily stand over, from press of matter and other causes.

THE
BRITISH MAGAZINE.

SEPT. 1, 1837.

ORIGINAL PAPERS.

A BRIEF ACCOUNT OF THE ECCLESIASTICAL HISTORIANS.

NO. II.

IN the conclusion of my former paper, I remarked that I had brought down the series of ecclesiastical historians to the period of the middle ages. The council of Chalcedon synchronizes very closely with those changes in the political and social condition of the west of Europe which have generally been regarded as defining the limit of ancient history. The Roman empire of the west was already but a name. The German tribes had already effected permanent settlements in its fairest provinces. A few years more made the change complete. The date of the council of Chalcedon is 451. The year 476 witnessed the deposition of Augustulus; and in 486, the victory of Clovis established the Franks in Gaul. We cannot find a later era for the commencement of the middle ages.

In the convulsions which ended in the breaking up of the ancient system, literature and the arts remained with the empire. Valour and success were on the side of its enemies; but taste and learning, scared by the rudeness of the strangers, fondly clung to the venerable remains of Roman civilization. While society in the west assumed that picturesque and romantic form which imparts the charm of interest and beauty to the darkest periods of the *Dark Ages*, the east remained what it had been for more than a century. The eastern empire had, if I may so speak, no middle age. The long narrative of its fortunes is but a continuation of ancient history. In its protracted decline, it retained the feelings and manners of antiquity. While the west was displaying all the wildness of an early state of society, and was passing through the light and adventurous season of youth to the firmness and intelligence of manhood, the eastern portion of Christendom was living a long old age, dignified even when exhibiting the most decided marks of senility, and still retaining—marvellously retaining—the peculiarities, good and evil, of the brighter days of the Christian empire.

A student of Byzantine history is glad to have an opportunity of insisting upon this fact. But it is absolutely necessary for me to notice it here. For otherwise, as I intend to pursue, for the most part, the order of time, in deducing the succession of the ecclesiastical historians, by exhibiting together the writers of the east and west, I might contribute to perpetuate a very serious error. The Greeks and Latins of the middle ages were only contemporaries. For the rest, there is not a greater difference between the climate of the Baltic and that of the *Ægean*, than there was during the middle period of history as to everything that related to the spirit of the time, on the Rhine and on the Bosphorus.

At the council of Chalcedon, the church assumed that position, between naturalism and enthusiasm, which exposes her alike to the hostility of the rationalist and the fanatic. She renewed her protest against Nestorianism, while she solemnly condemned the more spiritual error of Eutyches and Dioscorus. He who watches over her preserved her from erroneous views of what it is not, perhaps, too much to call the characteristic doctrine of Christianity—the doctrine of the Incarnation. And she was enabled to raise a bulwark against the spirit of delusion, which by God's blessing has proved impregnable. The result, however, of the council of Chalcedon was not peace. The controversy respecting the doctrine which had led to its convocation, was continued in various forms, and with no ordinary energy and learning, for upwards of two centuries. And it was not till the sixth general council (680) had declared the sense of the church against the Monothelites, that the incarnation controversy can be regarded as terminated in the eastern church.

The controversial spirit of the time, however, did not tend to discourage the cultivation of church history. The various contending parties were desirous of defending the conduct of their friends, and of conciliating the good opinion of posterity. And accordingly we are able to name not fewer than five independent writers who recorded the events which took place between the fourth and fifth general councils.

The ecclesiastical history of HESYCHIUS is known only from an extract which was read before the second council of Constantinople,* and a casual allusion made to it by the author of the "*Paschal Chronicle*."† Fabricius‡ supposes it to have been written in the reign of Theodosius II., and Cave§ most strangely places the writer in the year 601. But the tone in which he speaks of Theodore of Mopsuestia furnishes, I think, satisfactory evidence against the early date; and it was, of course, by an oversight that our distinguished countryman placed him lower than 553. He probably wrote towards the end of the fifth century.

JOANNES *ÆGEATES*, a presbyter of the Eutychian party, wrote his

* It is an account of the life and opinions of Theodore of Mopsuestia. We have it in a Latin version (Concil. Constant. II., collatio v.) in the fifth volume of the Councils (Labbe) col. 470.

† Chron. Pasch., p. 295, E. Edit. Venet.

‡ Bibl. Græc., vol. vi. pp. 113, 245.

§ Hist. Liter. ad ann.

Ecclesiastical History in the beginning of the sixth* century. It consisted of ten books,† and began with the rise of the Nestorian controversy. According to Photius, who had read the first five books, which ended with the year 477, it was written with clearness and elegance;‡ and, violent as may have been the prejudices of the writer, the student of church history has great cause to regret the loss of a work of this nature, written by a professed Monophysite.§

BASILIIUS CILIX, who is generally supposed to have been Bishop of Irenopolis, in Cilicia,|| is represented as having entertained the opinions of Nestorius,¶ though he does not appear to have withdrawn from the communion of the church. His Ecclesiastical History, which was comprised in three books,** began with the reign of the Emperor Marcian, and was probably continued to the end of that of Justin I. Photius†† tells us that he was not an elegant writer, and complains that his work was rather an unwieldy collection of original documents than a lucid historical composition. But this censure of the critic does but make us the more regret that we do not possess a writer who would have contributed so large a supply of the real sources of history.

THEODORUS LECTOR,‡‡ a reader of the great church of Constantinople, applied himself with industry and success to the cultivation of church history, in the early part of the sixth century. His first§§ work on the subject was an original history, in two books, of the period between the council of Ephesus (431) and the reign of Justin I. (518), which was held in great esteem by succeeding writers. It has

* I have no hesitation in assigning a lower date than is usually given to Joannes Ægeates. Cave, (ad ann. 483,) it would seem against his own judgment, has followed Vossius, in placing him in the reign of the Emperor Zeno. But as he certainly gave an account of Xenaias of Hierapolis (Concil. vii. 369), and mentioned the elevation of Severus to the see of Antioch (Nicephorus Callisti, lib. xvi. cap. 59, p. 700), he could not have written earlier than 513.

† Τῆς ἱστορίας αὐτοῦ δέκα τομῶν, ὡς καὶ αὐτὸς ἐκεῖνος ἐπαγγέλλεται· ὃν ἡμῖν τοῦτε πέντε γέγονεν ἀναγνῶντας, περιέχοντας (ὡς ἐφημεν) ἀπὸ τῆς Νεστορίου βλασφημίας μέχρι τῆς τοῦ αἰρετικοῦ Πιέτρος καθάρσεως. Phot. Biblioth. Cod. 41, p. 11. Edit. 1601.

‡ Ἔστι δὲ οὗτος τὴν φράσιν σαφὴς καὶ ἀνθηρὺς. διέρχεται δὲ τὴν τρίτην σύνοδον, τὴν ἐν Ἐφέσῳ, λεπομερῶς. ἀλλὰ καὶ τὴν μετὰ ταύτην ἐν αὐτῇ συναγελασθεῖσαν, τὴν ληστρικὴν λέγω· ἣν οὗτος θείζει, καὶ τὸν ταύτης ἡγεμόνα Διόσκορον, καὶ τοὺς σὺν αὐτῇ. διέξεισι δὲ καὶ τὴν ἐν Χαλεδόνι σύνοδον, διασείρων ταύτην. Biblioth. Cod. xli. p. 11. He gives much the same character of another work of the same author. Cod. lv. p. 21.

§ We find him often quoted as Ἰωάννης ὁ διακρινόμενος, a title equivalent to John the Monophysite. Fabr. Bibl. Græc. vi. 113.

|| Cave, Hist. Lit. ad ann. 497. Fabr. Bibl. Græc. vi. 114. This, however, is not the opinion of Le Quien, (Oriens Christ. ii. 899,) who thinks Basilus Cilix to have been a different person from the Bishop mentioned by Suidas.

¶ Phot. Bibl. Cod. cvii.

** Photius was acquainted only with the second book, which included the period from the death of Pope Simplicius (483) to the accession of Justin (484). But the author himself, he tells us, made mention of a first and third. Bibl. Cod. xlii. p. 12. We have no positive information at what period the third book concluded; but I suspect from a remark of Nicephorus Callisti (lib. i. cap. 1, tom. i. p. 35, D.), that at the death of the author it was still imperfect.

†† Ἔστι δὲ ὁ συγγραφεὺς οὐ λίαν τὴν φράσιν ἀπκριβωμένος, ἀλλὰ καὶ ἀναμάλως ἔχων πρὸς ἐαυτὸν. κέρηται δὲ μάλιστα ταῖς παρ' ἀλλήλων τῶν ἐπισκόπων στελλομέναις ἐπιστολαῖς, εἰς πίστιν (ὡς φησὶν) ὡς αὐτὸς γράφει· αἱ καὶ πολύστιχον ποιοῦσι τὸ βιβλίον, καὶ ἐν πληθεὶ λόγων ὀλίγην συναγαγὲν ἱστορίαν. διὸ καὶ τὸ σαφὲς τῆς ἱστορίας τῷ πλήθει περικόπτεται τῶν παρεντιθεμένων. Bibl. Cod. xlii. p. 12.

‡‡ Fabr. Bibl. Græc. vi. 128.

§§ As the Ecclesiastical History of Theodore was a complete work, while his tripartite arrangement was left unfinished, I cannot but regard the former as having been first written. This, however, has not been the general opinion. The two have sometimes been regarded as forming one work.

not, however, come down to us; we only possess a series of extracts* made from it by Nicephorus Callisti in the fourteenth century, and a few other fragments. Yet these, brief and imperfect as they are, form our most satisfactory guide for the history of the eastern church from the death of Theodosius II. to that of Anastasius.

Theodore, the reader, was moreover the earliest writer who attempted to reduce the works of the three historians, Socrates, Sozomen, and Theodoret, into one continuous narrative. He constructed a tripartite history of the fourth century, with a view probably of providing a convenient introduction to his own work.† But his labours seem to have been interrupted. We find two books only of this arrangement mentioned by ancient writers; and the manuscript of the work, which was in the possession of Leo Allatius, brought down the history merely to the death of Constantius (361.)

ZACHARIAS RHETOR was Bishop of Melitene,‡ in the lesser Armenia, in the reign of Justinian. His Ecclesiastical History was only known to have existed from its being referred to by Evagrius, till, in the former part of the last century, several considerable fragments of a Syriac translation § of it were published in the Bibliotheca Orientalis of Assemani. His work appears to have extended from the reign of Constantine to the middle of that of Justinian I. || The earlier portions would seem to have been merely abridgments of Socrates and Theodoret; and the original part must have come down as low as I have stated, as it mentioned the taking of Rome, by Totila, in 546. It is evident, from the testimony of Evagrius,¶ and the sentiments expressed in the fragments of the work, that the author was a zealous Monophysite.

But of all the Greek historians of the church who wrote in the sixth century, the only one whose work has come down to us entire is

* Έκλογαί ἐκ τῆς ἐκκλησιαστικῆς ἱστορίας Θεοδώρου ἀναγνώστου ἐπὶ φωνῇ Νικηφόρου Καλλίστου τοῦ Ξανθοπούλου. Valesius, however, believed that Nicephorus himself possessed no other part of the work of Theodore than these extracts.—Præfat. ad vol. iii. Eccles. Hist. Scriptorum.

† Primum opus nihil aliud erat quam Historia Tripartita, duobus libris comprehensa, quam ex Socrate, Sozomene, ac Theodorito unum in corpus collegerat, à vicesimo anno Imperatoris Constantiniani usque ad principatum Juliani. Hujus Tripartitæ Historiæ notitiam Leoni Allatio debemus, qui primus hoc monumentum ex tenebris eraserat, et publica luce donaturum se esse promiserat. Ejusdem Historiæ manuscriptum exemplar Venetiis in Bibliotheca sancti Marci extare, jam pridem monuit Possevinus: quod etiam ab se visum illic esse mihi testatus est Emericus Bigotius. Valesius in præfat., vol. iii.

‡ Le Quien, Oriens Christianus, ii. 1451.

§ Assemani appears to think that the work was originally written in Syriac. But, in the absence of positive evidence, I am disposed to regard the fact of its being so often referred to by Evagrius, who, as far as I am aware, never quotes a Syriac writer, as proving that it was written in Greek.

|| Zacharias Meletinus in Armenia minore Episcopus, claruit sub Justiniano Imper. circa annum Christi 540. *Rhetorem* vocat Evagrius in Hist. Eccles., lib. 2, cap. 2, 8, 10, et lib. 3, cap. 5, 6, 7, et 18. *Meletian*, ^N hoc est, oratorem, seu Rhetorem, et *Meletinensem Episcopum* disertè appellat Barsabibæus, cujus verba retuli supra pag. 53. Scripsit *Historiam Ecclesiasticam à Constantiniani Magni Imperio usque ad annum Justiniani vigesimum*, quæ anonyma exstat in Cod. Syr. Vat. 24. Sed Auctoris nomen tum ex collatione locorum, quæ ab Evagr. ex Zacharia citantur, tum ex Barsabibæo, qui ejus nomen disertè prodidit, restitimus. Tres vero Partes continet. Prima est epitome Socratis: Altera Theodreti: Tertia opus ipsius Zachariæ a Theodosio Juniore usque ad Justinianum. Tertia Pars, unde Zacharias initium historiæ suæ ducit, incipit à fol. 79. mutila est autem, et ab amanuensi videtur in compendium redactæ, vel potius capita quedam ex historia Zachariæ, quæ in octo libris dividebatur, ut infra patebit, decerpta. Assemani Bibliotheca Orientalis, tom. ii. cap. 7, pp. 54, 55.

¶ Έμπροσθὲς τὴν ὅλην πραγματείαν συγγράψας. Evagr. lib. iii. c. 7, p. 341.

Evagrius Scholasticus. EVAGRIUS was a Syrian, a native of Epiphania,* who practised as an advocate at Antioch, where, by the interest of Gregory, the accomplished patriarch, (570—594,) to whom he had rendered valuable professional assistance, he attained high civil dignities. His Ecclesiastical History, which extends, in six books, from the council of Ephesus (431) to the twelfth year of the Emperor Maurice (594), possesses considerable merit. His style, as Photius† remarks, though somewhat diffuse, is not unpleasing; his opinions are sound and orthodox; and the whole work bears frequent marks of the diligence and care with which the author collected his materials. Though certainly very inferior in the art of historical composition to his eminent contemporaries, Procopius, Agathias, and Theophylact, Evagrius is justly regarded as having rendered a valuable contribution to the history of the church.

Though the east still took the lead in the production of original works on historical subjects, the west, unfavourably as it was situated for literary pursuits, did not totally neglect the cultivation of church history. An important work is due to the period which we have been engaged in reviewing; I mean the celebrated **TRIPARTITE HISTORY**,‡ or Latin arrangement of the works of Socrates, Sozomen, and Theodoret. Marcus Aurelius CASSIODORUS was descended from a senatorian family, and, as the minister of the great Theodoric, enjoyed the highest honours in the gothic kingdom of Italy. After retiring from the world, he devoted his talents to the spiritual and mental improvement of the inmates of a monastery which he founded in Calabria. With a view to the edification of his monks, he employed Epiphanius Scholasticus, an Italian, eminent for his acquaintance with the Greek language, to translate the continuators of Eusebius into Latin. And he afterwards himself digested the three narratives into one connected history. Small as is the value of this arrangement to those who possess, and have the power of reading, the works from which it is

* Fabr. Bibl. Græc. vi. 126.

† Έστι δὲ τὴν φρίσιν οὐκ ἄχαρις, εἰ καὶ πᾶς περιττέσθαι ἐνίστη δοκεῖ. ἐν τῇ δὲ τῶν δογμάτων ῥηθότῃ ὑπερβῆς τῶν ἄλλων μᾶλλον ιστορικῶν. Bibl. Cod. xxix. p. 7. Valesius gives the following candid and judicious estimate of the literary merits and defects of Evagrius:—"Laudanda est in primis Evagrii diligentia, qui cum historiam ecclesiasticam scribere aggressus esset, quæcumque ad id argumentum spectabant, ex optimis Scriptoribus collegit, puta ex Prisco, Joanne, Zacharia, Eustathio, et Procopio Rhetoribus. Stilius quoque ejus non improbandus est. Habet enim elegantiam et venustatem, ut testatur etiam Photius. Sed quod præcipue in Evagrío laudandum est, ex Græcis Ecclesiasticæ historiæ Scriptoribus, solus hic rectæ fidei doctrinam integram atque inibatam servavit, ut post Photium observavit Baronius in Annalibus. Illud tamen in eo reprehensionem meretur, quod non tantam diligentiam adhibuit in conquirendis antiquitatis Ecclesiasticæ monumentis, quantum in legendis profanis Scriptoribus."—Prefat. ad vol. iii.

‡ The title of the Tripartite History is as follows:—"Historiæ Ecclesiasticæ, quam Tripartitam vocant, ex tribus Græcis auctoribus Sozomeno, Socrate, et Theodoro, ab Epiphânio Scholastico versis, per Cassiodorum Senatorem in Epitomen redactæ libri xii." The nature of the work is thus fully explained in the preface of Cassiodorus:—"Hæc historia Ecclesiastica, quæ cunctis Christianis valde necessaria comprobatur, à tribus Græcis auctoribus mirabiliter constat esse conscripta; quos scilicet Theodoret, venerabili Episcopo, et duobus disertissimis viris, Sozomeno, et Socrate; quos nos per Epiphanium Scholasticum Latino condentes eloquio, necessariis duximus eorum dicta decorata in unius stili tractum, Domino juvante, perducere, et de tribus auctoribus unam facere dictionem. Sciendum planè, quod prædicti scriptores a temporibus divæ memorie Principis Constantini usque ad augustæ recordationis Theodosii junioris, quæ sunt gesta, digresserint. Nos autem eorum relectis operibus, et unumquemque cautâ mente tractantes, cognovimus, non æqualiter omnes de unaquaque re luculenter ac subtiliter explanasse: sed modo hunc, modo alterum aliam partem melius expedisse. Et ideo judicavimus de singulis doctoribus decorata colligere, et cum auctoris sui nomine in ordinem collocari."—Cassiodori Opera, tom. i. p. 293. Edit. Benedict. Rotomagi, 1679.

compiled, it is of great importance in a historical view of the condition and progress of ecclesiastical history, as having, with the translation of Eusebius, which had been made by Ruffinus, supplied the west, for nearly a thousand years, with all it knew of the *ancient* history of the church.

LIBERATUS DIACONUS, who was archdeacon of Carthage in the middle of the sixth century, and distinguished himself by his activity in defence of the Three Chapters, wrote an "Abridged History"* of the troubles which had been occasioned by the errors of the Nestorians and Eutychians, to the year 553. His work† is for the most part compiled from original documents, and though written in a rude style, and with little regard to the rules of historical composition, is valuable for the information it affords on the controversy respecting the Incarnation.

During the whole of this period, a number of contemporary annalists were engaged in recording the fortunes of the church and state. We still possess the Latin chronicles of Idatius, Prosper Aquitanus, Marcellinus Comes, Marius Aventicensis, Victor Tununensis, and Joannes Biclariensis;‡ all of whom afford valuable materials of church history, though they cannot be ranked among the ecclesiastical historians.

J. G. D.

THOUGHTS ON THE POPULAR EVIDENCES OF A CALL TO THE CHRISTIAN MINISTRY.

THERE are certain passages of the New Testament which, in the present day, are very awkward, and, to a thinking man, very perplexing. Christ says, for instance, that "It shall be more tolerable for Sodom and Gomorrah in the day of judgment" than for those who will not receive his ministers, nor hear their words. And in the epistle to the Hebrews it is said, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." The words are simple and plain, but the application is difficult. There are episcopalians, presbyterians, independents, Wesleyans, baptists, besides an innumerable company of seceders belonging to no denomination, and their ministers all say that they are mi-

* "Breviarium Causæ Nestorianorum et Eutychianorum collectum a sancto Liberato archidiano ecclesiæ Carthaginiensis regionis sextæ." The Breviarium of Liberatus is printed in almost all the editions of the councils; and it was published in a separate form by Garnier. Paris, 1675.

† The proœmium at once describes the nature of the work, and affords a specimen of the Latinity. "Peregrinationis necessitatibus defatigatus, et aliquatenus feriatu animo a curis temporalibus, duarum, hoc est, Nestorianorum et Eutychianorum, ex ecclesiastica historia nuper de Græco in Latinum translata, et ex gestis synodalibus, vel sanctorum patrum epistolis hoc breviarium collegi, nectens temporum curricula illa quæ in Græco Alexandriæ scripta accepi, vel gravissimorum hominum didici narratione fideli. Quod faciens pro mea eruditione et responsione contra falsosque utrarumque partium sectatores, qui consuetudo studio aliter loquuntur de suis auctoribus, quam veritas habet, libenter offero catholicis fratribus ignorantibus acta ipsarum hæresum, et legere volentibus." Concil., tom. v. col. 740. Edit. Labbe.

‡ Prosper, Victor, an anonymous continuator, and the Abbot of Biclari, form a series, ending with the year 590. They are printed in the first volume of Basnage's edition of the "Antiquæ Lectiones" of Canisius, pp. 264—341. Idatius and Marcellinus Comes are to be found most complete in Sirmond's Works, vol. ii. col. 227—296. Edit. Venet. 1728. Marius Aventicensis is in the first vol. of the collection of Du Chesne.

nisters of Christ, and all are watching for my soul ; now, which am I to receive, and whom am I to obey ? I cannot obey all, for no man can serve even two masters ; and, moreover, these persons are by no means agreed in that complex idea which they call the gospel. Some say that the Calvinistic system is the gospel ; others affirm that the Arminian scheme is the gospel ; and, as to practice, one says that I am bound to have my children baptized ; another declares as peremptorily that they are not to be baptized ; so that it is impossible to obey the words of one without disobeying the other, and if this other should happen to be a true minister of Christ, I expose myself to a punishment less tolerable than that inflicted on the guilty cities of the plain. I ask, then, how I am to know a true minister of the gospel, whom I am bound to receive, and whom I can obey without risking my eternal happiness ? To this question there are many answers current at present, which, because of the importance of the subject, are worthy of consideration.

The first answer is—He that has an internal call, that is, he who feels within him a strong and vehement desire to proclaim the message of salvation, is a true minister of Christ. But this answer is inadequate ; first, because perhaps all the above-mentioned conflicting parties will profess that they have this call, and we are, therefore, left just where we were before ; and, secondly, because in the Bible there is no mention of any such thing. It may be thought, perhaps, that this assertion goes too far, and even that it contradicts the principles and practice of the Anglican church, which asks at ordination, “Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people ?” But this is far from being the case. Our church does not authorize the ordination of any man because he can answer this question in the affirmative, but it proposes the question because, by having a title to orders, the candidate has previously had an external call ; without this external and providential evidence, his internal call will be of no use ; no bishop will on that account receive him even as a candidate for orders. The external call is the prerequisite, without which the question about an internal call will never be proposed. Our church therefore knows nothing of an internal call, which, without external evidence, can prove any man to be a minister of Christ. It does not even permit him to become a candidate for the holy office, on his own representation or wish, but, in the title for orders, requires an external call. We do not therefore deviate from the principles of the church when we say, that the Bible contains no warrant for this plea of an internal call as the *test* of a true ministry ; neither the church nor the Bible knows anything of the kind. There is no instance, either in the Old or the New Testament, of any one minister of God *resting his claims* to this high office upon any such foundation. The only persons mentioned in the Bible as impelled *solely* by an internal call are the false prophets. “I have not sent these prophets, yet they run : I have not spoken to them, yet they prophesied.” (Jer. xxiii. 21.) “Son of man, prophesy against the prophets of Israel, that prophesy, and say unto them that

prophecy out of *their own hearts*, Hear ye the word of the Lord: Thus saith the Lord God, Woe unto the foolish prophets, that follow *their own spirit*, and have seen nothing." (Ezek. xiii. 2, 3.) But they will scarcely be taken as safe guides in this matter, and yet there is no other example of an internal call to be found in the whole word of God. It is nowhere said that the true prophets had an internal call, or that the apostles of Christ were urged by an internal desire to assume their office. Peter and his companions were engaged in their lawful calling, Matthew was seated at the receipt of custom, when they received Christ's external call to follow him. Some of the most remarkable, and most highly gifted, were called almost against their will: Moses needed more than one command to go forth as the servant of God; and St. Paul was in the midst of a mad career of persecution when he was called to the ministry. If the proof of an internal call be necessary to a true minister of Christ, we must at once exclude Moses and the prophets, Paul and his fellow-apostles. This pretence of an internal call however, although antisciptural, is not new. When Luther began the reformation in Germany, he had to contend with many who urged it; and it is worth while to consider how he met it. In commenting on the call of Moses, he says—

"Hold fast what I have said concerning the call of Moses; for no man should push himself into a public office without God's call. And bear this in mind particularly, because of those modern vain spirits who push and insinuate themselves, where God has neither called nor sent them—choose to be preachers, and to teach the people, without either summons or call, (Jer. xxiii. 21.) Moses had long before wished, in his spirit, the deliverance of his brethren from the bondage of Egypt, and had spirit and courage enough, when he slew the Egyptian; as if he would say, I think, I ought to help you. Neither did God punish this act; on the contrary, Stephen praises it, in the Acts of the Apostles, (vii. 25.) And yet he would not attempt to lead them out of Egypt until God had first called and sent him to the children of Israel. For it is not enough to boast of the Spirit, neither will God have us believe those who make pretensions, and say, 'Believe my spirit;' item, nor those who say, 'The Spirit moves me; the Spirit commands me.' Otherwise we should all stand on an equal footing, and no one would listen to another. He that would begin anything new, let him not come with the boast that the Spirit has put it into his heart. But if he does, let him be rejected at once. For this is what one should earnestly do and say: 'If the Holy Spirit will employ me in any office, (be it what it may,) and if God's will be that I should begin it, and I entertain the wish in my own mind, he will give the office in such a way, that signs follow, and that heavenly signs confirm the mission.' For this is certain, that the Spirit will not puff up or tempt the heart of any one, where he does not confirm the matter by miracles: external evidence is absolutely necessary."^{*}

Such was Luther's opinion of those who have nothing better to offer in defence of their claims than a vehement internal desire. His opinion is not given as an authority, but to shew that it was no part of Luther's protestantism to acknowledge the claims of every man who pretended to be a minister of Christ. He required evidence, and so will every man who has got the least particle of common sense; and if, besides, he has got any respect for the Bible, he will not receive the assertion of an internal call as sufficient evidence, for neither in the

* Luther's Werke in einer das Bedürfniss der Zeit berücksichtigend, Auswahl, vol. ii., p. 273.

Old or the New Testament can a single instance be found of any one servant of God who based his claims to the ministry on an internal call, or who pleaded his earnest and vehement desire to serve God in evidence of his mission. This answer, therefore, is only to be accounted as one of the traditions of men, which make void the commandments of God.

Another common evidence of a divine call to the Christian ministry is, personal qualification. It is not an uncommon observation, that whom God sends, he qualifies; by which is meant, that great fluency, earnestness, a good delivery,—in a word, the requisites of popular oratory, will prove a man a minister of Christ: and with the multitude, perhaps, this evidence goes further than any other. Yet there is hardly any one pretence that is more directly in opposition to the scriptures. By this rule the two greatest of God's ministers would be pronounced impostors. Neither Moses nor St. Paul was eloquent: Moses, knowing the vulgar error, urges this defect as a serious objection against his mission—"O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech and slow of tongue." And a similar lack of eloquence in Paul induced the Corinthians to question his apostleship. "His letters (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible." And he himself says—"Though I be rude in speech, yet not in knowledge." It is therefore altogether a mistake to suppose that fluency of speech is an evidence of a divine call, or even a requisite in a Christian minister. It is a power either conferred by nature, or acquired by habit, and possessed in as high, if not in a higher degree, by the ancient heathen, than by any of God's servants, either Jew or Christian, and can therefore furnish no proof of a call to the Christian ministry. Where it exists, God may make use of it, as he did in the case of Apollos, but it is in no wise needful for his purpose. "His strength can be made perfect in weakness;" and his will is, that the gospel of Christ should be preached, "not with wisdom of words, lest the cross of Christ should be made of none effect." Those, therefore, who profess to be protestants, and make it their great boast that the scriptures are their only guide, must look out for some other evidence less antisciptural; and some think that they find it in "the success of the minister."

A third answer to the question, "Who is a minister of Christ," is, he who is successful in the conversion of sinners; and this answer is professedly based upon St. Paul's words to the Corinthians—"Are ye not my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you; for the seal of mine apostleship are ye in the Lord." Those persons think that St. Paul here meant to affirm generally that whosoever has got converts as the seal of his ministry, is thereby proved to be a lawful minister of Christ. How any Christian people ever arrived at a conclusion so absurd, is perfectly incomprehensible; and the fact proves, either that their prejudice is very strong, or the cause which they defend desperate. On this principle, Mahomet must be accounted as a true servant of God, for he had this seal long before he used the sword as an instrument of conversion. Joanna

Southcote, too, will appear as a lawful minister, and her converts can refer to themselves as the seal of her mission. Yea, and every fanatic and impostor, man, woman, or child, who finds people foolish or wicked enough to be misled, may prove the truth of his call to the Christian ministry; and prove, moreover, that he is an apostle, as good and as true as St. Paul himself. Surely a principle leading to conclusions so monstrous cannot possibly have been taught by an inspired apostle. Those persons must, of necessity, have mistaken his words. Even if we take the words without reference to the preceding verse, they cannot be made to express any such unqualified assertion as this, that whosoever has got converts as the seal of his ministry, is therefore a lawful minister. They signify, at the very most, that he who has got converts must be regarded by those converts as a lawful minister. "If I be not an apostle unto others, yet doubtless I am to you;" that is, Whatever others may think of me, ye must, if ye will be consistent, receive me as an apostle: ye are my converts; ye believed the gospel at my word; whatever, therefore, others whom I did not convert may think of me, to you, at least, I am an apostle. But this measure of lawfulness will not satisfy those who take pleasure in citing these words. Their wish is, that every man who has made converts should be universally acknowledged as a lawful minister of the catholic church. But any such general acknowledgment of the validity of their claims is plainly forbidden by the passage cited. The apostle's supposition excludes the idea of being acknowledged by any but their own converts. "If I be not an apostle unto others." By omitting the context, we may allow them to be ministers to their own converts; but if the preceding verse is to be considered, we cannot admit even that. St. Paul's object was to prove that he was, not an ordinary minister, but an apostle, equal in authority and rank to St. Peter, or any other of the apostles. "Am I not an apostle?" If, therefore, the conversion of sinners proves anything, it will prove that a man is an apostle of the same rank and standing in the church as St. Paul himself. The passage proves this, or it proves nothing. Those, therefore, who rest their claims upon it, must either boldly assert that they are apostles in the same sense in which St. Paul was, or they must give up the passage altogether. But, secondly, St. Paul does not rest the proof of his apostleship merely on the conversion of the Corinthians, but joins this argument with another; namely, that he had seen the Lord. "Have I not seen Jesus Christ our Lord?" Here, then, he appeals to the external evidence, as he does also in the 2nd epistle, when he says, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Those, therefore, who hold St. Paul's proof to be valid, and applicable to their own case, must not dishonestly withhold one half of it, but if they appeal to success, must also produce the external evidence of their mission. If St. Paul did not expect the Corinthians to admit his apostleship without both these proofs, surely no modern claimant can expect us to believe without evidence equally valid. The answer, therefore, that success in the conversion of sinners proves a man to be a minister of Christ, is, to those who believe

in the New Testament, and take it as their guide, just as unsatisfactory as those which precede.

But there is another answer, which settles the point in a more summary manner. It is this: every man who preaches Christ is a minister of Christ. This appears to be an extension of that "latitudinarian indifference" commended by Milner. Speaking of episcopacy, presbytery, and independency, he says—"To me it seems an unhappy prejudice to look on any one of the forms as of DIVINE RIGHT, or of scriptural authority. Circumstances will make different modes more proper in one place, and at one time, than at another. And whoever rests in this conclusion will be in no danger of bigotry, but, on the contrary, will see much reason for moderation and latitudinarian indifference in judging of various methods which have been proposed or made use of for the EXTERNAL regulation of the church."* Since Milner's time, the principle has developed itself, and many are now found who assert that any man, of any or no denomination, if he only "preach Christ," is Christ's lawful minister; and who endeavour to prove this latitudinarian principle by an appeal to the New Testament. They reason thus:—When the apostles forbade a certain man to cast out devils, because he followed not with them, Christ said, "Forbid him not; for he that is not against us is for us." Therefore there is no apostolical succession, but every man who preaches Christ is his lawful minister. The short and true answer is, that the logic is very bad, and that, when we meet any one casting out devils, we shall not forbid him. But suppose that, for the sake of argument, we grant the applicability of the passage, what do those who reject the doctrine of an apostolic succession gain by the admission? Does it overturn that doctrine? Nay, it proves it. In order to get at their conclusion, they must, as the first step, produce a parallel case. Here we have an unauthorized man casting out devils; to preserve the parallelism, they must produce an unauthorized preacher of the gospel; and they must, further, produce authorized preachers of the gospel forbidding him: Unless they do this, they have no parallel, and therefore no premises. But the moment they complete the parallel, and admit that some ministers are authorized, and others unauthorized, they give up that for which they contend. They admit, nay, take for granted, as the very basis of their argument, a ministry authorized by Christ; and they fail altogether in attaining the real object for which they quote the passage. Their real object is, not to obtain liberty for unauthorized persons to preach—for in this country every man that likes may preach—but to have these unauthorized persons acknowledged as authorized, and received as legitimate brethren in the Christian ministry. But for this the text cited furnishes no warrant. Christ did not tell the disciples to receive this man as a brother, or to acknowledge him as a fellow-apostle. "Forbid him not," is the utmost limit to which Christ extended his command; and if this text be pressed as an argument, "Forbid him not" is the utmost limit of favour which Christ's authorized ministers can be called upon to shew

* Church History, vol. i., p. 518.

to the unauthorized preachers of the gospel. Until the opponents of the apostolic succession can shew that "Forbid him not" means receive him, acknowledge him, no lover of the Bible will go further. He may not forbid, but he can never acknowledge the call of those who make themselves ministers of Christ.

But the truth is, that, if this text proves anything, it proves too much; and that, therefore, the reasoning founded upon it is altogether inconclusive. If, because the apostles were told not to forbid a man to cast out devils, we are not to forbid any one to preach and administer the sacraments, but to regard them all as lawful ministers, then the most notorious profligate is to be acknowledged as such,—then women, as well as men, must be reckoned as lawful ministers,—though Paul says, "Let your women keep silence in the churches." Then Christ has ordained not only no form, but no substance of church-government at all. There is no order, and ought to be none, in the gospel ministrations. Then the presbyterian and independent forms are an usurpation as much as the episcopacy. Then St. Paul's appointment of Timothy and Titus was an useless and unauthorized innovation, whereby the Christians of Ephesus and Crete were deprived of their right to become ministers of the gospel; and, as Luther says, we all stand on the same footing, and no one is bound to hear or obey another. These conclusions are in themselves sufficient to shew the invalidity of the reasoning. But it is also easy to shew that the case of those who assume the ministerial office is not at all parallel to that of the man casting out devils. He was not a member of the church of Christ. The apostles say, "He followeth not with us." If he had been baptized, the apostles must have known of it, for they baptized, and not Christ himself. His case is exactly parallel to that of an unbaptized Jew or heathen in the present day, who should take upon himself to preach Christ to his brethren. Of such an one it might be said, "He that is not against us is for us." As a Jew or a heathen, preaching to Jews or heathens, he would not interfere with the authority or jurisdiction of Christ's authorized ministers, for this is confined to the church of which he, as Jew or heathen, is not a member. There would therefore be neither cause nor right to forbid him. But this is very different from the case of those who do interfere with order of every kind,—who cause divisions,—who make all exercise of discipline impossible, and whose object it is to overthrow the church of Christ. Think you that, if this man had been preaching against the apostles,—had been asserting that they had no right to the office, and that Christ had no apostles—that our Lord's language would have been, "Forbid him not; he that is not against us is for us"? No; for such persons Christ has taught us a different doctrine, saying, "He that is not with us is against us; and he that gathereth not with us scattereth."

The question, then, How am I to know a lawful minister of Christ? still remains. The prevailing temper of the times calls for an answer from the Bible: men will not hear of history, and reject evidence. Well, then, let us, especially as there is not room to go into the full answer, consult the New Testament, and see what principle it lays

down for settling disputes relative to the external order of the church. In the Corinthian church, the women committed an offence against external order by praying with their heads uncovered: how does St. Paul endeavour to convince them of their error? He first declares his own judgment in the matter, and then, in case they should dispute his authority, refers to the practice of the universal church. "But if any man seem to be contentious, we have no such custom, neither the churches of God." (1 Cor. xi. 16.) He proves that the Corinthian practice was wrong, because it differed from that of the other churches, and hereby plainly intimates that they were not to rest upon their own judgments or interpretations, but to bow to the universal practice of the churches. He places this universal practice above his own decision, and evidently uses it as an argument not to be gainsayed. In like manner, in proving the erroneousness of another practice—the public preaching of women—he reproveth their self-sufficiency, and directs them to others who had received the gospel as well as themselves. "What! came the word of God out from you? or came it unto you only?" (1 Cor. xiv. 34.) In these two cases, then, relating to external order, he employs one principle to set the Corinthians right,—he tells them not to rely upon their own interpretation, but to see how others understood the gospel, and what was the universal practice of the churches. Let us, then, in determining this question of a lawful ministry, which also refers to external order, employ the same principle. Let us look to the churches established by the apostles, and ask what is their universal practice. The churches of Greece, Rome, Asia, and Africa, will all give one reply. They will all declare that the episcopal form of government is apostolic, and that the ministers ordained by bishops are the lawful ministers. They will all testify that every other form is an innovation and a departure from that which they received. If, then, we are willing to abide by the New-Testament principle of the universal usage of "the churches," we shall be delivered from our perplexity, and find an easy answer to the question, Who are the legitimate ministers of Christ?

THE CONVERSION OF JOHN THAULER, A DOMINICAN MONK.

IN reading the very interesting collection of "Luther's Letters" published a few years back by De Wette, I was struck by his commendations of the sermons of *Thauler*, a name quite new to me. On inquiring, I found his name mentioned, and that is all, by Mosheim; but a little further search told me that he was a Dominican monk of the fourteenth century, and that his life, prefixed to his works, was well worth reading, as it contained a history of a sudden conversion,—and that, too, of a person previously esteemed as a shining light in the church,—which shewed that the annals of popery and protestantism may sometimes run more nearly parallel than is commonly allowed among us. So it turned out. There were the continued reproofs of the learned preacher by a simple layman,—his at length

renouncing all his reputation, and leaving his station,—his long period of cloudy darkness and bitterness of soul; and, finally, the instantaneous burst of light and joy which followed. All this is so characteristically told in the life, that a translation of it (it is short) would make a curious and interesting article for the British Magazine. If it shews nothing else, it shews, at least, that there is nothing new under the sun. I think it may be useful in other ways, but I prefer leaving it to speak for itself. The person in question, by the way, was clearly not wanting in one Christian grace in an eminent degree when the layman undertook to reprove him. I mean *humility*; as will be seen as the tale goes on. Even in these days of ultra-protestantism, when learners are, by common consent, I believe, allowed to be as wise (at least) as their teachers, it is not every renowned preacher who would submit to be told by one of his hearers that he has nothing of a spiritual character about him, and that he is wrong, not in small things, but *in the whole of his system of Christianity*.

Thauler was a Dominican monk. He became, after his conversion, quite mystical. It is a sad pity that he was not a Franciscan; for the mysticism of that set of monks is a curious subject, and Mosheim has written on it *con amore* for once. By dint of his book one might have made a good show of learning of church history. But as to Dominican Mysticism, I do not know where to look at this moment.

History and Relation of the Life of that sublime and illuminated Divine, Dr. John Thauler, who was converted at Cologne in a marvellous manner, from his vain life to a wonderful sanctity.

In the year of our Lord 1346, a certain Doctor of Divinity frequently preached in a certain city, and almost everybody went with pleasure to hear him, as the fame of his learning was spread far and wide. Among others, a layman, abundantly endowed with Divine grace, heard of him, and was likewise thrice admonished in his sleep to go to the city where this teacher lived. It was situated in another country, and distant about thirty miles* from the place of the layman's residence. Thus warned, he resolved with himself to set out, in order to see if God's grace wished to perform any work in the city pointed out to him. On his arrival in this place, he attended five times at the preaching of the celebrated teacher. In the meantime, he learnt in the spirit that this teacher was, by nature, a good, mild, and very benevolent man, and that he had a great knowledge of scripture, but yet in an obscure way, and without the light of Divine grace.

Feeling, therefore, the greatest pity for his blindness, he went to him, and addressed him thus,—“Sir, I have travelled more than thirty miles on your account, because I heard much at home about your learning, and I have now been present five times at your sermons; I therefore entreat you that while I remain here you will not, for God's sake, refuse to receive my confessions.” On the preacher's consenting, the layman frequently confessed to him with simplicity

* Thirty German miles, or about 150 English miles.

and humility ; and if he ever received the holy Sacrament, it was at the hands of Thauler. After the space of twelve weeks, the layman addressed him in this manner,—“I beseech you, Sir, my master, that, for the love of God, you will teach us, in a public sermon, how any one can arrive, as nearly as may be, at the highest degree of perfection, as far as it is possible in this life.” The preacher replied,—“What end can it answer, that such sublime knowledge should be set before you, when, in my judgment, you will scarcely understand any part of it?” The layman replied, “Although, venerable Sir, I should not understand it, I shall at least long after it, and desire it with every wish of my heart. See what a multitude of persons come to hear your sermons ; now, if even one of these should understand what you are about to say, your labour will not be in vain.” The doctor rejoined, “If I must do this, my beloved son, I must first apply to my studies ; and the matter which belongs to this subject must be sought for and collected with much labour.” In fine, the layman never gave over asking, until the doctor promised that he would preach a sermon of this kind. It happened, in consequence, that at the end of a sermon which he preached in a certain monastery, he gave this notice—“If any persons here have it in their power, let them return hither on the third day from this, for I have been asked to preach a sermon in which I am to teach in what way any one may come, as nearly as may be, at the highest degree of perfection, as far as it is possible in this life.”

On the third day, therefore, a great concourse of people came to the appointed place ; and the layman hastened thither very early, in order that he might get a good place for rightly hearing and understanding his master. On the doctor's arrival, he began to speak in these words,—[It is not necessary here to give Thauler's sermon at length ; suffice it to say, that although he was then, as the layman thought, unconverted, the substance of his discourse is very much the same with the matter of those which he afterwards preached—that is to say, it is entirely mystical. It commences with some reflections on the imperfection of that knowledge of God which is gained only by the intellect, with an obvious reference to the scholastic philosophy, as all such knowledge produces pride, and then the Spirit of God will not work in the heart. True perfection is only to be found in those who entirely renounce themselves, and the might of their own faculties, and give themselves up wholly to God. He then proceeds to set forth twenty-four heads, each of which contains some duty set forth in scripture as necessary to be practised by those who would arrive at perfection. Each of these, however, is an article of mystic, rather than of scriptural, divinity. Take, as examples, the 4th and 8th :—“He who aims at perfection, must entirely put off and deny both himself and all things in which he formerly shewed inordinate love for himself, sought and intended his own good, whether those things are in time or eternity.” The 8th Article is—“That he must so strongly and strenuously exercise himself in God, and must so bind and unite himself to God, by an immense power of love, that God cannot work anything in him without himself, and that he, in the

same way, cannot work anything without God." These specimens will suffice. It need only be added, that Thauler's sermon does not run to the marvellous length it might be expected from its containing twenty-four heads; the Latin translation of it is contained in something less than three closely-printed pages of no very large sized quarto.]

When this sermon was ended, the layman returned to his inn, and wrote it out word for word as it had been preached. Having finished his task, he went to the doctor, and said, "Venerable Sir, I have reduced your discourse to writing, and if it would not be troublesome to you, I would read it to you from my copy." The doctor said, "I shall be very glad to hear it." The layman then read the whole sermon to him; and when it was finished, said to the master, "Tell me, Sir, I beseech you, if I have omitted anything, that I may insert it." The Doctor answered, "Be assured, my beloved son, that you have written this sermon out quite right, and if a large sum of money were offered me I could not write it out as exactly as you have done, unless I bestowed the same time in the examination of scripture which I did in composing it; and I now wonder at the happiness of your genius, and that I never observed it in you, though you have confessed to me so often." Then the layman, making a pretence that he wished to go away, said to the master, "If it shall please God, my wish is now to return to my own home."

THAULER. "What compels you to return home, when you have neither wife nor children to take care of? or why, as this is the case, can you not as well live here as there? By God's help, I shall soon preach another sermon on spiritual perfection."

LAYMAN. "Be assured, master, that I did not come here for your sermons, but because I hoped that, by the aid of God's grace, I might be of some use."

THAULER. "Of what use could you hope to be, when you are a simple layman, and do not know the scriptures, nor can be allowed to preach? Stay here, I beg of you, for a time, and perhaps, by God's help, I may preach so excellent a sermon as you may be delighted to hear."

LAYMAN. "There is a something which I should much wish, master, to say to you, but I fear you would not hear it with patience."

THAULER. "Say whatever you please, my son, with good confidence. I trust in God that I shall bear it placidly."

LAYMAN. "Sir, you shine in the glory of the priesthood, and you have preached to us a sermon full of good instruction, but you do not practise it in your life. And then, quite in a childish way, you say, that if I will stay here, you will preach a sermon which will please me. Be assured, master, that neither your sermons, nor almost any words which can be uttered in this life,* could do me any good. Indeed, men's sermons have oftener done me harm than good; because they presented some images to me which, on my return home, I could

* This is another characteristic trait worth remarking. The layman's assurance and modesty are equal.

hardly get rid of and forget. Now, you yourself said, in your sermon, that that mind should be free of all images to which the great Teacher, Jesus Christ, was to come. When that Teacher comes to me, he teaches me more in the space of one little hour than you, Mr. Doctor, and all the other doctors in the world, could teach me to the day of judgment."

THAULER. "My beloved son, I beg and adjure you, by our Lord's passion, to stay longer with me."

LAYMAN. "Your adjuration is weighty; and if, in obedience to God's will, I must stay here, I still will not do so unless you promise that all which I have said, or shall say, shall be kept hidden by you under the secrecy of confession."

THAULER. "This I will willingly do, my dear son, if you will stay with me."

FOX'S ACTS AND MONUMENTS. No. IV.

I HAVE already offered a few remarks on the reply of the publishers, which came to my hands just as I was about to send off my third letter, and it was not my intention to have taken further notice of them; but, on reflection, it seems best, before I proceed to any other point, to say a few words on a state of opinion and feeling which is avowed by some persons, and seems to exist in a good many others.* As I sincerely differ with them, it may be as well briefly to say how and why, that we may fully understand one another.

In this and similar cases some would say, "What is the general tendency of the book? What is its practical effect? Is it likely, on the whole, to do good? If it is, ought we to mind, should we notice, should we not rather conceal, any defects which may be discovered, at least if they are such as are not likely to lead the reader into dangerous error? If they are mere blunders, mere mistakes of well-meaning ignorance and incompetence, is it not better to say nothing about them, lest we should lower the credit of a good man, and lessen his authority in matters of more importance? A reader who is not told of the mistakes may read the book without finding them out, and be much the better for it. In the present case, for instance, a man may imbibe a very salutary conviction of the idolatries, superstitions, and cruelties of popery, and of the reality and power of the faith which sustained the martyrs, even though there should be a thousand errors in the chronology, geography, philosophy, and grammar, of the historian."

It might, perhaps, be answered that, granting all this, yet a good book would not be the worse for the correction even of errors which were deemed unimportant; though, of course, our right to expect accuracy or correction in any given case, must be in proportion to the pledges of those who undertake it; and according as it is done, or

* I do not wish to write either ambiguously or personally; perhaps I shall avoid both by a general reference to the controversy respecting Milner's Church History.

neglected, will be the place which the book will take in the literature of the country. But, instead of any such reply as this, I feel bound to express what I believe to be the truth on the subject, though I am aware that by such a course I may give offence where I am sorry to do so. I believe that all such feeling, and such argument, as I have attempted to describe, arises from incorrect views on the nature of truth in general, and particularly from an idea that truth has no intrinsic value whatever, but that any particular truth derives such value as it may at any time possess, merely from circumstances. If a matter of fact is not, in the estimation of such persons, of some probable use for some effect which they think that it may produce, they not only consider it of little or no consequence whether it is correctly or incorrectly (in plain terms, truly or falsely) stated; but if, through ignorance or inadvertence, it has been falsely stated by a writer whose credit they wish to keep up, they are prepared to do everything in their power to excuse, to conceal, and so to perpetuate, the falsehood, and to deter others from exposing it. The correction of a falsehood is, in their view, a mere matter of expediency. If it is to be set right, it is not because it is wrong, but because it may do mischief; and the question as to acknowledging and amending a fault, is a mere calculation of probabilities. I repeat, that all this is grounded on an idea that truth has no intrinsic value, and derives importance only from its consequences or probable results.

Holding a totally different opinion, I am quite aware that I may be misunderstood if I express myself very differently (because I feel very differently) respecting books which they admire. For instance, when Fox tells me that our King Richard in his way to the Holy Land sent for the Abbot Joachim, and adds, "this abbot was in the year of our Lord 1290," iii. 105, I should say, "You had better not affirm that, unless you are quite sure that he survived his interview with King Richard a whole century;" and I should, perhaps, be answered, "Never mind—probably it is only a misprint for 1190—what does it matter?" On the same page, again, "There is also the prophecy of Hildegard, (of whom we have spoken before,) in the 29th book of Vincentius. 'In the year,' says she, 'after the incarnation of Christ, 1200, the doctrine of the apostles, and the fervent justice which God had appointed among the spiritual Christians, began to wax slack and doubtful.'" I should again venture to suggest, "As you 'have spoken before,' at p. 88, of her having 'flourished about the year of our Lord, 1146,' does it not seem rather odd to make her talk in this retrospective way of the period *since* the year 1200?" I might be told, "Never mind, the reader is expected to remember what he read at p. 354 of the preceding volume, where 'the thing itself most evidently declareth a great iniquity of time;' but what does it matter?" Why, I should answer, if in this case of Hildegard either of the two could be considered as of much importance, one might say that there is some difference between testimony and prophecy—but never mind. Still on the same page, we are told that Fluentius the bishop did not "doubt openly to preach that Antichrist was born in *his days*, as it appeareth by Sabellicus. Also before *these days*, [most readers would

of course suppose, before the days of Fluentius, were it not that this Bishop of Florence has been a good deal hacked as one of the 'line of witnesses' against the papal Antichrist; and therefore those who have read Bishop Newton on the Prophecies, either in his own works or in those of more modern writers, may be aware that Fluentius was condemned in the year 1105. I presume, therefore, that Fox meant before the fourteenth century, of which he was writing.] A.D. 1239, Gerardus, Bishop of Laodicea, in his book entitled 'Of the Preservation of the Servants of God,' doth conjecture Antichrist to be even at hand, by the rarity of prophesying and the gift of curing." This Bishop of Laodicea is, I believe, principally known by his being said to have attended a council about a century before the time specified by Fox, (that is, in the year 1142,) and by his having written some books, one of which I have seen described as "*De Conversatione Servorum Dei*." This, I suppose, Fox had also seen, and read *conversatione*; but I believe the title really was, "*De conversatione virorum Dei in terra sancta commorantium*,"—but never mind.* Fox immediately proceeds, "There is also a certain prophecy of Jerome Savonarola, evident (if it be worthy of credit) sixty-nine years before." One would suppose this to mean, "before" the year 1239 just mentioned, or, at any rate, "before" the period of which Fox was writing; but, in fact, it is only the same effect of a close translation of Illyricus as I have mentioned on a former occasion,† and means, that Jerome Savonarola had suffered sixty-nine years before the time when Fox was writing: the words of Illyricus are, "*Ante annos 50, exustus est Florentiæ celeberrimus concionator Hieronymus Savanorola*," &c.‡ Now, when all these blunders are crowded into one page, shall we be seriously told, "Never mind;—these mistakes will not do anybody much harm; do not cavil about them, but look at the doctrine." Well, then, what *is* the boasted doctrine? Why, that the Abbot Joachim, and "this blessed Hildegard," were divinely inspired prophets.

Is it for the sake of this precious doctrine that we are to overlook and to excuse all sorts of ignorant blundering? Or is there some other doctrine, for the sake of which this abominably false doctrine is to be thrown among the heap of misstated facts, as one of the things which it is expedient to pass over for the sake of something else? I speak, however, of the principle; and I cannot conceive that any doctrine, how good soever, is a sufficient excuse for the misstatement of fact. I have the satisfaction of knowing that many are ready

* It seems likely that Fox confounded this writer with Gerardus *Leodiensis*, or *Leodicensis*, who lived nearer to the time which he mentions. This seems the more probable, as he appears to have made the same mistake elsewhere. If the reader turns to vol. ii., p. 193, he will find the Bishop of *Laodicea* introduced; and if he turns to Illyricus, (Catal. Test. 371,) he will, I think, be in no doubt that Fox was translating "*Nactus occasionem captivitatis Leodiensis episcopi, quem nescio quis coeperat*." If he is acquainted with the history, he may be as much surprised to find the Bishop of *Liege*, as the Bishop of *Laodicea*, so circumstanced. In fact, it was the Archbishop of *London*—but what difference can it make?

† *Review of Fox's History of the Waldenses*, p. 38.

‡ Catal. Test. 988.

to join me in protesting against this form of the expediency system ; and I am full of hope that the glaring specimen presented by this new edition of Fox may lead reflecting persons to consider whether this "never-mind" school of history should be allowed to cut its way through matters of fact, with reckless slaughter of names, and places, and dates, and with any translation or mistranslation of documents, in order to establish any point of faith, or practice, or opinion, which it may see fit to select. Besides, I cannot help anticipating much good from an assurance of the probability that many subscribers, after puzzling over the history of the Christian church, presented to them in so singular a form of undigested and negligent compilation, will be led to desire something like a plain, intelligible narrative of facts, not written for the sake of inculcating any particular view of doctrine, or of exalting or criminating any particular class of persons.

But what can general readers make of history thus set before them ? Take, for instance, the council of Basil. There are, perhaps, very few parts of ecclesiastical history more interesting to those who would be likely to read the acts and monuments of protestantism. It must be a matter of interest to see the papal supremacy openly questioned, publicly debated, and even practically disputed, by a council undertaking to depose the reigning pope and elect another. And such another—the very idea of taking a Duke of Savoy, shaving him, and seating him in the chair of St. Peter, is surely most singular ; and every reader who desires to understand the facts of which he reads must wish to know who were the electors. If he does, that which the publishers affirm to be "by far the best edition of Foxe—the most complete, and the most accurate that has ever been produced," will tell them that first of all a triumvirate was chosen, the first and foremost of which was "Thomas Abbot of Donduno, of the diocese of Canderace, commonly called of Greece," iii. 662. Did anybody ever hear of such an abbey or such a diocese ? And though he is afterwards called Thomas de Scotia, (which may lead to a suspicion that though 'called of Greece' he came from Scotland,) will one reader in fifty guess that *Candiderace* is a corruption of *Candida Casa*, and that, in fact, he was the Abbot of Dundrain, in Galloway ? This abbot, and the other two members of the triumvirate, "associated unto them Christian Gregreginus, President of St. Peter's church in the diocese of Olmutz, in the heart of Germany," iii. 663. Was there only one St. Peter's church in the diocese of Olmutz, and what was the function of the "President" of it ? "Never mind"—but I do mind. If it does not matter who the man was, or where he came from, why does this long description hold the place of sense ? Why is the general reader to be astonished by a parade of fine words which will not bear pulling to pieces—and from which he gains no idea but the mistaken one, that there is something very learned which the editor did not take the trouble to bring down to the level of his readers ? This person filled a considerable place in the council ; and it may, or may not, be worth while to specify that he got a surname from the town of Königin Gratz, and that he was prior of the canons of St. Peter's at Brunn, in the diocese of Olmutz, which (whatever

excuse there might be for Æneas Sylvius) is somewhat absurdly described to modern readers as being in the heart of Germany. Thus, however, there were four persons; and whom did they, in fulfilment of the duty for which they were selected, appoint as electors of the new pope? Why, among others, Bishop *Epurgimus*, and Bishop *Faurinensis*, and the Bishop of *Seben*, and Bishop *Nicensis*. Did anybody ever hear of any one of them? The unlucky "general reader" seems as if he had no chance with any of them except *Nicensis*; but even that is only as he stands here, for in the book he immediately follows "George Bishop of *Nice*;" so that if he has heard of the council of Nice that will not help him; but, what is still more unlucky, both are blunders. *Nice* should be *Vich*, (*Vicensis*), in Catalonia, and *Nicensis* should be *Visensis*, or of *Visco*, in Portugal: "Never mind—they were popish prelates, what can it matter where they came from?" Why, really, seeing that they chose the Duke of Savoy for pope, the locality of these prelates seems to be an important feature in the case; and surely it is not at all the same whether an unheard-of bench of bishops descended from the clouds in a machine to do this singular deed, or whether they came from Ivrea, Turin, and Geneva.* They had with them, however, "William Archdeacon of St. Hewes, of Metz." One does not often hear of an Archdeacon of *Saint* Anything; but perhaps it does as well for practical purposes as calling him "William Hugh's, (if we may so translate his name, Guilielmus Hugonis,) Archdeacon of Metz." "Henricus de Indeis of Cullen," too, may do as well as if his *n* were turned, and he were recorded as "Henricus de Judeis, of Cologne." Next to him comes "James de Saltzburgacan, of Ratisbone," who may, perhaps, be considered as only modernized by being docked of nearly half his canonical title, but whom some readers may hardly make out to have been, "James de Saltzburg, a canon of Ratisbone." Then, as to abbots,—the Abbot of *St. Beningo* may be guessed to mean *Benignus*." "Nicholas *Crossetanus*," may do as well as "*Grossetanus*;" and "John de *Thaurenensis*," notwithstanding the grammar, leads us to suppose that he came from somewhere in the diocese of *Turin*, which is more information as to locality than we are sometimes able to obtain. Indeed, what would be the use of knowing to what particular monastery he belonged? Yet, when one is aware of the thing, there is something very concise and comprehensive in turning titles or descriptions into names; as in the next abbot's case, "*Francis Abundance*," though, without some intimation, the general reader would hardly guess that "*Francis*" was the name of the man, and "*Abundance*" (or, *Notre Dame d'Abondance*) that of an Augustine monastery in the diocese of Geneva. But not to insist on all these barbarisms, which are contained in about one page,—such as has, I think, seldom been equalled,—I must notice one other thing in it, which will perhaps surprise the general reader, who has been previously called upon to read rather more than he understood about the Soldan of Babylon, the Soldan of Egypt, and other such paynim personages.

* *Eporediensis*, *Taurinensis*, *Gebennensis*.

It is, that these electors, thus assembled to choose a pope, were to have "Peter de Atro [*read, Atrio*] for the *Soldan*, who had used the same office before in the council." What business could any *Soldan* have in the council where even Benet and Collet were excluded? This looks, indeed, like "Turk and Pope;" and a note about it would have been more to the purpose, and more for the convenience of the general reader, than one to tell him that "*Cracovia*" means "*Cracow*," or that "*Tridentum*" means "*Trent*," or any one of the five notes which attest that this page of blunders was *not* sent into the world with such purely careless rapidity as the statement of the publishers might lead one to imagine.

But two considerations lead me to fear that I am occupying too much room with this particular case. I say nothing about trespassing on your pages, because you have the remedy in your own hands; but there are two other considerations. First, that the defence that has been insinuated consists, principally, in a suggestion that the faults pointed out are *few*, while I feel embarrassed by the number which I have noticed, but not yet mentioned. Secondly, while I am working down the number already noted, they are rapidly multiplying by the publication of fresh volumes. Let me give a specimen from the volume just published. I have as yet scarcely had leisure to pay much attention to it, but a friend, who found it on my table, happened to look into it, and read to me the editor's note on p. 383. The passage which it is intended to explain is this:—"Afterwards, the emperor coming to Brussels, there was a terrible slaughter and persecution of God's people—namely, in Brabant, Hennegow, and Artois." The note itself is "'Hennegow,' probably Henneberg.—ED." Why *probably*? Even if it were not stated in the heading that the persecution was in Flanders, what likelihood is there that the emperor's coming to Brussels should affect the protestants of the county of Henneberg down away in Franconia? Can it be anything but the mere guess of ignorance, grounded on a little similarity of sound, and put forth without even looking at a map? Surely, the only probability which appears on the surface is, that *Hennegow* was some place near Brussels, and between Brabant and Artois; and anybody who should look at the commonest English map would suspect it to be *Hainault*. I say an English map, because, if he looked at a German or Dutch one, he would probably find Hainault plainly called *Hennegau*, or *Henegouwen*. Then, presently afterwards, we are told, that "coming to Hennegow, Augustine desired Master Nicholas, because he was learned, to come to *Bergis*, to visit and comfort certain brethren there." iv. 390. The editor having, as we have seen, previously decided that Hennegow was, probably, Henneberg, and having here, on the opposite page, the plain words "*Bergis in Hennegow*," now puts a note to inform his readers (without any doubt or proba-

* I have before noticed the editor's explanation of this phrase at iii. 634. It has been since repeated, iv. 364, with the additional absurdity, that the person degraded "from the order of Benet and Collet," was "a religious man of the friars Eremites of the order of St. Austin."

bility, and as mere matter of fact) that *Bergis* means *Bergen-op-Zoom*, or, in other words, that Bergen-op-Zoom is in Franconia, while, in truth, *Bergis* (or rather *Bergæ*, but the reader will have perceived that neither Fox nor his editor are very particular about cases) means *Mons*, the capital of *Hainault*. If the reader looks in a German or Dutch map, he may probably find it called Bergen, for a reason which will be obvious to those who only know enough of Latin and German to be aware that *Mons* in one language, is equivalent to *Berg* in the other.

If I have expended room in noticing this fresh instance, it has had the good effect of bringing us back to the subject of geography, of which it is really necessary to take some further notice, as will, I think, appear by a few specimens which I will give as briefly as I can,—indeed, they require but very little remark.

We are told that, while on his way to the Holy Land, “King Richard won another certain strong hold, called ‘*Monasterium Grifonum*,’ situated in the midst of the river Delfar, between Messina and Calabria,” 299. How could there be a river between Sicily and Italy? Scylla and Charybdis (which, by the way, Fox tells us in the new volume “be two dangerous rocks in the sea,” iv. 629,) are got rid of, and not only the Pharos of Messina, but the streight to which it gave a name, are all sunk in “the river Delfar.”

Again, in the history of the same monarch, Fox tells us, “It befel that a certain noble personage, Lord of Lemonice, in Little Britain, (*Widomarus* by name,) found a great treasure,” 318. I suspect that he might have kept it, if King Richard had possessed as little information respecting his locality as is here furnished. If it could be supposed that any one really desirous of understanding the history, and of knowing the proper names of the persons and places of which he reads, would study this edition of Fox’s work, it would be worth while to lay down a few rules for finding the root of those words which are not to be found in any dictionary. One of the first of these rules should be to invert any *n* or *u* which may be found in the word; and perhaps one of the next should be to turn any *u* thus found into a *v*. At all events, these rules would be sufficient for our present purpose; and having applied them to the Lord of *Lemonice*, we get *Lemovice*, which we may consider as either a translation or an abridgment of *Lemovicensis*; and so we detect the Lord, or Viscount, of *Limoges*. But when or how his territory got into, or out of, “Little Britain,” I have no idea. In the same paragraph, too, the place where King Richard was slain, and the man who killed him, are both miscalled, and *Galuz* and *Cordoun* should exchange initials. Now (without advertg to higher considerations) shall we not, as a nation, get laughed at all over Europe for reprinting such a History of England,—and that not only without any correction, or any notice of its blunders, but with great solemnity of recommendation on the precise ground of “the high character of the work for *accuracy of detail*”?—But the subject of geography is too copious to allow of my crowding into this letter what I wish to say of it; I hope, therefore, to resume the subject, and, in the meantime,

I am, my dear Sir, yours very truly, S. R. MAITLAND.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 180.)

THE extracts that follow continue the history of Buckingham's administration. It is a chapter well worthy of attention in the annals of church patronage. It exhibits the prime minister, not merely exalted to that place in the royal favour from whence, as Lord Clarendon observes, he "entirely disposed of all the graces of the king, in conferring all the honours, and all the offices of three kingdoms without a rival," but also, in the prospect of the decline of that favour, employing the patronage which had thus been put into his hands, as the means of setting up an independent despotism, established on a parliamentary majority, and holding the sovereign in the most abject slavery. To Buckingham seems to belong the "bad preeminence" of having been the first minister of the crown who, for his own selfish ends, would have robbed it of all but the nominal exercise of its prerogative, and made popular appointments in the church the instrument of a democratic tyranny over the sovereign, to be exercised by the successful political adventurer of the day, backed by a subservient majority in the house of commons.

"Popular favour continued a while with the duke; and now he was St. George on horseback, let the dragon take heed that stood in his way. The earl of Middlesex was removed, and he that presided over the great accounts did now stand for a cipher. The lord keeper perceived his turn was next."*

"When all men talked jocularly upon the next session of parliament, appointed for April, they that were watchful for the duke's safety saw cause to fear lest the predestination of that session might turn to his grace's reprobation. The king his master was too politick to seem weary of him, now become the most affected of his son; but half an eye might discern that he was not fond of him. . . . and if the king should shrink from him, the peers and commons were like to receive him unkindly. His greatness, though it waned with the father, it increased with the son, and was like to flourish ever by this latter spring; but the more it grew, the less it was liked. . . . It was come to pass that he only turned the key to all that were let in to the king or prince; and his multitudinous places compelled such a swarm of suitors to hum about him, that the train that continually jogged after him looked like the stream of a blazing star—fatal and ominous. Therefore it was studied, by the wisest of those that were upheld by his grace, and resorted most unto him, that either his lordship must hope in a war, and that speedily, or by flush of money, to be prodigal among the commanders; or if he came to be tried in the furnace of the next session of parliament, he had need to make the refiners to be his friends.

"Here steps in Dr. Preston, a good crow to smell carrion, and brought conditions with him, to make his grace malleable upon the great anvil, and never break. This politic man, that he might feel the pulse of the court, had preferred himself to be chaplain to the prince, and wanted not the intelligence of all dark mysteries, through the Scotch especially, of his highness's bed-chamber."†

* Hacket's Life of Williams, p. 190.

† Ibid. pp. 208-4.

"These gave him countenance more than others, because he prosecuted the endeavours of their countryman, Knox. To the duke he repairs. And be assured he had more skill than boisterously to propound to him the extirpation of bishops, remembering what King James had said in the conference at Hampton Court—'No bishop, no king.' Therefore he began to dig further off, and to heave at the dissolution of cathedral churches, with their deans and chapters—the seminary from whence the ablest scholars were removed to bishoprics. At his audience with the duke, he told him he was sorry his grace's actions were not so well interpreted abroad as *godly men* thought they deserved. That such murmurings, as were but vapours in common talk, might prove to be tempests when a parliament met. That his safest way was to anchor himself upon the love of the *people*. And let him persuade himself he should not fail to be master of that achievement, if he would profess himself not among those that are protestants at large, and never look inward to the centre of religion, but become a warm and zealous Christian, that would employ his best help strenuously to lop off from this half-reformed church the superfluous branches of Romish superstition that much disfigured it. Then he named the quire-service of cathedral and collegiate churches, with the appennages, which were maintained with vast wealth, and lands of excessive commodity, to feed fat, lazy, and unprofitable drones. And yet all that chanting and pomp hindered the heavenly power and simplicity of prayer; and furthered not the preaching of the gospel. And now, says he, let your grace observe all the ensuing emoluments, if you will lean to this counsel. God's glory shall be better set forth, (that's ever the quail-pipe to bring worldlings into the snares of sacrilege:) the lands of those chapters escheating to the crown, by the dissolution of their foundations, will pay the king's debts. Your grace hath many alliances of kindred, all sucking from you; and the milk of those breasts will serve them all, and nourish them up to great growth with the best seats of the nation. Lastly, your grace shall not only surmount envy, but turn *the darling of the commonwealth*, and be revered by *the best operators in parliament* as a father of a family. And if a crum stick in the throat of any considerable man that attempts to make a contrary part, it will be easy to wash it down with manors, woods, royalties, tithes, &c., the large provent of those superstitious plantations."*

"The chaplains that attended monthly at the court were not ambitious of preaching over-often, and so a combination was agreed on for preachers before the king, whenever he should lie within twelve miles of Cambridge. The king did not despair of making scholars his, and therefore used all endeavours to oblige them. . . . Young men, he knew, would preach themselves: 'Omnis oratio docet aut rem, aut animum dicentis.' He should learn either things or persons.

"By this means it came to Master Preston's turn to preach before the king at Royston. . . . Master Preston had *some at the court* that were solicitous as well as he, and they told him it would give very great content, if he would take some occasion in the sermon, to shew his judgment, as he had done before, about set-forms. Doctor Young,† dean of Winchester, did then attend, and when the king came in and sat down in the chair, he told him who it was that preached, and said, he hoped he would give content. I pray God he do, said the king. . . . The king sat all the while as quiet as could be, and never stirred nor spake to anybody, but by his looks discovered he was pleased. . . . Great haste was made to bring in dinner, and the king was very pleasant all the time; had his eye continually upon Master Preston, and spake of divers passages in the sermon with much content. . . . But as soon

* Hacket's Life of Williams, pp. 204-5.

† "An honest Scotchman, that was dean of Winchester." Clarke, p. 87. cf. sup. Brit. Mag. vol. xi. p. 631.

as ever he was retired, *the Marquis Hamilton** knelt down and besought him that he might commend the preacher to him for his chaplain; protested he did not so much as know him, but that he was moved by the weight and strength of that he had delivered; told him, he spoke no pen-and-inkhorn language, but as one that comprehended what he said, and that he could not but have substance and matter in him. The king acknowledged all, but said it was too early; remembered Newmarket business,† and was reserved.

"Sir Ralph Freeman, one of the masters of requests, had married a kinswoman of the Duke of Buckingham's, and was a kinsman unto Master Preston; he makes relation of the business unto the duke, and told him, if now he would appear in favour of his cousin Preston, he might oblige the puritans, and lay a ground work for his own security, if tempests should arise; assured him that Master Preston was ingenuous, and might be made; that the king and all the court were taken with the sermon, and did approve it. *The Duke of Buckingham was a wise man*, and, apprehensive of what Sir Ralph suggested seasonably, saw those they called puritans were growing, and in the parliament were thought considerable; knew that the king's affections might cool, and he might need friends, and took Sir Ralph's discourse into his most serious thoughts. An honest man, one Master Parker, was then his secretary, and he set on what Sir Ralph Freeman had suggested, and so it came unto a resolution, that Master Preston should be owned; and the duke commanded Sir Ralph Freeman to go to Master Preston from him, and acquaint him with his good opinion of him, and desire to see him; and, indeed, there was such a concurrence and concentrating of opinions and desires among the courtiers, that it was assured Master Preston he might be chaplain unto whom he would, and that was now the deliberation which of these offers he should accept, and whom he would acknowledge his patron and protector for the time to come. There was not so few clergymen at court at any time, and so no kind of opposition; yet the king himself hung back, and would do nothing hastily; he was not reconcilable unto the puritans, and so desired not in that respect for to engage him; but he desired to deprive them of Master Preston, and to divide him from them, and would do anything that might drive that on; and considering how many he had won, that Master Preston was a young man and might be drawn on, he would not hinder nor oppose; so it was the joint opinion of all his friends, that the best preferment was to be the prince's chaplain, who then was grown and had an household. This, therefore, was represented unto Sir Ralph Freeman, and his opinion required, who quickly yielded and proposed it unto the duke. . . . Then to court he goes, where the duke presents him to the prince, and so he was made and admitted chaplain to the prince in ordinary."‡

"Some of the fellows of Emanuel college were very eminent for parts and learning, yet clouded and obscured (as they thought) by an opinion that lay upon the college, that they were puritans. . . . They thought, therefore, if they could prevail with Dr. Chaderton, their present master, to resign, who was established in it by the founder, and named in the statute, but was grown very old, and had outlived many of those great relations which he had before, they might, perhaps, procure that Master Preston might succeed him, and bring the college into reputation; being a good man, and yet a courtier, the prince his chaplain, and *very gracious with the Duke of Buckingham*. But this was sooner said than done: the old doctor was exceeding wary and jealous, not only of his own disparagement, but especially of the good and welfare of that brave foundation that had grown and flourished under his government so

* Commonly called the "temporal head" of the puritan party.

† Comp. Clarke, p. 84—87.

‡ Clarke's Lives of Divines, pp. 89, 90.

long. . . . But Master Preston quickly eased the old man of all these fears, by procuring a letter from the Duke of Buckingham in these words :—

‘Sir,—I have moved his majesty concerning Master Preston’s succeeding of you in the mastership of Emanuel college, who is not only willing, but is graciously pleased to recommend him to the place in especial manner before any other; so that, in making this way for him, you shall do a very acceptable thing to his majesty, as also to the prince his master, of which I am likewise to give you notice. . . .

‘I rest, your very loving friend,

‘Theobalds, September 20, 1622.’

‘G. BUCKINGHAM.’

“This news ran swiftly all the kingdom over, and was received as men were affected. . . . *The courtiers made full account that he was theirs, and would mount up from one step to another, until he were a prelate; especially the Duke of Buckingham, who, from this time, seemed sincerely to affect him—‘multum fuit ad amorem, dedisse beneficium,’ thought he had given earnest and could not be defrauded of the purchase.* The Earl of Pembroke, and the Countess of Bedford, had a great interest in him, and he in them; and all men looked on him as upon a rising man, and respected him accordingly.”*

He “*was offered any bishoprick he would resolve on, and told at Royston, by the Duke of Buckingham, that the bishoprick of Gloucester was then void. . . The duke laboured in him to win and gratify the puritans, whose power in parliament was now grown very formidable; and, therefore, when nothing else would content him, he was confirmed lecturer at Trinity church.*”†

“*The duke had now obliged doctor Preston in the judgment and opinion of all the honest party, and much displeased the prelatical; and he saw apparently that King James approved not his siding with him, yet he was more express than ever in his affections to him, and freeness with him. He had, indeed, a very happy and rare composure of sweetness and solidity. . . saw clearly the affections of the king were fading, which the puritans (though never so much his friends) could not repair, and therefore eyed and adored the rising sun, who now was grown and fit for marriage, but no preparations to find a consort for him. He knew the Spanish match was but a colour, and a treaty dandled between Bristol and King James, to fool the prince off, and shut his ears against the French proposals. This he discovers to the prince; tells him kings did not love an heir apparent, how near soever; that the daughter of Spain was designed to a monastery, and kept for a reserve unto the house of Austria; that, in France, there was a lady much before her; that, if he pleased, he would wait upon him into Spain in a disguise, and take the French court in their way,† and see that lady, and so discover Bristol’s and his father’s juggling. The prince resents and hugs this overture. . . . The king saw who had ploughed with his heifer, feared (as he was wont to do) a check-mate. . . . But they persisting, he signs a warrant with his own hand, for Jack Smith and Tom Smith, and each of them a servant, and their horses, to go beyond sea.*

“*The duke even now was not unmindful of doctor Preston, but leaves order with the Duchess and Countess of Denbigh, to be careful for him; and Sir Ralph Freeman having a child to baptize, doctor Preston is entreated for to preach, and the duchess and countess were both gossips, who shewed to the doctor very great respect, and gave him hopes of doing good. . . . Only he would relate, with much regret, that he often found doctor Laud, then bishop of St. David’s, with them, and therefore doubted of the issue and event. . . .*

* Clarke’s Lives of Divines, pp. 92—95.

† Ibid. p. 97.

‡ This account seems to derive probability from the fact that the prince and Buckingham went first to Paris, “where they ventured to appear at court, and be present at a ball, where, though disguised, they ran some risk of being discovered.” Rapin’s Hist. of England, anno 1622.

The doctor saw by the debates about the lecture at Trinity church" (which Buckingham had obtained for him, *vid. sup.*) "that he had enemies as well as friends at court; that the duke was mutable as well as mortal; knew that the king abhorred that journey into Spain, and would remember it, if able. 'Dulcis inexperto cultura potentis amici, expertus metuit.' And, therefore, though now he were settled and assured in the university, yet would not leave his lecture at Lincoln's Inn; but thought it might be a good reserve, in case the naughty heads, or factions in the court, should fall upon him. And it was well he did, for the prince and duke returned the next October, highly offended with the Spanish gravity, and both they and all their train did nothing but tell stories of the Spanish baseness; so a *parliament* was called, and the duke cried up by all the *godly party* in the kingdom; . . . and now the duke became the *people's* martyr. I have seen verses made in his defence and commendation; and agents were presently dispatched into France, to treat of that match. *King James liked not this stuff, but the prince was able now to go alone*, and especially when he had the duke for one of his supporters; all things are fairly carried for religion, and the Duke of Buckingham the prince's and the people's favourite. *The people seemed now to have the better*, and the court affairs for to decline and droop. Doctor Preston, like another Mordecai, was very great; the prince, his master, and the courtiers' eyes upon him, because they saw he came not thither for preferment, as all men else did. . . . His honours altered nothing in him, but gave encouragement to all the *godly party*; and his sermons at Lincoln's Inn much wrought upon the parliament. . . . King James was in the evening of his glory; his party in the court under a cloud; another sun almost in view, and the *φωσφορος*, or day star, already risen.

"The duke having told tales out of school, and broken off the match with Spain, was much obliged to promote the French, which he did seriously excuse to doctor Preston upon this ground, that there was not any protestant for to be had; and for to marry with a subject had always been unlucky and fatal to the kings of England; that the French would not be rigid in religious observances; but the doctor constantly opposed; only acknowledged this difference, that Spanish popery was an absolute ingredient to their intended western monarchy, but French was not so; and so this was less evil. But the French found out this obligation, and were untractable, unless the duke would aid the king of France against the Rochellers. This was a hard chapter for one *so much obliged unto the puritans and doctor Preston*, and he therefore declined all he could; but nothing else would serve, and he knew king James lay ready to take advantages, so, in conclusion, eight ships were granted to oppose the Rochelle fleet, and many colours sought to cloud it, and hide it from the world; but *from that time doctor Preston doubted of the saintship of the duke of Buckingham, whom otherwise he honoured and loved very much.*"*

"Since the return of the prince and duke, the king no longer ruled; all his affairs were managed by them, and he had nothing to do but to execute their counsels. The king had not one man about him he could trust. All his officers, all his courtiers, were the duke's creatures, and the more firmly attached to him, as they saw him in great favour with the prince. In this condition the king saw no other remedy but to give himself up to them, and do whatever they pleased: whether he was afraid their boldness would increase by resistance, or that he waited for some favourable opportunity to throw off their yoke. . . . There was not one good Englishman but what had all along looked upon the Spanish match as very prejudicial to the kingdom. . . . The duke of Buckingham, not being ignorant of the people's aversion to the marriage, the breach whereof was not yet spread abroad, doubted not but he

* Ibid. pp. 97—99.

should gain their good will, by getting a parliament to be called, and declaring himself the author of this happy breach, which all good Englishmen passionately desired. To compass his ends, he strove to become *popular*, and affected to caress both the church and state puritans. Nay, he consulted with (doctor John Preston) the head of the puritan party, how the king might seize the dean and chapter lands. Nothing could be more proper to procure him the love of the *people*; the clergy, for the most part, having rendered themselves odious by the zeal wherewith they maintained the prerogative royal. So the present juncture being very favourable, the duke got the king to call a parliament, notwithstanding his resolution never to summon another. Nay, such was his power over the king, that he made him speak to the parliament in a manner the most repugnant to his opinions and principles.

"The king made a speech to both houses so different from those he had made to the two former parliaments, that one should hardly believe such opposite expressions came from the mouth of one and the same prince, if it were not known how great an ascendant the duke of Buckingham had over him, and how necessary it was to the favourite's designs, that the king should talk in this manner. . . . A few days after the king had delivered his speech, the two houses having resolved upon a conference together, in order to take into consideration the business the king had recommended to them, the prince and Buckingham came and informed them of all that had passed. After the prince had said a few words, the duke of Buckingham went on and made a pretty long speech, which he divided into six heads, under colour of giving a more clear and distinct account of things, but in reality to perplex and confound the matter, and conceal the natural coherence of the particulars he was to relate. . . . The duke of Buckingham's speech was received, however, with applause, for several reasons. First, *he had been making himself a party beforehand in the two houses*. Secondly, he had prevented the Spanish match from being accomplished. . . . In the third place, he had brought home the prince, contrary to the expectation of all the world. . . . Finally, the duke of Buckingham's narrative being attested by the prince himself, nobody could imagine it was false. . . . But afterwards, when the whole business came out, people were of another mind."*

DEVOTIONAL.

FROM THE PARISIAN BREVARY.

ON THE FESTIVAL OF THE HOLY TRINITY.

It is well known that the name of Trinity Sunday is of comparatively recent date, the day being formerly known as the octave of Whit Sunday; and it is even now ranked among those of a rather secondary order, which are termed *solemne minus*, and the succeeding Sundays are still numbered in the Breviaries from Pentecost, and not from Trinity. The subject of the day's service might, however, have been in some degree the same when considered as the octave, commemorating the doctrine, but still retaining it rather under the veil; for though it is fully contained in the epistle and gospel which the church has preserved, it is not so obvious, and on the surface, as in the lessons which she has more recently adopted.

* Rapin's History of England, anno 1624.

The Roman and Parisian Breviaries have both the same collects for this day, (the same which we have retained for this and the following Sunday :) they also coincide in having the same Lectios from the fathers ; but the hymns and the three first Lectios from scripture differ. In the Roman, they are from Isaiah, vi. In the Parisian, they are merely such as occur in the usual order of the daily lessons. The latter, with great beauty, expresses the doctrine rather in the responsories attached to them.

The appointment of this office, as Trinity Sunday, commenced in France in the tenth century, but was not generally adopted till long after. The introduction was long opposed by the Roman church. It might have, perhaps, rightly argued, not only that every service of the year and every prayer commemorated the Holy Trinity, but that this most holy doctrine being thus put forward was at variance with that sacred reserve which the ancient church had observed, and especially respecting this mysterious doctrine. But however this may be, and whatever may have been the motive which has induced the Anglican church for retaining a festival of so late an institution, we cannot but thankfully acknowledge the superintending hand of Providence in such a change at such a time. That when it was preparing to bring forward that knowledge which is a savour unto death as well as of life, in a manner contrary to all its former dealings with mankind, it has been pleased to set forth in the eyes of all men this great witness also, thus held up by the church itself as a light, not only to its own members, but likewise to those that are without : as a witness against that mystery of iniquity which hath long worked, and still worketh, that great apostacy to which all corruptions tend which shall deny the Son.

There is a sublime and severe simplicity in this day's service in the Latin, which reminds one of that which characterizes that great bulwark of our faith, the Athanasian Creed, the only spirit, of course, becoming a subject so awful. And the short Lectio from Augustin, at the close, seems inserted to inculcate that great lesson as the temper to receive this faith, which our church takes up at this season—that of obedience.

SOLEMNNE MINUS.

IN THE FIRST VESPER.

Ant. God said unto Moses, I am that I am. This is my name for ever.—Exodus, iii.

Ant. The Lord our God is one Lord.—Deut. vi.

Ant. Your God is God of gods, and Lord of lords, a great God and mighty.—Deut. x.

Ant. Who only hath immortality, dwelling in the light which no man can approach unto.—1 Tim. vi.

Ant. The Lord of Hosts is his name, great in counsel and mighty in works.—Jer. xxxii.

Capitulum. Romans, xi.

O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !

r. There is none like unto Thee, O Lord. Thou art great, and thy name is great in might. * Who would not fear thee, O King of nations ?—v. Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of ages. * Who would not fear thee, &c.—Jer. x. ; Rev. xv.

The Hymn.

Ter sancte, ter potens Deus,
Incomprehensa Trinitas!

Thrice Holy, thrice Almighty Three
Incomprehended Trinity!
O uncreated Light, all One,
O never ending, ne'er begun,
Thrice beatific Union!

O ever very Unity,
O ever triune Verity,
O all upholding Charity!

Where the thickest clouds surround,
The unapproached ray is found;
Angels, bending to the ground,
Trembling glow, nor dare to know
The ineffable and dread profound.

Born of Thee we thee confess
All perfect in thy blessedness,
We thee confess in thine own light
In blessedness most infinite.

Faith kindling into charity
Hath dared to raise her thoughts to thee,
And tastes of what herself shall be.

Father, give us to do what thou
Wouldst have done!
What thou dost teach, give us to know,
Holy Son!
And to approve what thou dost love,
Holy One!

v. Great is the Lord, and worthy to be praised.—r. There is no end of his greatness.—
Pa. cxlv.

AT THE NOCTURNAL OFFICE.

The Hymn.

Sublime numen, ter potens, ter maximum,
Incomprehensum lucis immensæ jubar.

All-good, all-great, all-mighty Three in One,
The Father, and the Spirit, and the Son,
Ineffable mysterious union!

Sublimest name, all-holy, boundless rays
Of unborn light encircle all thy ways;
All things created labour thee to praise.

Father, thou art the inexhaustive well
Where the mysterious Trinity doth dwell,
Incomprehensible, unspeakable!

All One in substance, One in majesty,
All One in substance, but in person Three,
The Son of thee is born: the Spirit free

From both proceeds, with both is glorified.
The Father in the Son doth aye reside,
The Son doth in the Father aye abide,

And each is in the Holy Spirit found;
The Holy Spirit doth in both abound:
Nothing the centre is, and nought the bound.

None after in the Three, and none before,
Shall be as they are now and were of yore,
Equal in power and Godhead evermore.

Praise equal to the Father aye we raise,
And to the Son praise equal be always,
And always to the Spirit equal praise.

Amen.

IN THE FIRST NOCTURN.

Ant. Lord, the King Almighty, thou hast made heaven and earth, and all things under the heaven. Thou art Lord of all things.—*Esther*, xiii.

Ant. Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things.—*Rev.* iv.

Ant. Of Him, and through him, and to him, are all things, to whom be glory for ever.—*Rom.* xi.

Ant. O Lord, how manifold are thy works; in wisdom hast thou made them all.—*Ps.* civ.

After the three first Lectios from the 1st book of Kings, the responsories are as follows:—

r. In the beginning God created the heaven and the earth; * and the Spirit of God moved on the face of the waters.—v. In the beginning was the word, and the word was with God, and the word was God. * And the spirit, &c.—*Gen.* i.; *John*, i.

r. The Lord appeared unto Abraham in the plains of Mamre; he lifted up his eyes, and three men stood by him. * When he saw them, he bowed himself toward the ground, and said, My Lord, if I have found grace in thy sight, pass not away from thy servant.—v. The Father, the Word, and the Holy Ghost, these Three are one. * When he saw them, he bowed, &c.—*Gen.* xviii.; *1 John*, 5.

r. Jesus being baptized and praying, the Holy Ghost descended in a bodily shape, like a dove upon him, and a voice came from heaven: * Thou art my beloved Son; in whom I am

well pleased.—*v.* The voice of the Lord is over the waters, it is the glorious God that thundereth. * Thou art my, &c.—*Luke, iii.; Ps. 29.*

IN THE SECOND NOCTURN.

Ant. God anointed Jesus with the Holy Ghost and with power.—*Acts, x.*

Ant. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? And it is the Spirit that beareth witness, because the Spirit is truth.—*1 John, 5.*

Ant. Through Jesus Christ we have access by one Spirit unto the Father.—*Ephes. ii.*

Ant. Unto thee, O my strength, will I sing.—*r.* For thou, O God, art my refuge and my merciful God.—*Ps. lix.*

From the book of the Bishop Fulgentius on Faith to Peter.

LECTIO THE FOURTH.

That faith which the holy patriarchs and prophets received from divine inspiration before the incarnation of the Son of God: that faith which the holy apostles also heard from the Lord himself while placed in the flesh: and which, under the superintendence and teaching of the Holy Spirit, they not only preached in their discourses, but also left inserted in their writings, sets forth one God the Trinity—that is to say, the Father, and the Son, and the Holy Spirit. But it would not be truly a Trinity, if the Father, and the Son, and the Holy Spirit, could be said to be one and the same person.

r. Blessed be the God and Father of our Lord Jesus Christ, * who hath chosen us in him, that we should be holy and without blame before him.—*v.* He remembered his people, and put within them his Holy Spirit, * who hath chosen us, &c.—*Ephes. i.; Is. lxi.*

LECTIO THE FIFTH.

For if in like manner as there is one substance of the Father, and of the Son, and of the Spirit, so there was also one person, there could be no reason why the name of the Trinity could be truly applied. Again, it would be the Trinity indeed, but that Trinity would not be one God, if in like manner as the Father, and the Son, and the Holy Spirit, are mutually distinguished from one another by appropriate distinctness of person, they were also separated by diversity of natures. But because it is essentially true, that in the One and true God the Trinity, not only that there is one God, but that that God is the Trinity, therefore the very and true God is a Trinity of persons, but One in nature.

r. Jesus lifted up his eyes to heaven and said, * Father, this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.—*v.* To know thee is perfect righteousness; yea, to know thy power is the root of immortality. * Father, this, &c.—*John, xvii.; Wisdom, xv.*

LECTIO THE SIXTH.

Through this unity of nature the Father is entire in the Son and the Holy Spirit; the Son is entire in the Father and the Holy Spirit; and the Holy Spirit is entire in the Father and the Son. None of these is external to the other. For neither precedeth the other in eternity, nor surpasseth in greatness, nor exceedeth in power. For the Father is neither before nor greater than the Son, nor than the Holy Spirit, as far as pertaineth unto the unity of the divine nature. Nor is the eternity and the immensity of the Son able to precede or to exceed the eternity and the immensity of the Holy Spirit, in being either before or greater.

r. The blood of Christ, who, through the eternal Spirit, offered himself without spot to God, * shall purge your conscience from dead works to serve the living God.—*v.* When he cometh as a flood, whom the Spirit of the Lord compelleth, and the Redeemer shall come to Zion, * he shall purge, &c.—*Heb. ix.; Is. lix.*

IN THE THIRD NOCTURN.

Ant. God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—*Gal. iv.*

Ant. In Christ hath God anointed us, and hath sealed us, and given the earnest of the Spirit in our hearts.—*2 Cor. i.*

Ant. No man can say that Jesus is the Lord, but by the Holy Ghost.—*1 Cor. xii.*

r. Confess unto the Lord, that he is gracious.—*r.* That his mercy endureth for ever.—*Ps. cxviii.*

Lectio of the Sacred Gospel according to Matthew. Chap. xxviii.

LECTIO THE SEVENTH.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Et reliqua.

Homily of S. Gregory Nazianzen.

What Catholic knoweth not that the Father is truly the Father, the Son truly the Son, and the Holy Spirit truly the Holy Spirit, as the Lord himself saith unto his disciples, Go ye and baptise all nations in the name of the Father, and of the Son, and of the Holy Ghost. This is the perfect Trinity, consisting in Unity, which we profess to be of one substance. For we make not a division in the Godhead, such as is the case with corporeal substances; but according to that power of the divine nature which is not in matter; we believe that existence of the persons which the names indicate, and bear witness to the Unity of the Godhead.

r. Jesus spake unto the disciples, Go ye, * teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—v. There shall be a fountain opened to the inhabitants of Jerusalem for sin. * Teach all nations, &c.—Matt. xxviii.; Zech. xiii.

LECTIO THE EIGHTH.

Nor do we say, as some have supposed, that the Son of God is the extension of one part out of another; nor do we consider it an expression without a substance, like the sound of the voice; but we believe three names, and three persons, of one essence, of one majesty and power. And we, therefore, confess one God, because unity of majesty forbids the appellation of gods, as it would be applied to more than one. Finally, according to the catholic faith, we make mention of Father and Son; but two gods we neither can nor ought to say. Not that the Son of God is not God: yea, very God of very God; but as we have only known the Son of God as being of the Father, therefore we speak of one God. For this the prophets, this the apostles, have delivered; this the Lord himself hath taught when he saith, "I and the Father are one." "One," as I said, referreth to the Unity of the Godhead: "Are" is applied to persons.

r. While Peter yet spake, the Holy Ghost fell on all them which heard the word. * Then answered Peter, Can any one forbid water that these should not be baptized who have received the Holy Ghost. And he commanded them to be baptized in the name of Jesus.—v. And the Spirit rested upon them, and they prophesied.—Acts, x.; Numb. xi.

Lectio of the Sacred Gospel according to Luke. Chap. vi.

LECTIO THE NINTH.

At that time said Jesus unto his disciples, Be ye merciful, as your Father also is merciful. Et reliqua.

Homily of Bishop S. Augustin.

There are two works of mercy, which deliver us, which the Lord hath shortly placed in his gospel, saying, "Forgive, and ye shall be forgiven. Give, and it shall be given unto you." Forgive, and ye shall be forgiven—implieth the pardon of offences. Give, and it shall be given unto you—the conferring of benefits. With regard to the first, dost thou wish for forgiveness for thy sins? thou hast another whom thou mayest forgive. Again, with regard to the latter, a beggar asketh of thee, and thou art a beggar of God; for we all, when we pray, are beggars of God; we stand before the door of the great Householder, yea, we are even prostrated there: we groan as suppliants, desiring to receive something: and that something is God himself. What doth a beggar seek of thee? bread. And what is it that thou dost seek of God, but Christ? who saith, I am the living bread, who came down from heaven. Do ye wish for forgiveness, forgive! Remit, and it shall be remitted unto you. Do ye wish to receive, give and it shall be given unto you.

r. The Seraphims cried one unto another, * Holy, Holy, Holy, the Lord of Hosts: the whole earth is full of his glory.—v. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One. * Holy, Holy, Holy, &c.—Is. xi.; 1 John, v.

AT THE LAUDS.

Ant. One God and Father of all, who is above all, and through all, and in us all.—Ephes. iv.

Ant. The Word was God; in him was life, and the life was the light of men, and the light shineth in darkness.—John, i.

Ant. By one Spirit are we all baptized into one body.—1 Cor. xii.

Ant. Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.—1 Tim. i.

Ant. When ye glorify the Lord, exalt him as much as ye can, for even yet will ye far exceed.—Eccl. xliii.

Capitulum. Rev. vii.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Hymn.

O luce quæ tuâ lates
Beata semper Trinitas.

O thou who hidden art in thine own light,
Blessed, for ever blessed Trinity,
We thy great name confess,
And trembling seek to know!
O Father, holiest of most holy, thou!
Thou God of very God, eternal Son!
And thou in chain of love
Great Spirit binding all!

The Father doth himself behold entire,
From him the offspring is coeval born,
And from both in life-giving love
God doth himself proceed.
In God the Son the Father is entire,
The Son entire in God the Father is,
In Father and the Son
The Spirit is entire.

Such as the Son e'en such the Spirit is,
And such as either such the Father is,
In verity Three-One,
Three-One in charity.

v. Who can express the noble acts of the Lord?—r. Or shew forth all his praise?—
Ps. cvi.

Enough, perhaps, has here been given to shew the character of the service: the first set of Antiphones seems to refer to the Godhead as One; the second to God the Father more particularly; the third set to the Son; the fourth to the Holy Spirit; the last, at the Lauds, to each of the three Persons. The responsories to the Holy Trinity collectively.

SACRED POETRY.

THE TIME OF TRIBULATION.

“When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.”

Ah, wherefore dost thou faint, desponding heart?
Why shrinkest with presentiment of ill?
An atmosphere of care and trouble still
Is round thee; thou hast drunk some little part
In thy Lord's sorrow-cup; and thou dost start
To think upon the judgment-lightnings near
Souls in thy charge, that warning will not hear,
And scorn the guidance of thy gentler art.
This is a grief; but learn thou more to mourn
For thine own earthly will and sluggish bent:
Let not thy love wax cold, nor discontent
Untune thy heart,—thou shalt not be forlorn:
God, and good angels, watch thee, and abide,
Through the deep waterflood, for ever at thy side.

Jan. 17, 1837.

Θ.

CONTENTEDNESS.

“He was there in the prison : but the LORD was with Joseph, and shewed him mercy. . . . And whatsoever they did there, he was the doer of it. . . And that which he did, the LORD made it to prosper.”

Art thou contented, say,
Where God hath bid thee stay ?
Is not thine heritage a goodly land ?
Do troublous times draw near,
And fails thine heart for fear,
Lest in our Sion's breach thou see her foemen stand ?

O lay thy cares aside :
If God with thee abide,
No place is irksome, and no labour vain :
Strive thou to gain his love,
He shall thy way approve,
And make the crooked straight, and the rough places plain.

Cleanse thou thy heart from sin ;
Seek purity within ;
Guard well thy steps, as in thy Master's sight ;
Blame not these evil days,
But chant thy hymn of praise,
And yield thy will to His who orders all aright.

So, though thy lot be cast
Even with the worst and last,
Mysterious blessings shall surround thy way ;
Peace shall thy paths attend,
And in their prosperous end
Thine eye shall see the promise of a brighter day.

Jan. 22, 1837.

e.

THE DESERTED SANCTUARY.

“There is no restraint to the LORD to save by many or by few.” “Where two or three are gathered together in my name, there am I in the midst of them.”

Shall worldlings turn them, and be gone,
With haughty mind and scornful eye ?
Say, shall they leave us all alone,
And hope our altar-flame may die,
And silence in thy courts may dwell,
Thou once-beloved Israel ?

Yea, let them turn and go their way,
And choose new gods, as seems them best ;
But we within thy gates will stay,—
For ever here shall be our rest ;
Nor cease our voices, though we raise
A solitary song of praise.

Our altar's flame shall purest glow,
Our heavenward suit shall swiftest rise,
When none, save they the Lord who know,
Shall wait around our sacrifice.
Where two or three unite in prayer,
The Lord, the God of Hosts, is there.

Feb. 8, 1837.

o.

THE MYSTERY OF THE CROSS.

"I am crucified with Christ."

"That I may know Him, . . . and the fellowship of his sufferings, being made conformable unto his death."

"Fac ut portem Christi mortem,
Passionis fac consortium,
Et plagas recolere."

O Lamb of God ! before thy wounds I bow ;
Not where thine image hangs, but where thy throne
Rises above all heavens ; even there, where thou
Unceasing intercedest for thine own :
To me, unworthy, may such grace be shewn
To bear thy cross and passion on my soul,
Dead unto sin, and self ; and let no part
Unmortified remain, but be the whole
A sacrifice to thee ; and let thy smart,
Thy "unknown agony," thy tears, thy pain,
Thy stripes, thy shame, thy wounds, thy death, transfuse
Their hidden virtue that the soul renews,
Till all my sins with thee be crucified and slain.

April 26, 1837.

Θ.

 ANTIENT FATHERS.

"These were merciful men, whose righteousness hath not been forgotten."

IGNATIUS.

As, one by one, stars on the Eastern space
Come forth, while day-light fades,
And greet each other to their heavenly place,
Thus as Death's deepening shades
Darken'd around thy steps through foreign lands,
The awakening memories of thy own John
Surround thee ; martyr'd Peter beck'ning stands,
And stirs again the Spirit's benison
Giv'n through his hands ; then on the self-same road
Kindle the footsteps of the death-bound Paul.
Thy soul is fann'd to burning hardihood ;
We hear in thee the Bridegroom's warning call,
And, full of glowing life, thy dying accents fall.

CLEMENT OF ROME.

As heavenly blue breaks on a troubled deep,
A voice of gentle blame,
From the calm grave where Paul and Peter sleep,
Unto their children came,
From Rome to Corinth—On the rising din,
Like gleams from their pure regions far above,
And like a solemn undersound therein,
Paul's moving tone. It was thy watchful love,
Clement, whose name is in the book of life,
While now the Church around thee, in heav'n's mould,
'Mid persecution, poverty, and strife,
Glorious within, and wrought of purest gold,
Began 'mid hanging mists her glory to unfold.

ATHANASIUS.

A sea of troubles tried thee, till at length,
 Beat back by thy strong sinew, they upreared
 Thy might, and sternly bore thee in thy strength
 Onward, till on the rock appeared
 Truth's loyal champion, to all time revered.

Great Athanasius, beat by stormy breath
 Of calumny, of exile, and of wrong,
 Thou wert familiar grown with frowning Death,
 Looking him in the face all thy life long,
 Till thou and he were friends, and thou wert strong.

The Eye of Alexandria—raised on high,
 Unto all Christendom a beacon-light—
 Thou from the blasts of Error's stormy sky
 Art in thine haven hid from sight ;
 But still thy name hath leave to guide us through the night.

GREGORY NAZIANZEN.

Meek Nazianzen, whom a mother's love
 Vow'd from the womb a Christian Nazarite !
 A friend's, a brother's love fill'd thy calm sprite,
 And filial grace serene : the hallowing Dove
 Then open'd thy full heart to God above,
 Seeking in solitudes the gentler light
 Of woods and wilds—peace-loving eremite !
 Good Basil thy companion gently prove,
 Shrinking from pastoral cares. Nor may heav'n's King
 His service disallow—his choice refuse.
 Each for his sphere He mouldeth—each doth earn
 His place from Him : His Dove hath many hues.
 Some lead His flock, while some His praises sing ;
 Some in His inner temple incense burn.

CHYSOSTOM.

Preacher and Saint, whose name is Eloquence,
 Well might they give to thee a golden tongue,
 On which truth sat, and glowing manly sense,
 And words that stand the fire. In wisdom strong,
 And strong in charity, the imperial town
 Throng'd round thee, and drunk in thy stern reproof.
 Touch'd by thy saintly spirit, Vice hung down
 Her flower-wreathed head—Court-Favour stood aloof.
 Nor less thy zeal on Nazianzen's chair
 That the King's Daughter with her priestly choir
 Might shine within. While thus thy deeds declare
 Christ's presence, wonder not that fiends conspire
 Against thee, forced by the rude Caspian main
 To drink thy Master's cup in exile, want, and pain.

AUGUSTINE.

As when the sun hath climbed a cloudy mass,
 And looks, at noon, on some cathedral dim,
 Each limb, each fold, in the translucent glass ;
 Breaks into hues of radiant Seraphim ;

Bishop of Hippo, in the letter'd store
Which still enfolds thy spirit fled from sight,
Comment, prayer, homily, or learned lore,
Christ bathes each part with his transforming light

Late ris'n in thee. Thence all is eloquent
With flowing sweetness—o'er each rising pause
Unwearied strength is built; through all is sent
The Word, pleading for his most righteous laws.

Rest, fervid soul, in sacramental sign;
Thy robe is washed in blood, thy strength is love divine!

THE TARDY RETURN OF SUMMER.

"These Easter snows, of evil do they bode?
Of faith's fair blossoms withering ere their prime?"

Lyra Apostolica, No. 132.

Is it in awful token, Lord, of wrath,
Winter so long hath knit his icy chain—
Suns have shewn feebly—on the young year's path
Retarding snows at Easter-tide have lain?

Was it in anger the command, O Lord,
That the warm breezes and soft showers withheld—
The pause unwonted, ere thine hand restored
Leaves to the tree and spring-flowers to the field?

O Lord, our sins are countless as the sand,
And as the mountains in their giant size;
But thou art merciful, and stayedst thine hand,
Nor wouldest thy fierce anger all arise,

Else had we been consumed. Oh, make us learn
That thy long-sufferance calls us to repent;
To thy new world let gladsome spring return,
To thy new world let gracious showers be sent.

Thou that hast bade the ice-bound waters flow,
And clothed the forest in its summer vest,
Oh, bid thy Spirit's heavenly influence blow,
Unbind the ice-chain from thy church's breast.

Unfold the flowers of Faith, and Hope, and Love,
O Sun of Righteousness, with thy bright rays;
So shall we join thine angel host above,
And earth and heaven break forth in hymns of praise.

X.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

SCHISM.

SIR,—I perceive, from certain advertisements, that the Hon. and Rev. B. Noel is chosen as one of the arbitrators to award the sum of 100*l.* for the best essay on the subject of Schism—a subject confessedly of great importance, and the handling of which injudiciously may be attended with effects the reverse of what is contemplated. In order, therefore, that scriptural truth may be advocated in the successful essay, and due justice awarded to the candidates for the prize, it appears imperative, above all things, that the judges should themselves be persons holding wise, scriptural, and equitable opinions on the subject respecting which they have to decide.

I will briefly give my reason for this statement:—"Another Tract for the Times" on "the Unity of the Church," "by B. W. Noel, M.A.," "fifteenth thousand," has been put into my hands. This tract is excellently scriptural and pious in design, brotherly love, and Christian activity. But I consider it very unscriptural in its theory, its structure, and its working, as it respects the present subject—viz., the "unity of the church," or the "schism" attending departure from it.

1. *Its theory.* I say nothing about the great body of scripture texts brought forward (pp. 3, 4,) as evidence of Christian piety and not of Christian unity. I come to this exposition of unity (p. 7)—"Believers are not ONE, if they are divided in heart, in profession, or in action. If they cannot act together, openly acknowledge each other to be brethren, and live in mutual esteem, they are not ONE." In page 13 we have this matter further developed, thus:—"Episcopalians and presbyterians, baptists and pædobaptists, with all others who differ on obscure and undecided points, ought, if they have one Lord, one faith, one baptism, one God, and one hope, under the influence of one Spirit, who sanctifies them all, to be one in profession, in action, and in heart." This union of good men is plainly enjoined in the word of God.

Thus, then, we have four "SECTIONS" of the Christian church, but no "SCHISM." This must of necessity imply an unscriptural theory somehow or other, because, in scripture meaning, a "section" is a "division," and a "division" is a "schism." Four sections only are here specified; but it is not inconsistent with forty. Because Mr. B. Noel says, "with all others who differ on obscure and undecided points." "*All others*," be they many or few, who differ only about such "undecided points" as divide the above-mentioned denominations. These denominations are all supposed to be composed of pious, conscientious, godly men, holding the unity of the faith in the bond of

peace—to be of the “body of Christ, and members in particular.” But still they are divided into numerous sections of the Christian church. The question, then, will necessarily occur, “Is Christ not divided when men, and congregations, and ministers, and divine worship, are separated from one another? What is the scriptural “schism,” if this be not? And what the meaning of that admonition to the church of Christ, “That there be no divisions (schisms) among you, but that ye be perfectly joined together in the same mind and in the same judgment?” And further—“I am of Paul; and I of Apollos; and I of Cephas; and I of Christ?” On the above supposition it is manifest that the apostle Paul sees ground to charge the Corinthians with the sin of schism involved in this question—“Is Christ divided?” And shall professors of Christ’s religion, of unity, think now to escape the guilt of schism, though they actually *separate* from each other, and set up for Paul, for Apollos, and for Cephas, without limitation as to numbers of sects! Impossible! It is awfully certain, therefore, that wherever these several (or numerous) “sections” are found in the church of Christ, that that church has her garments dyed in the guilt of schism, even to the girdle.

Mr. Noel has omitted one ingredient in scriptural unity which, in the word of God, is made essential to the very existence of Christian unity—viz., THE UNITY OF DIVINE WORSHIP. That which breaks the unity of divine worship, or destroys the harmony of worshipping God in spirit and in truth, is, I conceive, in the scriptures made the very heart of schism. “Mark them which *cause* divisions and offences among you, and avoid them.” But why “avoid” those who “*cause* divisions,” but for the purpose of avoiding the “*divisions*” which they cause? It is obvious, therefore, that Mr. Noel’s *theory* is unscriptural and erroneous. However we may find it necessary or convenient to conceal or wink at the matter, it is too plain for contradiction, that “sections” are “schisms,” and the guilt of schism must be answered for by those at whose door it lies, be it found where it may.

2. *Its structure.* I conceive that Mr. Noel’s body of reasoning on that mode of argumentation by which he endeavours to justify his theory is as unsound and unscriptural as the theory itself, and involves in it the very life and soul of the evil which he deploras as schismatical. I consider that there is much want of due discrimination, in the whole of Mr. Noel’s writing on “church unity,” between individual piety and our regard and affection for individuals of pious character, and that *public* regard and affection which we are bound to exercise to the united church of God, and to the promotion of that spirit of unity so much accounted of in the scriptures. I do not here specify the faulty or commendable persons as bodies, but the thing itself. Mr. Noel himself, notwithstanding the want of discrimination above complained of, does distinguish between men and men, though I fear not always on a scriptural foundation. He writes thus:—“Let piety alone be a sufficient passport to our hearts,” (p. 22.) Yes, of course, affection to every man, as an individual who bears the image of his Lord, grounded upon the scriptural principle that “every one that loveth him that begat, loveth him also that is begotten of him.” But

I know not how far this agrees with another clause—"Separate from violent men of every party," &c. (p. 17.) For, let me here ask, cannot "violent men" be pious men? If they cannot, we must then make large deductions from professors of piety in the present day. But if "violent men" may be pious men, and if piety alone is to be a "sufficient passport to our hearts," we may have an affection for persons, as persons of "piety," from whom we are bound, by Mr. Noel's rule, to "*separate*" ourselves, because they are "*violent*."

And here, I conceive, we are furnished with a *distinction* that may lead us further than the system which Mr. Noel has adopted will allow. We perceive that something besides "piety" is requisite, even in Mr. Noel's opinion, to our public recognition of men; and that something besides violence may render it scriptural and expedient to "*separate*" ourselves from others. St. Paul speaks of "disorderly" persons, "busy bodies," persons "working not at all, and such as would not study to be quiet." And what does he command respecting these persons? Why, "that ye withdraw yourselves from every brother that walketh disorderly," (1 Thes. iv. 11; 2 Thes. iii. 6—14.) And yet it is possible that we may be bound to esteem this man "*as a brother*," notwithstanding this disorder and this proscription.

We may thus learn from the apostle's "command" above-mentioned, that there are certain things about which "every brother" is not at liberty to act as he may judge proper; or, if he does, we must withdraw "ourselves" from him.

Without forcing the apostle's remarks on subjects of practical character into any special rule respecting a theory on the general subject of schism, I think we may take the idea it affords us as a key to unlock Mr. Noel's reasoning. He makes the antipædobaptist and the presbyterian (and he ultimately unites in the same bonds the "pious dissenter," pp. 10, 21,) each to arrive at his respective conclusion about "infant baptism," "episcopacy," and the "establishment," by means and rules which he views and defends as holy, just, and good. The subjects of "infant baptism" and "episcopacy" Mr. N. speaks of as "two of the most important points which separate Christians." "Should they separate them?" he asks. "As well might brothers of a family be separated on the most trifling difference on some question of taste or literature, while both have honourable, pure, intelligent, and cultivated minds. God forbid that Christians should be so separated any longer." (pp. 12, 13.)

It is quite obvious that the spirit of the evil is found in this passage. Mr. Noel asks and answers this question—Ought such "*trifling differences*" to "*separate Christians*?" "*God forbid*." I agree with him in this; there is no legitimate ground in scripture for the separation of Christians from each other. The withdrawing from a "disorderly brother," above spoken of, implies deep guilt on the part of the "disorderly," and has no application to different bodies of Christians separating from each other, but it is intended as a punishment and reformation—viz., that "he may be ashamed," and thus brought back to duty and sobriety. Where, then, it may be asked, is the error? Because there must be an error somewhere, if it be a fact that Christians

are separated from each other, and ought not to be separated. The fact of separation no one can deny; and the guilt of schism certainly lies deep among those almost innumerable "sections" of the Christian church. But where does the error lie in Mr. Noel's argument? because he also says, that these "trifling" matters should not divide them. "God forbid," he says, "that Christians should be separated any longer." (p. 13.) How, then, does he erroneously or defectively prescribe the remedy? I answer, Mr. Noel conceals the sin of schism where it really and essentially exists, and places it on problematical and uncertain grounds, making the *remedy* ineffective, of course, because it either applies partially, or not at all. But this will introduce us to the next consideration; namely—

3. *The working* of Mr. N.'s scheme, as it respects schism. But the discussion of this portion of the subject must be reserved for a future letter. G. B.

BURIAL OF UNBAPTIZED PERSONS.

MR. EDITOR,—A circumstance will, I fear, sooner or later, arise out of the Register of Births Bill which the clergy should be prepared to contend with; and, for the purpose of ascertaining the line of conduct which, under these circumstances, I ought to pursue, I shall be happy, through your Magazine, to learn your opinion, and that of my clerical brethren who may be more conversant with the questions involved in it than myself.

From the spirit of opposition which in many cases prevails to our venerable church, and the indifference which is manifest respecting the sacraments of our holy religion, it is to be feared that many persons will content themselves with registering the birth of their children, thereby securing their temporal advantage, whilst, careless of their spiritual, they bring them not to the sacrament of baptism.

Will it not, therefore, be the duty of the clergy in future to inquire whether the person who may be brought to him for burial has or has not been baptized? And if it is found that he has not been baptized, how ought the clergyman to act as regards his burial? If he follow the instructions contained in the rubric, of course he will not read the burial service over such person; but how far will he be supported in his refusal by the common or statute law? Indeed, the question might be profitable, if opened among ourselves as a clerical body, *how far the baptism of dissenters is valid?* But I believe Sir John Nicholl's opinion is, "that it is valid, though informal," and therefore, in such a case, Christian burial cannot be refused. But where no baptism at all has been administered, I conceive it will be the bounden duty of the clergy to refuse to perform the burial service.

If, Sir, you can find admission for this communication, you will oblige, yours very truly,
A PRESBYTER.

DISSENTERS AS SPONSORS.

SIR,—In reply to “A. C. C.” I would hazard an opinion, that if none but communicants may be sponsors, according to the discipline of the church of England, (Can. 29, 1603,) and if none are admissible to communion, according to the same discipline, who have not been confirmed, then, unless there be reasonable ground for believing that the individual presenting himself has been confirmed, and is a communicant in the church, whether he call himself a dissenter or a churchman, he is not, strictly speaking, admissible to be a sponsor; and any clergyman may fairly, and without any reasonable offence, plead the discipline of the church, as the ground for refusing to admit him in such a case. I am Sir, your obedient servant, L.

ECCLESIASTICAL VESTMENTS.

MY DEAR SIR,—Having lately been led to look at a periodical of the religious class, which, from the bitterness of its tone, I presume must be losing its popularity and its profits, and which I will not help to save from extinction by naming it, I have observed some articles reflecting on the authors of the Oxford Tracts, with respect to ecclesiastical vestments and postures at the celebration of public worship.

The two points to which I mean to allude here are, the restoration of the ancient stole or scarf, as a part of the liturgical dress of a deacon, and the practice of reciting the prayers of the morning and evening service at the rails of the altar.

As to the former matter, it is sufficiently notorious that the leading principle of our Reformation was, a determination to return to the *old paths* of primitive Christianity, from all the corruptions and innovations which had from time to time been introduced into our church by the adherents of the see of Rome. Our reformers departed from this rule in some few particulars, where they found that usages, in themselves allowable and proper, were so perverted by the superstitions as to make them, at that time, prejudicial to the church. Of this kind were, probably, many of the canonical articles of dress of the clergy. It seems, however, but natural to suppose that the same principles which enjoined the disuse of such articles or practices, under those circumstances, would direct the restoration of them as soon as the objection was removed. In the present condition of our church, prevented from legislating for herself in matters of this kind, it seems hard to tie every clergyman down to an exact conformity with what has been expressly authorized, when he has good evidence to produce from orthodox-catholic antiquity for some apparent innovation in such a point as a *stole* or *scarf*, especially if his own bishop has not expressed disapprobation of his conduct. It might, however, be wise to abstain from anything very unusual, for fear of offence to the unlearned; and therefore a plain black scarf might, probably, be more

advisable than a piece of ribbon with a St. Andrew's cross worked on it, which some of the Oxford deacons are stated to adopt.

With regard to the recital of the prayers at the altar rails, it seems at variance with primitive custom, at least according to Bingham, who places the *ambo* at the lower end of that part of the nave of the church appropriated to the *faithful* and to the fourth order of *penitents*, who were allowed to stay and hear the prayers of the church.

Should these remarks appear to you worth reading, the insertion of them will oblige, yours faithfully,

H. CODDINGTON, R. D.

MR. NEWMAN'S LECTURES ON ROMANISM, &c.

SIR,—I hope you will pardon the freedom of the following remarks which I am induced to make on the review of Mr. Newman's book, which appeared in your Magazine for May. It seems to me that a different view may be taken of it, with regard to what appears to the Reviewer objectionable, namely, that "Mr. Newman alleges that the Church-of-England system (the *Via Media*) is only a theory existing in the writings of certain excellent divines, but never tried as a practical system."

Has Mr. Newman been too emphatic in shewing what appeared to be the objection to such a work as his at present, namely, its comparative novelty? and, on the other hand, must not some allowance be made for his anxiety to give the objection its full weight? for certainly, as was observed by the Reviewer, there are passages in the work which appear to be contradictory to the opinion objected against, if taken by themselves. This fact was indeed sufficient to cause a suspicion of misunderstanding on the subject, independently of the opinion of the Reviewer.

Some passages which seem more immediately to favour the opinion spoken of are the following :—(p. 20.) "It is urged against discussing the *Via Media* now, that it is raising speculations upon the nature and historical pretensions of our church—speculations, which have never been anything but speculations, never were realized in any age of the church. (P. 20.) The class of doctrines in question as yet labours under the same difficulty. Indeed, they are, in one sense, as entirely new as Christianity when first preached; for though they profess merely to be that foundation on which it originally spread, yet as far as they represent a *Via Media*,—that is, are related to extremes which did not then exist, and do exist now,—they appear unreal, for a double reason, having no exact counterpart in early times, and being superseded now by actually existing systems. Protestantism and popery are real religions; no one can doubt about them; they have furnished the mould in which nations have been cast; but the *Via Media* has never existed except on paper, it has never been reduced to practice, &c. (P. 30.) But one thing is still wanting: our champions and teachers have lived in stormy times; political and other influences have

acted upon them variously in their day, and have since obstructed a careful consolidation of their judgments. We have a vast inheritance, but no inventory of our treasures. All is given us in profusion; it remains for us to catalogue, sort, distribute, select, harmonize, and complete. (P. 153.) But the middle path, adopted by the English church, cannot be so easily mastered by the mind lastly, because it has never been realized in any religious community, and thereby brought home to the mind through the senses. What has never been fairly brought into operation, fairly is open to many objections." From these passages, as they stand, one would certainly conclude that this system had never been tried in the way now proposed; but are we obliged to infer more than this? The plea of novelty has evidently had due consideration; nor can its most strenuous supporters wish for more fair play: and, indeed, whatever grounds there may be for the objection made in the Review, they seem to be on this account. But on the other hand, that upon the whole a different notion was intended, seems to follow from other passages; and first those referred to in the Review: (P. 28.) "But after all, the true answer to the objection is simply this, that though Anglicanism is not practically reduced to system in its fulness, it does exist in all its parts, in the writings of our divines, and in good measure is in actual operation, though with varying degrees of consistency and completeness in different places. (And, pp. 311 and 314; again, p. 14 :) This is the view to be taken of the conduct of our church in the seventeenth century, which we only do not imitate now because we are not allowed to do so, because our place of service and our honourable function about the throne are denied us. (P. 12.) The mere question is, whether, the constitution being altered, and *the church in consequence*, which is part of it, *being exposed to danger* in her various functions, &c., (p. 15,) it has ever required an apology, since that event (the Revolution), to speak the language of our divines before it? and such an apology is now found in the circumstances of the day. (P. 21.) And the very circumstance that it (the *Via Media*) has been propounded for centuries by great names, &c. . . . it remains to be tried whether what is called Anglicanism, the religion of Andrews, Laud, Hammond, Butler, and Wilson, is capable of being professed, acted on, and maintained, *on a large sphere of action and through a sufficient period, &c.*" It would seem that Anglicanism in these days must be new, not in that it has not been *practically tried*, but in that it has not been tried *generally as a system*. It is only "as far as they represent a *Via Media*—that is, are related to extremes which did not then exist, and do exist now—that the doctrines in question appear unreal." (P. 20.) Indeed, the objection which lays against the work, in the view taken of it in the Magazine, has, in some degree, been anticipated and met, as the very instances which would substantiate the objection are applied to explain the author's meaning, as the case of Bishop Wilson. (P. 23.) Until we can produce diocese, or place of education, or populous town, or colonial department, or the like, administered on our distinctive principles, as the diocese of Sodor and Man, in the days of Bishop Wilson, &c. This passage not only allows the practical trial of Angli-

canism to have been made, but even to some degree as a system. Leaving aside entirely the consideration of the past and present private influence of the *Via Media*, it was necessary to account for the appearance of novelty in a system which rested its claims particularly upon its appeal to antiquity; and this seems to have been kept strongly in view throughout the introduction, and is shewn to result from the change in external circumstances. (*Vide p. 24, &c.*)

Unless I have mistaken the Reviewer's opinion, the error he would warn us against is one which Mr. Newman has, to some degree, already anticipated and provided for in his book.

I remain, very respectfully, yours,

July 17, 1837.

ALTIQVIS.

ECCLESIASTICAL COMMISSIONERS.

SIR,—It has been a matter of surprise to me, that the late act of parliament, conveying such ample powers to the ecclesiastical commissioners, has been so little noticed. I can only account for it upon one supposition—viz., ignorance on the part of many of several of its most important particulars; and I believe that such is the case in many parts of the country in which the subject has not been brought before the clergy in episcopal or archidiaconal charges. Will you, therefore, allow me to lay before your readers a few particulars, gathered chiefly from the charge of the bishop of Exeter, delivered in 1836.

All, probably, are aware that an act was passed last autumn, "for carrying into effect the reports of the ecclesiastical commissioners, so far as they relate to episcopal dioceses, revenues, and patronage." They are not, perhaps, equally aware, that the same act erected the ecclesiastical commissioners (previously commissioners of inquiry only) into a perpetual corporation, to be called "The Ecclesiastical Commissioners for England." The corporation consists of thirteen members: eight laymen, the two archbishops, the bishop of London, and two other bishops appointed by the Crown. Of the laymen, five are cabinet ministers, and the remaining three are appointed and removed at the pleasure of the Crown. Of the episcopal members, the two archbishops, and the bishop of London, are members for life; and the other two are removable by the Crown. Such is the constitution of the corporation.

The purposes for which it was formed are the following:—Various subjects, which more immediately concern the church, are brought under the deliberation of the commissioners, and reports and plans are formed accordingly. These reports, prepared in private, pass immediately from the commissioners to the legislature. By the legislature they are enacted in the mass, except in such particulars as may seem to affect dissenters; and, thus passed into law, are sent back to the same commissioners, who, with the sanction of the privy council, carry all the details of the reports into effect, of their own will and

advice. It is, however, provided, that the seal of the corporation shall not be affixed to any recommendation of the commissioners, but in the presence of two episcopal commissioners, of whom one must consent. In every case, however, if a single bishop consents, though all the others object, the act may be ratified. It may be further stated, that the commissioners can administer oaths; use many summary processes; can hear, consider, and decide in secret.

To these statements I beg to subjoin a few remarks:—

1. It is impossible not to observe the large preponderance of laymen—eight out of the thirteen members.

2. Also, the great power placed by the constitution of this corporation in the hands of the minister of the day. Of the members, all are removable at the pleasure of the Crown, excepting only the two archbishops and the bishop of London.

3. Again, it cannot be overlooked that the members of the commission are not in any known communication with the other heads of the church; nor has the sanction of the church in any respect been asked for the erection of this corporation.

4. A further serious consideration is the transfer of affairs concerning all the dioceses, all localities, and their peculiarities, from the care of their appropriate bishops to a board sitting in London—many of the members of that board having but a distant acquaintance with the working of ecclesiastical matters, and all the members having numerous and weighty duties to attend upon, in addition to their duties as commissioners.

5. The last circumstances to which I would refer, are the very important facts stated by the bishop of Exeter, that the bishops were not allowed to see the bill, much less to state objections to it, before it was introduced into parliament, and were expressly told that there was no prospect of effecting any amendment without insuring the ultimate rejection of the bill itself; that nevertheless, different clauses of the bill were opposed by all the English bishops not on the commission, who had been able to remain so long in London.

These are all subjects for deep and painful thought, and much might be written upon every one of them. The church has been brought into a difficulty, and it is in vain to shut our eyes to the fact. Our hope, indeed, is in Him who has protected her in time past, and will protect her still. Nevertheless, such facts as those to which I have adverted may well awaken our consideration, our exertions, and, above all, our prayers; and it is to excite these that I have made the present communication. I remain, Sir, &c., D.

PAROCHIAL DIVISIONS.

SIR,—The revolution now taking place under commissioners is as complete, and of the same kind, as that effected in France by more violent means. The associations of its provinces with the ancient monarchy were destroyed by a fresh division of the country into

departments. Every trace of Christianity is about to be effaced from our institutions, and poor-law unions take the place of parishes, as integral parts of our constitution—the ancient ecclesiastical division of the country superseded by a merely civil one. A parish is, ἡ ἐκκλησία παροικουση τῇ, *the church sojourning* at any particular place, as (Euseb. Eccles. Hist., lib. 4, c. 27,) καὶ τῇ ἐκκλησίᾳ δε τῇ παροικουσῇ Γορτυναν ἅμα ταῖς λοιπαῖς κατα Κρήτην παροικίαις ἐπιστελλας, “to the church sojourning at Gortyna, and to the other parishes throughout Crete,” &c. In the sense used by St. Peter, (1 Pet. i. 17,) ἐν φόβῳ τὴν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, “in fear, during the time of your sojourning, conduct yourselves;” and (1 Pet. ii. 11,) ὡς παροίκους καὶ παρεκδιήμους ἀπέχεσθαι, κ. τ. ε., “as sojourners and strangers to abstain,” &c. The principle of our constitution thus *was* that of a Christian union, that here we had no abiding city.

The provision for the poor was derived originally from Christian charity; the care of the poor was a care of the church, (Acts, iv. 35,) that “distribution was made unto every man according as he had need.” The child having become a member of Christ, was then enrolled a member of the state: only before God and in the face of the congregation could be formed the contract which is the source of our domestic relations. These Christian characters are effaced from our institutions—clerks of poor-law unions are to register the entrance into, and departure out of, this life, as “the be all, and the end all,” without further ceremony; and also be the witness to certify the state of the lawful concubinage into which parties enter; for without religious sanctions there can be no marriage, in the Christian sense, and the church, therefore, cannot recognise any such between her members.

The church, abandoned by the state, can now maintain its character only by the revival and exercise of its ancient internal discipline, through the means of censure and of excommunication. P. E.

THE REGISTRAR GENERAL'S NOTICES AND DIRECTIONS.

SIR,—Two papers have lately been issued from “The General Register Office,” professing to epitomize and elucidate the “Act for Registering Births, Deaths, and Marriages.” Much valuable and well bestowed attention has been devoted to this act in the British Magazine. The notices and directions of the registrar-general will not, I trust, escape commentary. If none of your numerous correspondents have yet proposed them to you, perhaps you will be disposed to peruse the following observations which I venture to offer, and which I have curtailed from some more lengthened ones which I have made, for the sake of making myself more familiar with the general subject.

The act for registration being now part and parcel of our law, I am far from desirous to throw any obstacle in the way of its working. . . I am conservative of it—against even amendment or alteration—by any authority less or different from that which introduced it into our statute books. . . And I feel that any individual has a right, nay,

should hold it his duty, to give warning and to complain, if he thinks that the law is outraged, misrepresented, or disregarded, by another individual, even though he may be one to whom the administration of the law is entrusted.

I have taken considerable pains to understand the act for marriages, and that for registration. I have read, carefully, the notices and directions to which I refer, and which, of course, must be taken as the official publications of the registrar-general.

It is not too much to admit, that the idea of giving a concise, simple, and true abridgment of the registration act, is very commendable; for it is in itself prolix, vague, intricate, and unsatisfactory. I rejoiced, then, in the hope that such a task had been kindly and judiciously performed by one by whom the people would do well to be guided, as a wise and understanding authority; and I took shame to myself for having prematurely attempted such a work for my own parish. . . . Great was my chagrin—I will even say, my indignation—when I had read the notices and directions of the registrar-general. They are worthy of little else than blame. The provisions of the law are by no means correctly set forth; while the effect of the directions will be a still greater dislike, on the part of the people, toward the law, than they even at present entertain; and thus this law, which more than almost any other rests upon the good dispositions of the public toward it for its success, will become an object of public contempt, and a memorial of the unskillfulness of its framers. It comes out from the general registrar's office a very different thing from that which received sanction by parliament and king.

This weight of charge requires to be supported. I am not afraid of its being examined into. My evidence is in the following extracts from the notices and directions of the registrar-general, compared with others from the act of parliament. The notices and directions are in two papers; the first of which came out in June last, and the second in July. To begin with that of June: "All births and deaths &c. may be registered by the registrar," &c., "*without any payment being required* from the person applying to have them registered," &c. &c. Again—"All persons, therefore, should have the births of their children registered *without delay*." Again—"The time at which a death," &c., "may be registered, is *not limited*; but it is very desirable it should be done *as soon as possible*. The registrar may be compelled to register a *birth* or *death*, if notice is given him of the birth within six weeks after it, and of the *death* within five days after it, by persons duly authorized." Again—"All persons may give notice: and it is to be desired that whosoever has an opportunity should do so." Enough from this notice; next turn to the act of parliament. Thus—"Every registrar shall be authorized, and is hereby required, to inform himself carefully of every birth and every death which," &c. &c. &c.; "and to learn and register as soon after the event as conveniently may be done, without fee or reward," &c. &c. (p. xviii.) Let these two sets of extracts be compared together, and there will be no difficulty in discovering the *unlikeness* between the one and the other. I am mistaken if it is not perceived at once to consist in these

particulars—viz., that by the act of parliament, the duty of registration, of having births and deaths registered, is *assigned to the registrar*; but on the contrary, that the registrar-general transfers it from the registrar *to the people*. And again, that the act intends and desires that a death shall be registered within five days; but, on the contrary, that the registrar-general postpones it, or permits it to be deferred, to any period of time—to a time not limited. The duty of the registrar is one of the few points which are so clearly expressed, that he that runs may read. Any difficulty belonging to the performance of it, the absurdity of supposing that a registry shall be complete by such a method as is here prescribed, is a matter which I leave untouched. I abide by the fact, that the duty of the registrar is explicitly defined; and that the people are not burdened with the responsibility of seeking, or “applying,” or “having,” &c. &c. The expositions of the registrar-general afford an instance of cool and disingenuous hardihood, hardly to be expected in one so young in office, which deserves to be checked, lest, with his continuance in office, he may proceed to some more daring encroachments. The present occasion is not a trifling one; but is it fit, and praiseworthy withal, that so great liberty should be taken by an individual, especially one in an office connecting him with every family in the community,—by the registrar-general? His deed, likewise, is unfavourable to the people; or, if it were otherwise, as certainly one must confess the act might be altered much to the satisfaction of the public, the registrar-general should know how to *obey*, as well as how to legislate.

The July notice.—Possessed of all the evil of the preceding, it is unfortunately loaded with much more grievous faultiness peculiar to itself. It commences with a very just observation on the convenience of a perfect registry, and a correct statement of the deficiencies of the registry devised by Parliament in the year 1812, which has been kept by the church from that period to the present. But, to my extracts. The registrar-general says—“All persons may have the births of their children registered *without any payment being required* at any time within six weeks.” Inasmuch as the “may have” evidently requires the application to be made by the parents, in its fault it resembles the June notice. It represents registration even as a favour. Is this consistent with the act? The act, wise or not wise, (that is no matter belonging to the registrar or to me, but,) being followed out, requires the registrar to “inform himself,” to “learn and register,” &c. &c.—i. e., in homely words, to learn and labour—to do his duty in that state of life, &c.

Again, says the registrar-general—“Parents causing the births of their children to be registered before baptism, are recommended to state the name by which they intend they shall be called when baptized. The statement of the name in the first instance, in order that it may be registered, will save parties the trouble and expense of having the baptismal name added afterwards.” From whence comes this recommendation? The registrar-general is the only authority. And in making it, that worthy gentleman incurs the guilt of violent and wilful transgression of the law, in letter and intent; of insidious dealing

towards both the law and the people ; nor is the argument of kindly seeking to save trouble and expense to either party proper to be used in defence or extenuation of his conduct in this point. His recommendation is a thing foreign to the law ; and, as such, exposes itself to the highest censure. It must have been penned, besides, with a full knowledge of its illegality ; because it will hardly be credited that the animated debates in parliament, on the very question of registering the name previously to baptism, should have escaped the notice of him who was to be appointed registrar-general. Can his memory be so weak, that he did not, while penning his recommendation, feel some compunctions about adopting in practice that clause which was most severely reprobated, and, through the exertions of the Christian members of the house of commons, was at last expunged from the original unchristian bill ? Could he imagine that such boldness should be met by meek submission ? That the people or ministers of the church would consent to take the law from the register office which was scouted with cheers from the legislature ? Had the legislature deemed it expedient to make such further alteration in their new law, they might have done it, in this most weighty particular, when engaged with that "act to explain and amend" the act for registering births, &c., passed in the late session, an. prim. Vict. It was, however, left untouched, and the registrar-general, of his own wilfulness and authority, makes the serious alteration in practice of registering names without baptism. The registrars, I imagine, ought to refuse obedience, in this instance, to their superior ; but they act upon his recommendation, and, in my own parish, persons unbaptized are registered by name.

This is the high and special cause of complaint against the notices and directions of the registrar-general ; some remedy is necessary, and, if there be no other, I trust that the members of the universities will be called upon to take notice hereof in their places in parliament. Having established the charge of illegality against the directions of the registrar-general, I may be allowed to point out an inconvenience inseparable, or nearly so, from their being followed.

A child registered by name may not receive subsequent baptism. It dies, and is brought, with the registrar's certificate, for burial. Burial is denied by the rubric to the unbaptised, and they are never brought for it. The clergy would not, probably, on religious grounds, refuse burial to the unbaptised infant of Christian parents ; but their oath to the rubric could not possibly be got over, even in favour of an infant. In the case of a person "of riper years," their oath and their religious feelings would both unite against allowing the holy service ; and thus, although the registrar's certificate is not an order for burial, his office may seem to suffer, and blame and ill-will will surely be gotten to the clergy. Again—"The entry" of death "may be made at any time, without any payment being required." "Though a death may be registered at any time, it ought, if possible, to be registered before burial, and a certificate of registry obtained from the registrar, to be shewn to the clergyman officiating at the funeral." The

same disposition is discoverable here, to impress the people with the idea that they are to carry information to the registrar; and that registration will be made on application; and I must observe again, that the time of registering a death is not fairly stated. The act speaks of five days. The registrar-general teaches, the *time is not limited*; that it may be registered *at any time*. The vague act is sufficiently vague, and these directions will tend to make it still more lax in practice. "*If possible*," a certificate should be had, and *shewn* to the clergyman. Why imply even a difficulty? Nothing but the grossest negligence can be the cause why a certificate should not almost always be had. The clergy will, I trust, demand it not to be *shewn*, but *delivered* to them—thus promoting obedience to the act, and saving themselves the hazard of offence.

Upon the whole, these notices and directions are objectionable, as being unlike the act of parliament in their chief features, with steadiness and pertinacity misleading the people into the idea that registration is a duty which the law *has laid upon them*; and permitting and recommending a practice condemned by parliament, and purposely rejected from the provisions of the act. There is in them a great want of integrity and truth; they aggravate the dislike already so universal against the law in its best state; they are careless and dangerous in a religious view, and they supersede the wisdom and acts of the united legislature, by the will and conceptions of an individual.

With these views I have ventured, Mr. Editor, to appeal to you, and to your many writers and readers, and beg to leave the matter in your and their hands, for further consideration.

I remain, Mr. Editor, your faithful and obedient servant,

July 31, 1837.

AITSBY.

THE NEW MARRIAGE ACT.

SIR,—As you express a wish for counsel's opinion upon the subject of the New Marriage Act, I transmit you that of Sir Charles Wetherell, with the case which was presented to him; and also a copy of a letter which accompanied copies of these to Lord John Russell, and shall be glad if by any means attention may be called to the subject, that the clergy may make application to their friends in parliament to procure a repeal of this most vexatious enactment. A PARISH PRIEST.

Case submitted to Sir Charles Wetherell, Knt.

The New Marriage Act Amendment Act, 1 Vict. 22, § 36, says,—“Be it enacted, that the giving of notice to the superintendent registrar, and the issue of the superintendent registrar's certificate, as in the said act and by this act provided, shall be used and stand instead of the publication of banns to all intents and purposes, when no such publication shall have taken place; and every parson, vicar, &c. in England shall solemnize marriage, after such notice and certificate as aforesaid, in like manner as after due publication of banns.” But *the*

discipline of the church (canons of 1603) peremptorily *forbid* the clergy to solemnize marriage *except by banns or episcopal licence*. And the *vow* of the clergy at ordination, at least in the judgment of many, prohibits them from administering divine offices otherwise than according to that *discipline* which has been sanctioned *by the synods of the church*; they therefore consider that they cannot, in conscience, obey the clause of the new act, until the convocation shall have altered the discipline of the church agreeably thereunto.

QUESTION.—If a clergyman shall refuse to solemnize marriage upon the registrar's certificate, as enjoined by this act, what proceedings can be had against him? Will a *mandamus* lie from the Court of Queen's Bench? Will committal to the Fleet follow a perseverance in the refusal? Will *the discipline of the church, and the clergy's ordination vow*, afford them any protection?

Opinion of Sir Charles Wetherell, Knt.

I think that clause thirty-six of the act is *mandatory*, and, consequently, that any clergyman who refuses to marry parties who produce a certificate, framed according to the requisitions of the clause, is liable to all legal suits and proceedings which may be instituted on that refusal. In point of law, the clause thirty-six carries with it a dispensation from, or abolition of, canonical obedience. And the canons could not, I think, be set up in bar to justify the refusal of a clergyman to comply with the provisions of the act.

CHARLES WETHERELL.

Lincoln's Inn, July 21, 1837.

Copy of a Letter to Lord John Russell, Secretary of State for the Home Department, accompanying copies of the foregoing case, and opinion.

MY LORD,—I beg leave respectfully to call your lordship's attention to the accompanying paper; by which it will appear in how painful a position those clergy are placed, by the requisitions of the New Marriage Act, who entertain the conscientious view of the nature of their vows which is expressed in this paper,—being liable to be harassed with vexatious prosecutions,—to be torn from their families, imprisoned, and ruined by legal expenses, for simply desiring to discharge their religious offices according to the vows that are upon them.

I feel confident that such cannot be the intention of her Majesty's advisers, and that they cannot wish the commencement of a new reign to be marked with an act of pains and penalties, against quiet, unoffending, and conscientious men; and I venture to hope for an assurance from your lordship, that, upon the re-assembling of parliament, no time will be lost in releasing us from our most painful situation. In the meantime, we must bear our burden the best we may.

I have the honour to be, my Lord, your very obedient and faithful servant, &c.

July 24, 1837.

Copy of a Letter from the Under-Secretary, acknowledging the receipt of the above.

Whitehall, July 25, 1837.

SIR,—I am directed by Lord John Russell to acknowledge the receipt of your letter of the 24th inst., on the subject of the provisions of the Marriage Act, 1 Vict. 22, § 36.

I am, Sir, your obedient servant, S. M. PHILLIPPS.

OFFOR'S LIFE OF TYNDALE.

DEAR SIR,—In Mr. George Offor's Memoir of William Tyndale, prefixed to the recent reprint of Tyndale's New Testament, I find the following passage (p. 7) :—

"The ordination of William Tyndale took place at the conventual church of the priory of St. Bartholomew, in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan bishop of Pavaden, by authority of William Warham, bishop of London, and was ordained priest to the nunnery of Lambley, in the diocese of Carlisle."

I do not intend to criticize the grammar of this passage, which I give exactly as it stands; but I would be glad to learn from you, or any of your correspondents, where *Pavaden*, the place of which this Thomas is said to have been suffragan, may be. Mr. Offor does not refer to any authority for the fact of Tyndale's ordination, and therefore I cannot determine whether the mistake, which there is good ground for suspecting, be his own or that of his author.

In Wood's *Athenæ Oxonienses*, edited by Dr. Bliss, I find the following extract from Warham's Registry, which is doubtless the original source of the statement, but whether it was that from which Mr. Offor quoted, seems doubtful, from certain slight variations that the reader will at once discover :—

"Will. Tyndale, Carliol. dioc. ad tit. Domus monialium de Lambley, ordinatur presbiter, per D. Thomam Paraden Ep'm auctoritate Lond. Ep'i. xi. Martii 1503."

The letters *v* and *r* (especially in MS.) may easily be confounded, and therefore I do not say whether Pavaden or Paraden be the true reading; but I think it is clear that the word is, in either case, the abbreviation of an adjective (as *Paradensem* episcopum,) and cannot be the name of a place. Mr. Offor would probably have perceived this if he had seen the passage I have quoted from Dr. Bliss's additions to Wood; and as it is not there expressly stated that Thomas was a suffragan bishop, I take Mr. Offor's mention of this circumstance, coupled with the difference of the date, as a proof that he derived his information from some other source.

The mistake of putting Anglicised Latin adjectives for names of places is very common with Fox, and this led me to suspect the *Acts and Monuments* as the source of Mr. Offor's error; but I do not find that the Martyrologist has made any mention of Tyndale's ordination.

Assuming *Paradensis* to be the right reading, the question occurs, what is the place to which this adjective belongs? In the act 26

HENRY VIII. cap. 14, where the towns from which suffragan bishops were to take their titles are enumerated, I find a town called *Pereth*, but where it is, or was, I do not know. The bishop of *Pereth*, however, might perhaps have signed himself *Peredensis* or *Paradensis*, but it would be necessary to prove that this town was the title of a suffragan bishop before the act of Henry VIII., which was not passed for upwards of thirty years after the date assigned to Tyndale's ordination.

It is well known, however, that the English suffragan bishops often took their titles from foreign places, and towns in *partibus infidelium*; thus there were bishops of Sidon, and bishops of Philadelphia; and it is remarkable that Thomas Welles, bishop of Sidon, was chaplain to Archbishop Warham, and was promoted to be prior of the church of St. Gregory, Canterbury, in the year 1505, the year after that prelate's translation from the see of London to the primacy.* Perhaps, therefore, this was the *Thomas* who ordained *Tyndale*, though how he came to be called *Paradensis Episcopus* remains to be explained. I remain, dear Sir, yours, &c.,

I. H. T.

ON CHURCH ACCOMMODATION.

SIR,—As the friends of our truly apostolical church have now begun to see the utmost necessity to provide church accommodation for the increased and increasing population, permit one who has deeply considered the subject to suggest an improvement upon the present system of planning seats. I implore the attention of all interested, for I believe that it is this circumstance—nay, I had almost said, it is this circumstance alone—which causes our poorer brethren to secede from our apostolical church. Does not every person in a higher station of life obtain a seat for himself and family? I ask, then, why should not a poorer person obtain the same, if he be constant to his church? But it will be immediately said, "Where is the possibility?" No one can say it is an impossibility. If the dissenter want a pew, there is one at hand immediately. I wish that I could say the same for the churchman.

I have written this, Sir, without the slightest idea of creating any disunion in that best of societies, the Society for Building and Repairing of Churches, but only for the purpose of furthering its objects, and increasing its annual subscriptions. It is an arrangement in all churches, that a certain number of seats should be left free. Why should it be so, if they can be all engaged? And, if they are all engaged, then is the time to begin building again. I have entered many dissenting chapels, as well as churches, for the purpose of discovering the best mode of arranging seats. Dissenters have all their hearers facing them; and the people are not looking at each other during the service, except in the galleries, which it is impossible to avoid. This

* See Wharton *Anglia Sacra*, tom. i. p. 790; Strype's *Cranmer*, p. 51, Oxford, 1812; or p. 36 of the folio edit.

is not the case in some of the new churches; and in the old churches this fault is nearly universal.

As society is now constituted, it is utterly impossible to have our churches with open seats or benches. I submit it then for consideration, whether it would not be the far better plan of pewing our churches throughout. The pews ought to be not under three feet wide, in order that the proper and primitive posture of kneeling during prayer may be continued, (surely this is an important consideration;) and the greatest care should be taken that one pew is not better for seeing and hearing than another.

To meet this, I would have, then, the pulpit and desk at the end, either in the middle, or one on each side; and with respect to pews, the same number might be appropriated as heretofore, and the rest which were left free, why could not these be so far appropriated as to allow families the right of claiming them until the service had commenced? and then, if there are vacancies, the public might consider them as free.

With this plan in view, all pews ought to be made alike, and those not engaged might be left without doors. I believe this is adopted in St. Pancras church. In all new churches, if this system were kept sight of, no one pew would be better than another. The householder might have a pew for himself and another for his servants; the poor man might also have a pew for himself and family. Dissenters always have seats; why should not the members of the established church? Until this can be done, the church of England can never be said to be on fair ground.

Many admirable and unanswerable pamphlets &c. have lately appeared in defence of our apostolical church, but I believe no one has touched upon the subject of my letter, which is the alone crying evil, I do not exaggerate when I say that nineteen out of twenty churches throughout the length and breadth of the land require new pewing. And this I mention without casting any reflection upon the archdeacons, as their duties only call upon them to see that churches are in good repair.

Yours, &c.,

A PRESBYTER.

CONVERTED ROMAN-CATHOLIC PRIESTS.

DEAR SIR,—As I know there are many who are ready to suspect any one of popery who ventures to express doubt of the orthodoxy or sincerity of Roman-catholic priests that separate from the church of Rome, and as I understand that I have had my share of such insinuations, I have felt really thankful to see the letter of an Irish country curate in your May number. His extract from Mr. Crotty's tract is pretty strong proof of what I had asserted* with regard to the loose notions entertained by some of these converts. Since then I have met with a printed letter, entitled "Birr Reformation: a Letter of the

* Vide Letter on the Conversion of Roman Catholics, Brit. Mag., April, 1837.

Rev. Mr. O'Keeffe to the Rev. Mr. Fisher, Galway." Mr. O'Keeffe, it appears, is a converted priest, and his letter contains an account of a Sunday passed in Birr, where he attended divine service in "the independent catholic chapel," on the 11th December, 1836, and heard Mr. W. Crotty (who had been his fellow student in Paris) preach a sermon, of which he gives a detailed abstract. Mr. O'Keeffe commences his account of it thus:—"He took his text from St. Matthew, xviii. 20—'For where two or three,' &c.—and I can safely say I never heard a more instructive or persuasive discourse in my life. Indeed, Sir, I must candidly confess that Mr. Crotty has let in a flood of light on my mind, and confirmed me in the views you have already given me of the Christian church." After some account of the commencement of Mr. Crotty's sermon, Mr. O'Keeffe proceeds:—

"He next shewed that all the Christian churches were equal, down to the seventh century, and that there was no contest for superiority, or for lording it over each other, until Boniface III. set himself up as pope, or *universal bishop*. It is true, (said the reverend gentleman,) John, Bishop of Constantinople, attempted, some time before this, to usurp the universal supremacy. He was opposed by Gregory, Bishop of Rome, who says, in one of his letters against John to the Emperor Mauritius, 'I speak confidently, that whoever calls himself Universal Bishop, or desires to be so called, in the pride of his heart, he does forerun Antichrist.*' It is evident, then, (continued the reverend gentleman,) that the church of Rome has erred in setting up the pope as *visible head* of the church; and I am sorry to say, that the church of England has not had the advantage of the church of Rome in this respect, for in her thirty-seventh article she acknowledges the king or queen, no matter whether a little boy or little girl, to *have the chief management in ecclesiastical affairs*. Now what a caricature (said the reverend gentleman) upon the church of Christ!—what a libel upon the gospel of Jesus! to make a woman or little girl head of the church, and to allow her to make or to unmake priests and bishops as she pleases. St. Paul says, 'I suffer not a woman to usurp authority over the man.' And again he says, 'I suffer not a woman to speak in the church,' and yet the church of England allows both, [does Mr. Crotty know this statement to be untrue?] and in so doing she has erred and fallen from '*the faith once delivered to the saints*.' When Henry VIII. threw off the authority of the pope, he set himself up as pope in his stead; and I am sure it was not very edifying to have witnessed his daughter Elizabeth bearding the Bishop of Ely, and telling him he was a proud prelate, and that it was she that made him, and that she would unfrock him whenever she pleased. I would therefore say, (said the reverend gentleman,) that both churches have erred in setting up a *visible headship* of the church. The church of Scotland (I mean the presbyterian church) has rejected this error; but she, too, is censurable in receiving her *Regium Donum*! This *Regium Donum* connects her with the state, and, what is more, it en-

* Greg. Mag. Lib. 6. Epis. 30.

courages Arianism within her pale. It was on this account that the *Independents* left the church of Scotland. They saw that royal bounties were *introducing* Arian ministers where they would not be otherwise supported; besides, they considered a religious establishment, or any connexion with the state, as Antichristian; in this they were perfectly right, for the Saviour says, 'My kingdom is not of this world.' And it is the unhallowed connexion between church and state that has produced all the evils that have for years afflicted this country. When Christ sent forth his apostles, he told them, as we read in Matt. x., to 'Provide neither gold, nor silver, nor brass in their purses, nor scrip for their journey, nor two coats, nor shoes; for the workman was worthy of his meat.' And in Luke, 22nd chap., he asks them, on their return, 'When I sent you out without purse, and scrip, and shoes, lacked you anything? and they said, Nothing.' But it seems that the gospel cannot be preached now-a-days without what are termed '*writs of rebellion*,' without law suits and law costs; without guns and bayonets; without police and military; and without blood and massacre. What a libel upon the gospel of Christ, to witness a clergyman marching at the head of a party of police to collect his tithes, at point of the bayonet! St. Paul tells the Corinthians, 1st epistle, 9th chap., that he laboured with his own hands, lest he should become burthensome to him, and so hinder the gospel of Christ. Would to God (said the reverend gentleman) that the clergy of the establishment would think of this, and renounce a system so subversive of pure religion, and so opposite to the glorious gospel of our Lord Jesus Christ. They are certainly the best friends the priests have, for the system of violence and oppression they are pursuing has excited frightful prejudices against protestantism in general, and given the priests powerful influence with the multitude. I say, then, the sooner this system is abolished the better; for then, and not until then, will there be a chance of evangelizing the people, and overthrowing the reign of priestcraft and superstition in Ireland. The people are at present oppressed, and no people while oppressed or persecuted were ever yet evangelized. The Jews have clung to their religion for eighteen hundred years, under oppression and persecution; but now, when the nations seemed disposed to treat them with justice and kindness, we have every reason to hope that their restoration draws near. The black sons of Africa, whilst oppressed and treated like beasts of burden, have not been converted; but now, when the yoke of oppression is removed from them, we have reason to expect the speedy accomplishment of that glorious promise, 'Ethiopia shall soon stretch forth her hands unto God.' In like manner, (continued the reverend gentleman,) I say, when protestants cease to oppress the Roman catholics of this country, then, and not until then, have we reason to expect their spiritual emancipation,—then, and not until then, will the priests lose their influence with the people, and the people be brought to see the gross abominations, and soul-destroying heresies, that have been for centuries practised upon them by priests."

Whether your readers may consider this very "*persuasive*," I know not, but very *instructive* it truly is, and calculated to *let in a flood of*

light on the minds of those good protestants who have been subscribing their money to promote the building of this same chapel at Birr. It is needless, I hope, to prove, that the delicate allusions to the presumptive heiress of this kingdom are made in a spirit truly and essentially popish—the arguments precisely the same as those used by the Romish party in resisting the supremacy of Queen Elizabeth. But may we not ask, are his protestant friends aware, are such men as the Rev. Mr. Medlicott, rector of Loughrea, (whose guest Mr. O’Keeffe states himself to have been for four days, when on his road to Birr,) aware, that these converted priests are denouncing from their pulpit all clergymen who dare to use legal modes of recovering their tithes, as *the best friends of the priests, men pursuing a system of violence and oppression, the oppressors and persecutors of the Roman catholics?* I do not hesitate to say, that no man can know the falsehood and wickedness of such representations better than Mr. Crotty. No man has better opportunities of knowing that the burden of tithes does not fall on the Roman catholics; that the real difficulty which our clergy have to contend against is, *the covetousness of protestant landowners;* and that, if parliament would refuse to alter the existing tithe laws, the clergy would in a short time find no more difficulty in collecting tithes than any other rent-charge. But be this as it may, is the performance of mass in English, and the fact of priests defying the authority of their own prelates, sufficient to justify protestants in countenancing and assisting men who preach such sermons as this?

My dear Sir, faithfully yours,

C.

June 6, 1837.

DISCLOSURES IN CONFESSION.

SIR,—The rubric in the office for the Visitation of the Sick contains (as most churchmen, it is presumed, are aware) the following direction:—“Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter.” Many important reasons at once suggest themselves why the sick person should be thus exhorted; the principal one, however, is, “that by the ministry of God’s holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience.” But ought not such confession, under all circumstances, to be kept secret? I presume there cannot be two opinions on the subject. Well, then, I would ask, is not the case of an unhappy criminal, who makes like disclosures for like reasons, parallel? and ought not *his* confession, even in respect to the particular crime for which he is about to suffer, to be kept in the breast of his spiritual adviser, unless he have the dying man’s express permission and request to make it known?

I am, Sir, your most obedient servant,

W.

Cambridge, Feb. 11, 1837.

NOTICES AND REVIEWS.

The Ninth Bridgewater Treatise. A Fragment. By Charles Babbage, Esq. 1837.

(From a Correspondent.)

THE author of this publication is not unknown to fame, and he probably deserves the reputation he has acquired; but still it is hard to see why he should disdain to acknowledge the place of his education, and prefer the title of an English esquire to that of the Lucasian Professor of Mathematics in the University of Cambridge? Though he would be thought indifferent to public opinion, yet, like Lord Byron, he betrays a morbid sensibility to any real or fancied neglect; and the present extraordinary work is only one proof of it among many. That "he was not one of those who were selected" by the trustees of the Earl of Bridgewater, seems to rankle in his bosom; "he was not invited to support that great basis on which all revelation rests, nor has any sum of money been assigned to him, that, whatever the mercantile success or failure of the present volume may be, he may reap a large pecuniary reward." It is impossible to misunderstand this; and yet we should probably never have heard of his disappointment, if an attack on his favourite studies had not roused his indignation. It seems that, in the first of the Bridgewater Treatises, (the first, he reminds us, only in the order of publication,) it is asserted, "that from the speculations of the mechanical philosophers and mathematicians of recent times we can expect no help, when we ascend to the first cause and supreme Ruler of the universe;" and this remark Mr. Babbage conceives to apply to all who, like himself, "cultivate deductive processes of reasoning." He therefore adopts for a motto, the paragraph which contains it, with an intention to refute it; and the following analysis of his book will shew how well he has succeeded. It contains fifteen chapters, and the argument of each is shortly stated in his own order; for in no other way can those who have neither leisure nor inclination to read the work itself form any conception of its strange and desultory contents.

1. In this and the concluding chapter, the author maintains, that truth is to be followed, whatever may be the consequence; which no one denies.

2. This is "an argument for design from the changing of laws in natural events;" and Mr. Babbage can find no better illustration of the proceedings of omnipotence, than his own calculating machine. As the numbers increase by unity till they arrive at 100,000,001, the observer fancies that he has discovered the law of the series by induction; but the next number, instead of being 100,000,002, is 100,010,002; that is, the law changes, and this change was "a necessary consequence of the original adjustment."

3. "This argument does not lead to fatalism;" which is made quite clear by the invention of printing, and the progressive advancement of human knowledge.

4. The "first chapter of Genesis" is considered; and we are told to beware of saying, that it is contradicted by the discoveries of modern science; for that would only invalidate the testimony of Moses.

5. In pursuing "the same subject," we are told that Dr. Buckland, the Bishop of London, and the Archbishop of Canterbury, who represent the church of England, are convinced that the earth was not created 6000 years ago. On what authority this assertion rests, as to the two last, remains to be seen.

6. An argument in favour of "immortality" is derived from the desire of posthumous reputation; and the chapter consists of five pages, one-third of which is filled with dashes instead of words and sentences; not, like the blanks of *Tristram Shandy*, full of ideas, which the author was ashamed to display, but meant to supply the place of certain loci communes, on which Mr. B. thinks it beneath his dignity to enlarge.

7. "Of time." Three pages of letterpress, with one of dashes, contain a comparison of the history of our race with that of our system; and we are informed, that "the changes of the globe shew few signs of a beginning, with no symptoms of an end."

8. "On miracles," which, though apparently deviations from a particular law, are only a fulfilment of a more general one. If you observe a series of square numbers on the calculating machine, the inventor, by some secret turn, may produce a cube; he may predict that he will do so; or he may shew that, excepting that one term, the original series shall proceed as before. Another illustration is drawn from the equation to a curve; but without the plate, it can scarcely be made intelligible to the general reader.

9. "The impression of our words and actions on the globe." No motion is ever obliterated; and therefore "the air is a library in which all that man ever said is for ever written;" and "every atom of the murderer's frame retains for ever the impulse which caused his crime." That a man of Mr. Babbage's talents could have written, one had almost said, the nonsense in this chapter, is quite a marvel.

10. "Hume's argument against miracles" is refuted by a numerical calculation. It is 200,000,000,000 to 1 that a dead man never rose from the grave; for so many persons have lived and died since the creation. But if six witnesses agree that they saw one do so, each of whom would tell truth ninety-nine times out of one hundred, it is 1,000,000,000,000 to 1 that they have not agreed to tell a lie. So that it is five times more probable that the miracle should be true than that the testimony should be false—q. e. d.

11. An "a priori argument for miracles" on the principles of the eighth chapter.

12. "On the nature of future punishments." If, by the operation of the cause mentioned in chap. 9, the wicked man can be made to remember and to distinguish, in the general hubbub, all that he has said and done, it will be enough.

13. "On free will." The author does not enter upon the question, filling up the lacunæ with his all-comprehensive dashes; but he

cannot help observing, that his machine, in calculating a table of squares, may change to a table of cubes, when the square number ends in 269,696, which will occur in the 99,736th calculation; and whether that fact is known to the observer or not, is immaterial to the result.

14. "On the origin of evil," Mr. B. speaks as follows: "I had intended to have put into writing the substance of an interesting discussion I once had with a distinguished philosopher, now no more; but other demands on my time have prevented the completion of this intention." This is the beginning, the middle, and the end of his dissertation on the origin of evil, which the table of contents leads us to expect.

Such is the substance of 160 pages of an octavo volume, printed on very thick paper, in a very loose manner, with many blanks; and *not one word* does it contain to prove the power, the wisdom, and the goodness of God, from the works of nature. It has, therefore, no claim to the title which is affixed to it, and the stigma on the scientific pursuits of the author is not removed. La Place, the great master of the deductive process, is said entirely to reject the doctrine of final causes; and one would be glad to know the reason why a man who understands the phenomena of nature, at least as well as his fellows, fails to be convinced by the argument they afford? Certain it is, that this treatise adds nothing to its force; and the Lucasian professor still seems to labour, to use his own words, under that "imputation of mental incapacity" of which he so loudly complains. He consoles himself, however, with the thought, that posterity will do him justice; and, "encouraged by the approbation of the greatest of other nations, and the more enlightened of his own, he waits for that homage, alike independent of space and time, which his memory will receive from the good and the gifted of all ages and of all countries."

[It may be added, that this book is one of the most remarkable instances to be found of the degree in which the mind is narrowed by close devotion to *one* subject. From all which one has heard, too much cannot be said of the extraordinary degree of talents, and of deep mathematical knowledge, displayed in Mr. Babbage's machine. But the thing has so absorbed him, that all his thoughts, on all subjects, are cast into the mould of a machine. He cannot conceive of the world except as a great machine, set a-going once, and now not capable of change; nor of its Creator, except as a mighty machine-maker, who might indeed, in constructing his machine at first, provide that, after one thousand or four thousand years of regular going, a single irregularity (a miracle) should take place, and another at another interval, settled before the machine is finished, and begins to work. Of God, as a providential governor of the world, as one who disposes and regulates the affairs of the world, he has made, it is quite obvious that one who holds this theory can have no notion or belief. The strong adherence to this machine-view of all subjects appears to amount to *monomania* as nearly as possible.

On the temper displayed in the preface, on the wretched commonplace declamation about priestcraft, (unworthy, as far as power goes,

of a schoolboy of twelve years old,) and above all, on Mr. Babbage's holding a professorship at Cambridge, the less that is said the better. Nothing pleasant could be said, and nothing which could be said would be likely to do any good. It certainly would not be safe for any tory holder of a good professorship to follow Mr. Babbage's example as to his; but radical reformers may act, as well as speak, just as they please.]

Historical Account of the University of Cambridge and its Colleges, in a Letter to the Earl of Radnor. By Benjamin Dann Walsh, M.A., Fellow of Trinity. Dated, Trin. Coll., April 22, 1837.

(From a Correspondent.)

THE constitution of the University of Cambridge, like the constitution of England, has been the work of time,—in many particulars, of chance, and in some, perhaps, of evil and corrupt design, which has been overruled to the production of a whole that we have now before us. And this we admire and value not the less, for the proof that may be given of the folly or the wrong which produced the blessing. Mr. Walsh has bestowed great labour and research in accomplishing that for us, with respect to Cambridge, which others have so kindly done to lead us to subvert the constitution of our country; and is constantly triumphing, with the usual exultation upon recent acquirements, that for the moment seem to be placed above all the comedies of Aristophanes, whether in Greek or “in corresponding English metres.” We are afraid that we shall hardly come up to Mr. Walsh's own opinion of the value of the “Historical Account.” In fact, we do not think that the author or the world at large would have been great sufferers if he had continued in that happy state of ignorance in which he tells us (p. 154) that he had rested content before he commenced his studies under Dr. Lamb, the learned patron of this sort of lore. Notwithstanding all the obsolete statutes for former centuries, and for a totally different system of things, which the pupil has raked out for us, we are perfectly satisfied with the admission, that a tacit reform has been constantly taking place; by which, as we are fairly told at p. 87, Cambridge, at this instant, has “in constant operation an instrument to excite application and develop genius, unrivaled by any similar institution at present existing in the world.” And still more, as we are warned at p. 81, “It must not be supposed that this high degree of perfection was attained at once.” We certainly shall not invoke the plastic hand of the Earl of Radnor, to form a system that shall not inflict the injustice which, according to Mr. Walsh, this does “upon that most respectable body, the dissenters of the United Kingdom,” (p. 25.) “That most *respectable body*”! Far be it from us to intimate that any one of the different bodies of men who separate themselves is not “most respectable.” Far be it from us to find fault with any radical newspaper, or any radical M. P., for calling a conspiracy of such discordant repulsive atoms, “the body of dissenters.” But, if presbyters of the church of England, or fellows of colleges, can laud such a conspiracy as a “most respectable body,” we shall never blame

the noble Earl for consigning them to his *second* table. There we could readily have Mr. W. entertaining the butler with the scorn that he assures us (p. 99) academic degrees are looked upon in this enlightened age, at the very moment when the joint-stock company of literature moved heaven and earth to obtain the power of granting them for the London University; and if the notes of his singing bird should reach the first table at Downton, we shall not be sorry for his Lordship having a memento that "The people soon will scorn those titled things," under such tuition. But we must claim justice for a body which we think entitled to some small portion of Mr. W.'s respect—the members of the church of England, who would ask for their sons, together with the learning of this world, that which will make them wise unto salvation. They ask for this bread from heaven; but the liberal reformers would give them stone. Such is, and such of necessity must be, their system. We had it avowed in the reports of the London University. "Mr. Thirlwall clearly proved that theology, as an academic study, neither did exist [in his lecture room] nor ought to exist, (p. 24,) according to his plan. And, in Mr. Walsh's seven triposes, and we presume, in what he tells us "is called by the gods, the previous examination," there is not a hint of anything that could give umbrage to Jews, Turks, infidels, or heretics. We put it, then, to those who would have their sons go forth able to give an answer to every man who asketh a reason of the hope that is in him, whether they can approve of the subversion which has been the object of Mr. Walsh's labours? The British Magazine, in a former number, gave Mr. Evans's statement, that there were lecture rooms in Trinity College where theology did exist as an academic study, and his indisputable proofs of the effects which the lectures, though compulsory on his class, had produced at the college examinations. Such a system then does, and, as we contend, ought to exist in those two great English seminaries, which, we trust, will still be blest as the means of furnishing men fit to serve God in church and state. And though we certainly do not think that the minds of human beings in England are differently constituted to those of similar beings in other countries, we hold that *circumstances* are not similar; accordingly, we deny Mr. W.'s minor, when he says, in his own lucid and beautiful manner (p. 72), "we are compelled to allow that the *antecedents* being the same, the *consequents* must also necessarily correspond." We add, that "the husband of Domus" must not sit down content, "like the wife of Cæsar, free from the shadow of superstition." He is answerable to God and his country for the education of her sons; and we cannot assent to Mr. W.'s scheme for splitting up this responsibility into nine parts. If the liberals, as we see it is avowed, would cut off theology as an academic study, sure we are that they ought not to be trusted with the tuition, whatever their merits may be in other respects.

Notes Abroad and Rhapsodies at Home. By a Veteran Traveller. In 2 vols. 8vo. London: Longman and Co.

THE Veteran Traveller is evidently a writer of some standing, and indeed, although these volumes are published anonymously, there can-

not be any hesitation in ascribing them to the author of some travels in Italy, which gave a peculiarly unfavourable portraiture of catholicism in that quarter. It appears from the introduction, and from several passages throughout the work, that the author complains of the criticisms on his former productions; and, certainly, if he is not visited with tenfold severity in regard to the present one, he will have bestowed a considerable portion of labour in vain. He has spared none of those who have been severe on him. With this part of his volumes, however, no one has any concern but the author and his critics, except as far as they affect the work itself. Of the justice of Mr. W.'s remarks upon these critics, the writer of the present notice can be no judge, not having read a line of them; but the necessity, or the supposed necessity, of punishing these obnoxious personages, has occasionally, by introducing too much of personal matter, rendered the book less generally interesting than the author's talents and attainments might have made it. He is a man of considerable powers and much attainment, with a turn for satire; and it cannot be denied that, while there is much truth in his satirical remarks, even those very remarks which are destined to lash flagrant vices would be perhaps more effective if more refined in expression and manner. The little satire on nervousness (vol. ii. p. 275) is amusing enough, but even that is written too much in the style of the clever things in clever newspapers. There are some, however, of the author's rhapsodies where he touches on higher ground; and every friend to pure morality must feel indebted to him for his manly protest against some of the abominations of the style of opera dancing; though, even here, some of the remarks might have been omitted, or touched with a finer pencil, with advantage. Having given these hints, it is but fair to acknowledge that there is much amusement to be found in these volumes. The author is fond of entering on the subject of the arts, and many of the discussions into which he enters are interesting enough. He appears to have no love for Palladio, and does not spare his admirers. But Mr. Pugin appears to be the particular *στυγημα* of this author. With the architectural question, the writer of this notice does not meddle; but he begs particularly to recommend a part of one of the notes (vol. i. p. 204), as containing an admirable answer to certain remarks, which are often made, as to the superiority of Romanism to protestantism in encouraging the imaginative arts, such as painting, &c. This part of the note is excellent, and though the objection may be thought little worth an answer, it was one which Dr. Wiseman did not think it beneath him to advance in his lectures.

There is, however, besides amusement, much information in these volumes, relative to the places visited by the author, which are chiefly in Italy, Switzerland, and part of Germany. The author is a decided anti-romanist, and there is much truth and force in many of his attacks on Romanist superstitions.

In speaking of the *goutte*, and the remedies proposed for it, the writer does not mention the remedy of Dr. Coindet, of Geneva; namely, *iodine*, which is stated by Herschell (Discourse on Natural Philoso-

phy, p. 51,) to have been so wonderfully successful. Was he aware of this? or has it since proved a failure? The subject is interesting, as relating to one of the ills to which man is liable,—and that ill, a painful and distressing disease.

An Exact Reprint of the Roman Index Expurgatorius. The only Vatican Index of this kind ever published. Edited, with a Preface, by Richard Gibbings, A.B., Scholar of Trinity College, Dublin. Dublin: Milliken and Son. London: Rivingtons. pp. 608.

MR. GIBBINGS has, by the reprint of this most rare and curious specimen of the literary policy of the church of Rome, conferred a great and lasting benefit upon the opposers of Roman innovation; and, by his most learned preface, done much honour to himself and to the divinity school of Dublin. Nothing can more completely expose the Romanist aversion from antiquity, and dread of patriotic testimony, than this document, in which the fathers and ancient writers are expurgated and corrected by Roman authority; in which, passages are not only commanded to be expunged, but to be corrected; or, as Gretser says, men are taught what the ancients ought, and ought not, to have written—"Quid enim totus Index Expurgatorius facit, quàm quod errantes corrigit, monetque, quid scribendum, quid non scribendum fuerit?" In this respect it is carefully to be distinguished from the prohibitory indices, and is far more interesting and useful. The "Index" of which this is a reprint is that published by the Master of the Sacred Palace, Romæ, ex Typographia R. Cam. Apost., MDCVII. Superiorum Permissu. 8vo. A second edition was published at Bergomi, 1608, and it is of this latter edition, as being more rare, that Mr. Gibbings has now furnished a reprint. The preface, which exhibits uncommon industry and most extensive reading, is an historical sketch of the attempts which Rome has made to cut off, or to corrupt, the supply of literary food. At page xlii., Mr. Gibbings shews that the Romanists hoped, in their work of expurgation, to escape detection, and thus to palm off upon the world their mutilated and corrected editions as the genuine works of the authors. "That secrecy was earnestly desired by our adversaries, in the work of purifying books, may easily be made to appear. It is evident, that if publicity was dreaded in the case of the first Index Expurgatorius, the thing is proved; for when this volume was discovered and reprinted, fifteen years after its formation, it would have been foolish to expect the great comfort of privacy any longer. On the verso of the title-page is this mandate—'Ducis Albæ jussu ac decreto cavetur, ne quis præter Prototypographum Regium hunc Indicem imprimat, néve ille aut quis alius publicè vel privatè vendat, aut citra ordinariarum facultatem, aut permissionem habeat.' In the diploma of Philip II., which Junius has translated into Latin, it is said, that the Index, non quidem evulgandum distrahendumque, sed distribuendum solis cognitoribus institutis in urbibus et municipiis nostrarum prædicatorum, provinciarum, ecclesiasticis, prælatis, et cæteris qui huic muneri exsequendo specialim à nobis ordinabuntur, si res postulaverit," &c.

Had this attempt to alter ancient writings, where they opposed Roman novelties, succeeded, the consent of antiquity, one of the most powerful of protestant arguments, would have been either altogether lost, or encumbered with almost insuperable difficulties, as may be seen from some specimens which Mr. Gibbings has noticed in his preface. At page xxx. he says, "Let us now see what has been done to rectify the changes said to have been made by the heretics in the *Opus imperfectum*. These words, in the 11th Homily, *in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur*, are entirely left out in the editions of Antwerp, apud Joannem Stulsium, 1537; Paris, apud Joannem Roigny, 1543; Paris, apud Audænum Parvum, 1557; though they are in the more ancient editions, one of which is as old as 1487. Again, in the 19th Homily, *Sacrificium panis et vini* are altered into *Sacrificium corporis et sanguinis Christi*. Also, in Hom. 49, where it was said that the true church cannot be known, *nisi tantummodo per Scripturas*, there is a great erasure, which Bellarmin seems to approve of, saying, 'Totus hic locus tanquam ille Arianis insertus, è quibusdam codicibus nuper emendatis, sublatus est.' To which Mr. G. well adds, "Ain' verò *sublatus*? quâ manu? Pontificiâ: at illi nē tantillum quidem surripiunt de antiquorum scriptis." We have here a specimen of the real feelings of Rome towards antiquity; but the hypocrisy of the Roman appeal to antiquity is further illustrated on pp. lxxviii.—lxx.: "If we recollect that, according to the Bulls *In sacrosancta*, and *Injunctum nobis*, of Pope Pius IV., all the principal members of the church of Rome are sworn never to interpret scripture, nisi juxta unanimum consensum patrum; and that our adversaries are ever ready to repeat the boastful words of Campian, 'ad patres si quando licebit accedere, confectum est prælium,' we shall feel surprised at the language of many pontificians. Sanctissimos patres....in interpretatione scripturarum non semper ac in omnibus catholica ecclesia sequitur.—(Baron. ad. an. 34, § ccix.) Doctor enim non proponit sententiam suam ut necessariò sequendam, sed solum quatinus ratio suadet: ab judex proponit ut sequendam necessariò....Augustinus igitur, et cæteri patres in commentariis pungebantur officio doctorum: ab concilia, et pontifices punguntur officio judicis à Deo sibi commissio.—(Bellarm. *De Verbo Dei*, lib. iii., cap. x., col. mihi, 199.).....Non nego me hujus interpretationis auctorem neminem habere, sed hanc eo' magis probo, quàm illam alteram Augustini....quod hæc cum Calvinistarum sensu magis pugnet: quod mihi magnum est probabilitatis argumentum."—Maldonat., in Joan., cap. vi., col. 732, Mussip. mxcvi.) But it is impossible even to notice all the topics of interest discussed in the preface; one can only heartily recommend the work to all who are interested in the Roman controversy, as containing a rich fund of information, and as treating the subject on the right ground, that of antiquity, and hail with pleasure this preface as one of the cheering symptoms of a real revival of theological study amongst the divinity students at our universities. But besides the tribute due to Mr. Gibbings' learning, a word must also be added as to the spirit with which he has incurred much expense in having new types cast, in order to render the reprint

as like as possible to the original. In this respect, also, both he and his printer deserve no small measure of commendation.

Christian Theology; by John Calvin. Selected and systematically arranged, with a Life of the Author, by Samuel Dunn. London: Tegg and Son. Edinburgh: John Johnstone. pp. 406.

THIS is a volume of extracts from the works of Calvin arranged under heads, as, for example, the Scriptures—God—Man—Christ—Repentance—Faith—Justification—Regeneration—Sanctification, &c., &c.

Mr. Dunn says in the preface—"These selections have been made in good faith, and will be found, I trust, in every instance, to give the real meaning of our author. They have been chiefly taken from his commentaries and sermons, and are remarkably practical; for my object was to prepare a useful volume, and not a controversial one."

It is but fair to Mr. Dunn to say, that, on the whole, he has attained the object at which he aimed; he has generally avoided controversy, and furnished a volume which may be taken up in an hour of relaxation, and read with edification. But Mr. Dunn must be asked to consider whether the principle on which this selection has been made is sound, and whether its ultimate tendency is to promote truth. His principle has been to sink and suppress everything which he considers peculiar or controversial; and, accordingly, he has compiled *Christian Theology*, by John Calvin, in which those doctrines that have made Calvin so prominent a name in the theological world are totally omitted. Just think of Calvin's theology without one word concerning predestination, reprobation, &c. Great and good men have differed, and will ever differ, on these peculiarities; they are not, therefore, to be made tests of Christianity, nor grounds of separation and division in the church of Christ; for every one knows that, so far as these doctrines are concerned, the pharisees of old were moderate Calvinists long before Augustine or Calvin were thought of; but still, when occasion requires, and especially when Calvin's theology is formally treated, honest men must not shrink from modestly stating their opinions on the subject. It is the infidel spirit of the present day which would abolish all religious peculiarities; which distinguishes, as the compiler of the present volume has done, between "controversial" and "useful," and amalgamates Turk, Jew, infidel, heretic, and Christian, into confederacies, under the pretence of promoting the temporal and moral welfare of mankind. Such a principle of selection may suit the taste of the times, and promote the sale of a book, but is it one which a Christian man ought to sanction? Had Mr. Dunn consistently carried out his principle, the size of the book must have been much diminished, for, with all his care, it contains peculiarities which are still matter of controversy even amongst Christians.

There is another defect which one must consider a very grave one, and which, however good his faith, materially affects the credit of his book—he gives no references whatever to the works of Calvin—does not tell us whether the extracts are made from existing translations or from the original Latin; nor whether the extracts are taken continuously as they stand, or whether they are made up of detached

fragments. Now, the only way in which a compilation can be satisfactory, or permanently useful, is by a careful supply of all such information. Without it, a compilation merely fosters the idleness of the times, of which Mr. D. complains in his preface, and becomes a sort of preventive against reading or consulting the original. As to the life of Calvin, as it is only a sketch, perhaps one has no right to complain of its meagreness; but it appears to have been constructed from the account given by the Rev. John Scott, and, considering that there is no acknowledgment, exhibits a very curious coincidence with that writer, both in the order of events and the words of narration: But after pointing out these defects, it is acknowledged that the selection contains much that is edifying. For instance, at page 208 Calvin says—

“It is much to be lamented, that multitudes even of those that think they have received the truth as it is in Jesus, and are sound in the principles of their faith, are yet grossly addicted to calumny and detraction, and judge too lightly of this abominable practice. Do you not perceive that this sin is often mentioned in scripture, in conjunction with murder and adultery, and the blackest crimes? Be not you, then, of their number who make detraction necessary to their profession of the faith, for, ‘this wisdom descends not from above, but is earthly, sensual, and devilish.’”

From page 283 to 293 there are specimens of prayers composed by Calvin, many of which are very beautiful, and many, perhaps, teach some persons that he was no enemy to forms of prayer. One is given “For progress in obedience,” as a specimen—

“Grant, Almighty God, that as thou hast once redeemed us by the death of thine only Son, we may not stop the progress of thy mercy, by our ingratitude or obstinacy; but so lead us in the obedience of thy gospel, that we may be brought to the perfection of that grace which has been begun within us, and profit the more in true piety as our days pass onward; till, finally, we come together into thine heavenly kingdom, and enjoy the heritage both promised and obtained, through the same Christ our Lord.”

Sketches from Life, Lyrics from the Pentateuch, and other Poems. By Thomas Ragg. Author of “The Deity,” “The Martyr of Verulam,” &c. London: Loughman and Co. Small 8vo. 1837. pp. 238.

MR. RAGG appears to be a tender-hearted, amiable man, with talents far above his station, which is stated in the short preface to be that of a “Nottingham Mechanic.” His former achievements in poetry are recommended by as high authority as that of Dr. Southey, who speaks of them as “surprising.” The tone of the present volume is chiefly melancholy, except in the “Lyrics from the Pentateuch,” and “Caradoc,” which is one of the longest poems in the book. The misfortunes of the author, and severe domestic losses and afflictions which have been his lot, will naturally account for this tone. It appears, too, from the preface, that “pecuniary straits, brought on by his long train of afflictions, have been one great inducement for issuing these smaller productions;” and cold indeed must be the spirit which these distresses do not touch. In the first poem, called “Night,” which is in two cantos, there are some powerful appeals as to the dreadful state of children under the factory system, which deserve to be read by all, as coming from one who knows by experience the bitter fruits

of that tree. They are also good specimens of the author's success in that most difficult undertaking, reasoning in poetry. It is in this, perhaps, that his chief power lies. There are, however, several pleasing pieces in the "Lyrics from the Pentateuch," especially the "Call of Abraham," and "Jacob at Haran." The following is given as a specimen :—

THE ASSUAGING OF THE WATERS.—Gen. viii. 3.

THE wee of clouds is past,
Heaven hath discharged its store ;
And o'er the horrent waste
The sun looks forth once more.
But what does he behold,
Where late man wandered free?
What tinge with hues of gold,
But a wide and trackless sea ?

Unnumbered human forms
Lie floating on the deep,
Rock'd by the day of storms.
To their last, long, dreamless sleep ;
Children of earth, with these
Is her watery breast strewn o'er,
And this sad night he sees ;
But sees he nothing more ?

Yes, there's a stately bark,
Which has braved the angry strife,
The heaven-directed ark,
That is pregnant still with life ;
When stillness reigns in air,
And death on the shoreless sea,
Oh ! the embryo things are there
Of the world that is to be.

Thus, when the skies shall bear
A lightning without rain,
Which, starting from its lair,
Will dry the raging main ;
The righteous shall endure,
While the blazing heavens remove ;
From every harm secure,
In Christ the ark of love.

The Spare Minutes of a Minister. Dublin : Millikens. London : Fellowes.
1837. 12mo. pp. 136.

THERE is nothing more difficult to pass an opinion upon than poetry, especially that which is upon sacred subjects. Tastes differ so widely, that some men stigmatize as sensual sentimentality poetry to which other minds feel that they owe very deep and serious impressions of religion, and very elevated and refined feelings of piety. To recommend any work, therefore, which partakes of the character of a volume of sacred poetry, places the reviewer in a dangerous position. He will be considered answerable, not only for every phrase in the book, but for everything which ingenuity can torture into a deduction from it. The absurd and malicious inferences which were made from a poem in this Magazine, with an allusion to Samaria in it, will afford an admirable specimen of the length to which such persons will go in their determination to find something to fasten upon. Notwithstanding this danger, the reviewer is very much tempted indeed to recommend the "Spare Minutes of a Minister" to every one who likes sacred poetry. The author is not so entirely master of the powers of language and of versification as greater care and practice would make him. There are, at least occasionally, considerable marks of carelessness in these respects, but there are great beauties to redeem them. There is so much tenderness of feeling, and so much warmth of piety, about these poems, which are for the most part very short, that the volume will be a great favourite with those who have a few "spare minutes" to read them. There is imagination, although, perhaps, the same idea is too often repeated under a different form ; as, for instance, the different views which we take of life, in youth and in age, which is the foundation of "Near and Far," and of "Naomi ;" and occurs elsewhere, slightly diversified. There is, however, a considerable

variety in the subjects, and the ideas in general are much above any common-place poetry.

The three following poems are given as a specimen of the manner and the sentiments of the volume, although not selected as being better than the rest.

THE IVY.

Why love the Ivy? hast thou seen,
As winter's day fell chill and drear,
Its glossy robe of richest green
Hang graceful 'mid the forest bare?—
Emblem of Hope, which still can bless
When all around is comfortless.

Why love the Ivy? take thy stand
In Grandeur's desolated hall,
And o'er the work of Time's rude hand
How decently its dark wreaths fall—
Emblem of PRYR's mantle laid
Over some wreck by sorrow made.

Why love the Ivy? mark yon oak,
Leafless and bleached by rain and wind,
How Ivy lends a sheltering cloak
Around its old limbs closely twined—
Emblem of earthly comforts gone,
And heaven's own robe of peace put on.

The star which lights life's dreariest waste,
The balm which soothes its darkest woes,
And life's dim cheerless evening graced
By the calm hope a Christian knows—
These in their emblem joined approve
The Ivy's claim on human love.

THE STUDENT.

With aspect pale, and forehead damp,
And eye in hectic lustre bright,
Beside his oft replenished lamp
Yon student watches out the night;
What busy workings of the mind,
Thought chasing thought on wings of wind,
In painful search for knowledge rare,
Meet in that lonely student there.

Around him ponderous volumes lie
Rich with the lore of ages past,
Thereout he drinks with eager eye
Strange theories—conceptions vast;
And while beneath his pen they grow
Notes which his varied reading shew:
Poor youth, these vigils of the brain
Draw on life's source with fatal drain.

It was not thus, when, stamped as "good,"
Fresh from his Maker's hand he came,
And every subject creature stood
To take from man his fitting name;
Intuitively then each thought
Rose on the soul with knowledge fraught;
Nor gained he then, by process slow,
This truth—how little truth we know.

'Twill not be thus, when, in the ray
Of that blest sun which sets no more
All earthly knowledge fades away,
And learning's toils and gains are o'er;
Then, as the angel's steadfast gaze
Can look on truth's unveiled blaze,
So ransomed man before the throne
Knows God even as himself is known.

"PEACE! BE STILL!"—Mark, iv. 39.

THE bark was frail, the shore was far,
The tempest roused the angry deep,
And, 'mid the elemental war,
The Saviour slept, or seemed to sleep.
"Lord, save!" they cry—the swelling sea,
And wind which raged so loud and shrill,
At once their Master's voice obey,
When Jesus whispered, "Peace! be still!"

Yes, "peace be still,"—on mortal ear
Fell never yet such sounds of bliss;
Never on earth can sinner hear
A sentence half so blest as this.
Words may in after life have power
With calmer joy the heart to fill,
But memory most will prize the hour
When God first whispered, "Peace! be still!"

A longer walk with God may shed
A steadier sunshine on the soul,
And brighter glory crown the head
As saints draw nearer to the goal;

But most they love that first faint light
Which pierced the clouds of guilt and ill,
And deem life's closing joy less bright
Than that which came with, "Peace! be still!"

For, oh! the soul was passion-tost
When God first spoke, and caused a calm;
The heart was sick, and hope was lost,
When Jesus' words dropped health-like.
That calm seems most in mercy given (balm;
Which first controlled the raging will,
That health seems most the gift of Heaven:
Which came when God said, "Peace! be still!"

"'Tis ne'er forgot," a poet sings,
The fairy form love first has traced;
The word which Mercy's message brings,
From Memory's book is ne'er effaced,
The Christian thus will long retain,
Through life's exchange of good and ill,
Through after years of joy or pain,
The word which first said, "Peace! be still!"

There are one or two errors of the press in Latin and Greek quotations which ought to be corrected,—e. g., *εὐπεκα*, for *εὐπηκα*, (p. 42;) and in the monkish hymn quoted in p. 94.

The Present State of the Controversy between the Protestant and Roman-catholic Churches. By Hunter Gordon, of Lincoln's Inn, Esq. London: Whittaker and Co. 1837. 12mo. pp. 117.

THIS is a remarkable book. It may, perhaps, settle nothing, but it shews that the author has thought very much, and thought for himself, upon the great and important question to which it relates. The writer proposes, as a part of his inquiry, to shew in what the effective strength of the Roman-catholic cause lies; and he explains what he means by these words "effective strength." "By effective strength I mean that principle, whatever it be, which, in defiance of argument, enables that religion to propagate itself; and, though refuted, still to subdue the minds of the people." In the course of his inquiry, he considers the various phases which Romanism has exhibited at various times, and the immediate causes which just now operate in its favour; among which he reckons the unbridled licentiousness of the human intellect, which is the abuse sometimes attendant on an unlimited right of private judgment, and this subject leads him to a very able discussion of neology and its tendencies. The author then proceeds to shew how an adherence to each of these forms of religion is likely to flow from the excess of certain great principles implanted in man. To analyse this part of the work, and argue each point, shewing where one agreed, and where one might differ from the author, would form a volume as large as his own; and, therefore, it must be dismissed for the present, with a recommendation to those engaged in the Romish controversy to read this little book, which will, at all events, if it do not bring them to any very definite conclusion, give them much matter for deep and serious thought. It is written in a very calm and argumentative style, and it does credit to the author, as a layman, to have given so much thought to this subject.

The Accession of her Gracious Majesty Queen Victoria. A Sermon, preached at Watton Church, June 25th, 1837. By the Rev. E. Bickersteth, Rector of Watton, Herts. Published by request. London: Seeleys. 12mo. 1837. pp. 32.

THIS is a sermon by a well-known writer of the present day, on a subject of deep and vital importance to the peace and prosperity of this realm. It so often happens that Mr. Bickersteth treads on debatable ground, and so often uses a peculiar phraseology, that one is glad to meet with anything from his pen on a subject where all may join their hearts in fervent prayer to God. It is, indeed, the fervent prayer of every Christian spirit now, that God may guide the heart of our youthful sovereign into all good, and so overrule the events of her reign, and the stormy waves of a troubled kingdom, that it may tend to the promotion of peace, and the extension of holiness and religion amongst us. It cannot be too deeply impressed upon the hearts of rulers and of subjects at this momentous crisis; and it can scarcely be too frequently urged upon them, that in God alone is the strength of any kingdom, and that in its administration with a view to exalting him and his service alone can there be any true and lasting prosperity to be hoped for.

There are one or two things in Mr. Bickersteth's sermon which the

writer of this notice thinks would probably have been better omitted; especially the allusions to the great prosperity of the reign of Solomon, (p. 21—"Solomon honours God in his youth, and has the most prosperous of all reigns,) and the passage which refers to the personal reign of our Saviour. The latter passage may, indeed, be differently interpreted; but, viewed in connexion with Mr. B.'s published opinions, the writer conceives it must allude to a personal reign. A debated doctrine it would have been better to omit. The allusion to Solomon's prosperity might have been accompanied with some drawback as to lapse, and the misfortunes which, suspended over his head, were only delayed till his son should reign, to burst like a storm over the devoted kingdom, and create a breach which never was healed, and which ended in the ruin of both kingdoms. There is one more subject for remark, namely—an interpretation of a certain passage of scripture—"Thou couldest have no power over me except it were given thee from above;" which Mr. Bickersteth applies to power given by God. Is this the usual and the right interpretation?

Having made these remarks, it may be said, that there is much which is excellent in this sermon. The text is, Prov. viii. 14—17.

The chief points are these—

"1. The gifts which our Lord Christ has received for us."

These are, "wisdom, counsel, understanding, and strength." These, to every kingdom, come from God, and are received through Christ.

"2. The connexion of our Lord with the sovereignty of the earth," and,

"3. The special grace which he gives to them that seek him early."

The application of the sermon consists in a warm appeal to all to be earnest in prayer for all these gifts—1st, for themselves; and, 2ndly, for the queen of these realms, called upon as she is, in her youth, to fill so awfully responsible a station. This is well urged; and there are some good remarks in the body of the sermon as to the foundation of our prosperity resting upon adherence to protestantism, and the repression of papal encroachments on the purity of our faith and the safety of our church. There can be no doubt as to the necessity of every effort on the part of man, aided by every prayer to God, that the church may be preserved in its full integrity from all the dangers that beset it; in its freedom from the corruptions of popery, on the one hand, and in its sober character, and its immunity from the wildness of ultra-protestantism and the evils of puritanism, on the other. The assault of papacy is chiefly political, and it was popery which was chiefly dreaded in the early commencement of the great rebellion; but it was another spirit which trode down our Zion in those days, which resemble ours in many of their features. Popery must be met and resisted; aye, met and resisted firmly; but it is only by an adherence to the fundamental truths of the Christian church that it can be met effectually. For this, indeed, the prayers and the exertions of every good man are, in his station, especially needed; but so are his prayers and his exertions, also, that, in guiding the vessel so as to guard it from one evil, we may not find it brought into another. Under this impres-

sion, and with this caution, lest our zeal for protestantism should lead us to take the least defensible position against popery, the sermon of Mr. B. is recommended as containing much that is excellent.

It is, of course, perfectly out of the question to attempt giving a separate notice of every collection of psalms and hymns which is sent for review, and published for the use of single congregations. One has lately been published, (selected, it is understood, by Mr. Dodsworth,) under the title of "A Selection from the Old and New Versions of the Psalms; to which are added a few Hymns, chiefly Ancient. London: Burns. 1837." Of the first part of this selection from the psalms nothing need be said, except that the selection appears judicious; of the hymns, it may be said, that many of them are very beautiful, and some of them are translations from the hymns of the Breviary and Missal. There are some hymns for private devotion, adapted to the old devotional division of the day. The book may be had with or without these latter. Another also has been published by Mr. Milman, to which are prefixed Mr. Sale's directions for chanting, of which something will be said below. Of this selection of psalms and hymns one can only make the same sort of remark as is made above on the other selection; because, in a mere matter of taste and opinion, such as the merit of a selection of psalms, it is hardly probable that three people will ever agree. There is nothing in which the proverbial difference of the tastes of men is more exemplified, than in their approval or disapproval of these collections, and, therefore, the only path which can well be taken, in general, is to state simply the nature of the volume, and of its chief contents. But with Mr. Milman's little volume there is found a quarto accompaniment, containing a set of airs for these psalms and hymns. Here again there is room for a variety of opinion, and the only thing that can be done is to state the opinion formed upon this work by those whose taste and musical powers enable them to form a correct judgment. That judgment is very favourable to Mr. Sale's work; the system of chanting is explained so clearly and so well, that it is calculated very much to facilitate that devotional exercise; and if these rules were known to all who sing, that solemn and beautiful part of the service would be performed with much more effect. On the same authority it may be said that the selection of airs is very judicious. Some of them are very beautiful, as may well be imagined, when they are taken from Handel, Gluck, Back, Wesley, &c. Three have been particularly noticed as very grand. Hymn 18 (Handel), hymn 11 (Gluck), and Martin Luther's hymn, No. 5. The book is, altogether, a valuable contribution to the sacred music of this country.

Archdeacon Thorp's *Charge to the Clergy of the New Diocese of Gloucester and Bristol* contains an excellent account of the institution and nature of the office of archdeacon.

The excellent Speech of the Rev. H. Roberson, on laying the foundation stone of a new church, at Skipton, in Craven, is earnestly recommended to every reader. It is printed for cheap circulation.

MISCELLANEA.

EXTRACT FROM THE SPEECH OF THE REV. HUGH M'NEILE
IN DEFENCE OF THE ESTABLISHED CHURCH,*At the Second Annual Meeting of the Protestant Association, at Exeter Hall, May 10, 1837.*

[THE work of Mr. Combe on the "Constitution of Man" has been so much circulated, and contains so much which is offensive, that the following able remarks upon it will be interesting to most readers. It is handled with Mr. M'Neile's characteristic fearlessness.]

'Dangers stand thick around us. All our institutions are based upon the word of God, and I maintain that whatever tends to depreciate the word of God in the estimation of the people, endangers the whole of our institutions. But I think it wrong to ascribe all our dangers to the influence exerted by Roman catholics. I think that there exist among ourselves evils as ripe, as injurious, as any that result from the influence and exertions of the Roman catholics. I do not now allude to the open attacks of infidelity; that is an evil, but I think that, to most minds, it carries with it its own antidote. But the great idol of the day in which we live—the idol to which most are bowing their knee—is the pursuit of useful knowledge. It is an adventurous thing; it is as much as a man's character for common sense is worth, to dare to say a word which might appear to reprobate the spread of useful knowledge. But I maintain that *the mode* in which this knowledge is pursued has the effect, first, to separate religion from all other inquiries, then to represent those inquiries as sufficient for human happiness; thus to make the bible only secondary, and then, to exclude every statement of the bible which does not harmonise with the results which have been previously deduced from the principles of natural religion. I have recently received a letter from an officer in the British army, which contains some extracts from a popular work, concerning which he asks my opinion, which may tend to illustrate the sentiments I have advanced. The extracts are from *Combe on the Constitution of Man*. The first is as follows:—"Human nature, and the external world, have both proceeded from the Creator, and it is impossible, in interpreting their constitution aright, to arrive at any conclusions at variance with correct interpretations of scripture. It is argued by *some theologians* that the human faculties are no longer in the condition in which they were created, and that hence no sound philosophy can be deduced from studying their manifestations." This, he says, "is argued by some theologians;" honesty would have said, "It is stated plainly in the bible." The bible says, that "God made man upright,"—that "He beheld everything which he had made, and, lo! it was very good;" and the bible says, afterwards, "God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually." This is the great, the prevailing delusion of the present day: what is really truth is stated to be the opinion of "*certain theologians*," when it is, in fact, the very language of the bible. But how does the author meet the argument? "I respectfully reply, that man did not make the cerebral organs which he now possesses, nor bestow on them their functions. Both organs and functions are as assuredly the direct gifts of the Creator as is the eye, the ear, or the stomach. The science of optics is never questioned by any person who understands it, on the ground that the eye (on the structure, properties, and relations of which it depends) is not *now* in the condition in which it was created. Yet, to do this, would be as reasonable as to deny the truth and authority of a philosophy of mind, derived from correct observations on the constitution and relation of the mental faculties and organs." How does Mr. Combe know that these organs and functions are *now* in the condition in which they were created?

The whole creation has suffered by man's sin. How can Mr. Combe, or any other philosopher, determine that man's organ of vision, when in primeval perfection was incompetent to gaze with pleasure on the great fountain of natural light? The probability is fairly on the other side. Now, the facts of the case supply us with a valuable illustration. The eye is qualified to receive delightful impressions from the objects of creation seen in reflected light, and we cordially cultivate the science of optics. But there is a point at which the eye fails—the direct approach to the meridian sun. So it is with reason, the moral eye of man. It is qualified to examine the external creation, and to deduce arguments from observations on creatures, but when it approaches God it fails, and must veil its highest efforts before the incomprehensible splendour of that bright light. If any process could take place upon the organs of the natural eye, enabling it to delight in a direct look at the sun, such process would resemble true spiritual conversion, and then the individual would be able to gaze on the source of holy light and love, which is God himself. But Mr. Combe proceeds:—"If *two sound interpretations* of the Divine will, as recorded in creation and in scripture, can by possibility contradict each other, we can have no confidence in the moral Governor of the world. As then all real philosophy, and all true religion, must harmonize, there will be a manifest advantage in cultivating each by itself, till its full dimension, limits, and application, shall be brought clearly to light." So far this author. He seems, all along, to take it for granted that he can correctly deduce a philosophy of morals from the constitution of the human organs and faculties. No interpretation of scripture, therefore, which contradicts his deduction will be admitted to be a *sound* one; and so the bible is degraded into a mere handmaid to his philosophy. The object seems plainly to be to make the bible secondary? he first sets up the philosophical deduction, and then rejects any interpretation of the bible which does not harmonize with his natural philosophy. Against all this we argue for a plain literal interpretation of the bible, and maintain that no deduction of philosophy which contradicts this can be admitted as sound. These men speak with respect to the bible; but, at the same time, they exalt natural philosophy to such a height as to degrade the supremacy of the bible, which, if it be not *first*, is nothing, worse than nothing. It is this, I firmly believe, which has led to such callousness of public feeling, that although flagrant perjury be exhibited in high places, there appears, even among good men, an incapacity to shudder.'

DUBLIN THEOLOGICAL EXAMINATIONS.

IN a former number of this Magazine, some account was given of the Divinity Course adopted by Trinity College, Dublin. It was stated also that this account would be followed by some specimens of the examination papers used in that university. The following paper is that of the First Morning Examination, 1836. There appear to be two morning and two evening examinations. It is long, but it is impossible to give any notion of the examination by a mere selection of questions.

1. Who were the first interpreters of the sacred writings?
2. There appear to have been schools for their education at a very early period?
3. What were the two opposite errors in the interpretation of scripture at the time of our Saviour?
4. What are the peculiar difficulties in acquiring an accurate knowledge of the Hebrew language?
5. What are the aids which can be procured to compensate the deficiency of other works in the same language?
6. How was the Hebrew language changed during the captivity?
7. It branched out into two remarkable dialects?
8. What was the object of the Masora?

9. At what period was it completed?
10. Was the present division of chapters made prior or subsequent to this period?
11. By whom is it generally supposed to have been made?
12. What was the ancient division of the Pentateuch?
13. For what purpose was it made?
14. How did they arrange the reading of these parashioths so as to suit the different length of their years?
15. At what season of the year did they commence the Pentateuch?
16. That the practice of reading the Pentateuch on the sabbath day was of ancient date appears from the Acts of the Apostles?
17. How were the books of the prophets divided?
18. What is the meaning of Haphtoroth?
19. The prophets were read in the synagogues at the time of our Saviour?
20. The introduction generally assigned to the time of Antiochus?
21. This story does not receive any confirmation from the book of Maccabees?
22. And is in itself improbable?
23. Was the prophetic volume portioned out as the Pentateuch?
24. What parts did they select?
25. How was it rendered intelligible to the people?
26. The small change which appears in the Hebrew language previous to the captivity is made a ground of objection to the scriptures?
27. The analogy on which the argument is founded is utterly false?
28. The historical books are not always different in their style from the prophetical?
29. What obscurity must necessarily belong to books of such a prophetic character as those of the Old Testament claim?
30. What is the popular objection to the double sense of prophecy?
31. This arises from an injudicious application of the principle?
32. What is the simple test of the validity of the interpretation by a double sense?
33. Two remarkable examples are selected by Mr. Davison?
34. This test overturns the sceptical objections of Lord Bolingbroke?
35. Whence did the Jews derive their evidence that Christ was the son of David.
36. What evidence is there that the prophecy thus referring to Solomon had an ulterior object?
37. How does Solomon shew that he considers the promise as only partially fulfilled?
38. How does it appear that the words *turn not away the face of thine anointed* were considered then and long after the advent of Christ as a promise of the Messiah?
39. Solomon describes the person promised to David under a name which was applied by the prophets after the captivity to Christ?
40. What was Isaiah's prophecy as to the family of the Messiah?
41. How did Moses prophecy the coming of Christ?
42. Care seems to have been taken by the sacred historian to prevent its being supposed that Joshua was the person predicted?
43. This prophecy could not signify a succession of prophets?
44. How is it referred to in the New Testament?
45. What are the characters of the Messiah's kingdom, as predicted in the psalms?
46. What peculiarly remarkable in the case where the sufferings of Christ are predicted?
47. How only can we ascertain that the passages are prophetic of his sufferings?
48. What testimonials of integrity do these prophecies of David's kingdom carry with them?
49. The temple itself was a prophecy?

50. The blessing upon this temple was only conditional?
51. The prophecies of Moses and Solomon have a striking similarity?
52. Solomon's predictions are not to be accounted for, except they were dictated by inspiration?
53. To what have they been compared?
54. The comparison is not correct?
55. What is the remarkable similarity between the predictions relating to the first and second temple?
56. The asparation of the ten tribes affords a striking example of God's overruling power and man's agency concurring to complete a prophecy.
57. What is the reason assigned by Ahijah to Jeroboam for God giving him a kingdom?
58. What was the crime for which this chastisement was inflicted?
59. This was in accordance with the sentence of the law?
60. The overthrow of Israel was contrasted with that of Judah?
61. The prophecy with respect to the preservation of Judah from the Assyrians, and its destruction by the Babylonians, was contrary to all human foresight?
62. What is the prophecy of Micah with respect to the future state of Samaria?
63. What is its present state?
64. How does it appear that it had been a great city at a late period of Jewish history?
65. How was it then named?
66. Equally clear is Micah's prophecy with respect to the future state of Jerusalem?
67. What is the prophecy of Ezekiel concerning Rabbah of the Ammonites?
68. This is fully, though unintentionally, confirmed by modern travellers?
69. In the word of prophecy the fate of the Ammonites is strongly contrasted with that of the Jews?
70. The peculiarity of wretchedness in the present inhabitants of Moab is predicted by Jeremiah?
71. What is the account given by Diodorus Siculus of the destruction of Nineveh?
72. How was its destruction predicted by the prophet?
73. What is the earliest heathen testimony to the destruction of Nineveh?
74. The same text has been brought forward to prove that Nineveh was built by Nimrod and by Asshur?
75. Which translation does Bishop Newton prefer?
76. The introduction of Asshur in such a place is not unnatural?
77. Isaiah directly prophesies that the Assyrians, after they have been the instrument of Divine vengeance, shall fall themselves?
78. Where is the first union of Hebrew, Christian, and Pagan subjects in prophecy?
79. What character of the Messiah was first predicted by Balaam?
80. What was the use of prophecy with respect to the heathen nations?
81. The state of religion rendered this exercise of prophecy highly expedient?
82. Origen states that prophecy was a sort of compensation, for what?
83. This statement must be cautiously guarded?
84. What was the reproof of Elijah to the messengers of Ahaziah?
85. How is Elijah first mentioned in scripture?
86. Various meanings are assigned to the word Tishbite?
87. Which is the most probable?
88. What was the common opinion entertained by the Jews about Elijah?
89. They attempt to establish this opinion from his name?
90. Elijah is introduced abruptly denouncing a famine against Ahab, what is probably the connexion with the preceding narrative?
91. What was the attempt in the reign of Ahab to destroy the credit of the prophecies of Jehovah?

92. What was the result ?
93. What had been Joshua's curse upon the rebuilders of Jericho ?
94. A similar attempt was made many ages afterwards ?
95. What was the duration of the famine in the reign of Ahab, as stated by St. Luke and St. James ?
96. This appears to differ from the narrative in the book of Kings ?
97. How are they reconciled ?
98. Elijah summons to Mount Carmel the prophets of Baal and of the Groves, what prophets are most probably designated as the prophets of the Groves ?
99. Why does it seem probable that these did not attend ?
100. It is said Elijah repaired the altar of the Lord, why had there been an altar on Mount Carmel ?
101. What probable reason may be given for Elijah choosing Mount Carmel ? Where was it situated ?
102. Before this event what remarkable instances had there been of fire from heaven at the time of the evening sacrifice ?
103. Elijah's faith seems to have failed him for a time ?
104. This appears from the reproof of the Lord to him at Horeb ?
105. How did the Lord answer his assertion, *I, even I alone am left* ?
106. In what manner did the Lord appear to Elijah ?
107. This might have been intended to convey a symbolical admonition to the prophet ?
108. What were the three commands given by the Lord to Elijah ?
109. Were these performed by Elijah ?
110. What led Jehoshaphat, the pious monarch of Judah, to visit Ahab ?
111. What could have induced him to connect his family with Ahab ?
112. How had Ahab offended the Almighty by his conduct to Benhadad ?
113. A contradiction is attempted to be proved between Micaiah and Elijah as to the place of Ahab's death ?
114. What strange inconsistency did Ahab exhibit in his conduct when going up to the battle ?
115. How was the vision of Micaiah literally fulfilled ?
116. Jehoshaphat was not convinced by this defeat of the danger of an alliance with an idolatrous prince ?
117. How was he reprov'd for his offence ?
118. What care did he take for the religious education of his people ?
119. Nothing could be more improbable than that Josiah would fulfil the prophecies concerning him ?
120. What was the state of his family, and of Judah ?
121. How long before had the prophecy been delivered ?
122. At its delivery the prophecy had received a signal confirmation ?
123. Ezekiel and Jeremiah appeared to have delivered contradictory prophecies about Zedekiah ?
124. How were they both fulfilled ?
125. Where were these prophecies delivered ?
126. The present state of the Jews was predicted by Hosea ?
127. More particularly by Amos ?
128. These were but a repetition of the prophecy of Moses ?
129. Moses did not write to conciliate the favour of the Jews ?
130. Moses did not act with any view of aggrandizing himself or his family ?
131. Joseph appears equally devoid of ambitious views for his family ?
132. Pharaoh asks the brethren of Joseph *what is your occupation*, for what purpose ?
133. Into how many classes were the people of Egypt divided ?
134. How do you account then for the statement, that shepherds were an abomination to the Egyptians ?

VICTORIA MEDICAL INSTITUTION AND BENEFIT CLUB.

THE Annual Report of the Victoria Medical Institution and Benefit Club for Cricklade and the neighbouring villages, 1837, has been sent to the office of this Magazine, and as the formation of such societies is a circumstance requiring much consideration, and a matter of great importance in a parochial point of view, it is thought that the following extract from the report may be of general interest :—

“ Since the new poor laws have been carried into effect, something more than a *medical* institution is required, and the establishment of BENEFIT CLUBS, and LIFE ASSURANCES so connected with medical clubs as to preserve the reviving spirit of independence, appear to be absolutely necessary. ‘ The tendency of the new system,’ (says the Second Annual Report of the Poor Law Commissioners,) ‘ is to convert paupers into independent labourers ; and when once they have won that position for themselves, no effort should be spared to enable them to maintain it.’ And for this purpose no effort or exertion has been spared by your committee. Nevertheless, they do not ‘ feel persuaded,’ (as stated in the same Report,) ‘ that so desirable an object may effectually be accomplished by the establishment of independent medical clubs’ alone. Sickness—at least, sickness of any continuance—will always be a cause of destitution, when it falls upon the father of a family, whose members depend upon his daily labour for their daily bread ; *unless* the father of such family, has something besides medicine and medical attendance to rely upon for their support.

“ It was on this account that your committee gladly availed themselves of the Rules of the Benefit Club established at Leamington Hastings ; and by extending them to the whole of their parishes, and adopting the principle of a *common fund*, they have been enabled to grant, during the past year, 640 weeks’ pay ; and to afford relief, equal in amount to their regular wages, and at the rate of one shilling in sickness for every farthing per week subscribed in health, to 207 individuals. At first, indeed, it was objected that the subscription of one farthing a week during health would not be sufficient to insure a shilling in sickness. But your committee feel themselves justified in coming to the conclusion, that, in *all ordinary years*, it will. For, although the balance of the past year’s account shews a deficiency of 34*l.* 14*s.* 1*d.*, which has been made up from the honorary and permanent funds, and does not therefore admit of any return to the members by way of bonus, it must be borne in mind, that such a period of *lingering* sickness has not been remembered by the oldest inhabitants, and that, in this district at least, the spring was almost as unhealthy as the autumn and winter.

“ Your committee therefore feel assured, notwithstanding the difficulties they have had to contend with, that these calculations are well founded ; and that, wherever a sufficient number of subscribers can be brought together, and *sufficient vigilance exerted in preventing fraudulent demands upon the funds*, a considerable RETURN may be made to the members in the general average of years. This opinion is still further confirmed by what they learn from the single parish of Leamington Hastings, where the club does not consist of more than forty members : and yet, in ordinary years, a man subscribing 2*d.* a week to receive 8*s.* in sickness, has received back, on an average, nearly 4*s.* And it is worthy of remark, that, in the year previous to the formation of that club, ending March 25th, 1833, the charge of 45*l.* 10*s.* 10*d.* was incurred by the parish on account of the sick poor ; whereas, the three subsequent years shew the following decrease in the parish charges, under the same head—In 1834, 21*l.* 4*s.* 1*d.* ; in 1835, 9*l.* 7*s.* ; and in 1836, 1*l.* 4*s.* 6*d.*

“ In adopting the Rules of the Leamington Hastings Club, however, your committee do not mean to say that they consider them better than those of Mr. BECHER and Mr. TIDD PRATT ; but they consider them better adapted

to the *present* condition of the labouring poor: and they hope, by degrees, to lead them on, particularly the younger part of them, to make further insurances, for an allowance after the age of sixty, and a sum payable at death.

"Your committee cannot close this report without expressing their strong conviction of the good effects of these and similar institutions. But that from which they consider that they have derived the greatest advantage—and they are not aware that it has been carried to the same extent in any other instance—is the *combination* of the medical with the benefit club. Their experience, as far as it has gone, convinces them that the two institutions should *always be united*,—that the scale of payments should be kept *as low as possible*,—that every inducement should be held out to the younger members *to make further insurances*,—and, above all, that persons of leisure and intelligence should undertake the management of these societies. It cannot be expected, in matters where much thought and calculation are required, that the labourers themselves should do this; and it has been invariably found that the want of it, and of *independent trustees*, deriving no benefit from the funds of the society, but having the direction and management of them, has been the cause of so many failures.

"Without entering more largely into the subject, your committee trust that they may now confidently appeal both to landlords and occupiers for continued and increased assistance. There can be no doubt that it is far preferable to give it in this way than in the shape of parish rates: and no one surely would refuse a trifling subscription each year to encourage an industrious labourer in habits of providence and forethought, and to keep him and his family from the workhouse."

EPITAPH AT MILDENHALL, SUFFOLK, WITH A TRANSLATION.

Tu felix—Miser ipse satis, quia non datur ultra
Vita Tibi in teris—nec mihi posse mori.

O thou art blest; but what a wretch am I!
Thou mayst not live—I'm not allow'd to die!

July, 1837.

N. C.

DOCUMENTS.

ORDER IN COUNCIL RELATIVE TO THE REVENUES OF CERTAIN SEES IN ENGLAND.

THE following extract from the Order in Council published in the "London Gazette" of July 18th, 1837, contains the recommendations made by the Ecclesiastical Commissioners for adjusting the incomes of the larger sees. The rest of the order is not reprinted, as it only recites the authority under which the order is made, and by which it becomes law, &c.

It first states that it was arranged that—

"In order to provide for the augmentation of the incomes of the smaller bishoprics, such fixed annual sums should be paid to the commissioners, out of the revenues of the larger sees respectively, as should, upon due inquiry and consideration, be determined on, so as to leave as an average annual income, to the Archbishop of Canterbury, 15,000*l.*; to the Archbishop of York, 10,000*l.*; to the Bishop of London, 10,000*l.*; to the Bishop of Durham, 8,000*l.*; to the Bishop of Winchester, 7,000*l.*; to the Bishop of Ely, 5,500*l.*; to the Bishop

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of St. Asaph and Bangor, 5,200*l.*; and to the Bishops of Worcester and Bath and Wells, respectively, 5,000*l.*; and that none of the proposed alterations affecting the revenues belonging to any see, the bishop of which was in possession on the fourth day of March, 1836, should take effect until the next avoidance of the see, without the consent of such bishop.

* * * * *

"And whereas the said Commissioners, pursuant to the authority vested in them by the said Act, duly prepared, and laid before his late Majesty in council, a scheme, bearing date the first day of June, 1837, and which is in the words and figures following, that is to say:

"TO THE KING'S MOST EXCELLENT MAJESTY IN COUNCIL.

"We, the Ecclesiastical Commissioners for England, appointed and incorporated by an Act, passed in the last session of parliament, intituled, 'an Act for carrying into effect the reports of the Commissioners appointed to consider the state of the Established Church in England and Wales, with reference to ecclesiastical duties and revenues, so far as they relate to episcopal dioceses, revenues, and patronage,' have, in pursuance thereof, prepared, and now humbly lay before your Majesty in council, the following scheme for fixing the annual sums to be paid to us, out of the revenues of the larger sees, in order to provide for the augmentation of the incomes of the smaller bishoprics.

"We humbly recommend and propose, in order to leave to the Archbishops of Canterbury and York, and to the Bishops of London, Winchester, Bath and Wells, and Worcester, respectively, the average annual incomes specified in the said act, as near as may be, that upon the first avoidance of the several sees named in the first column of the schedule hereunto annexed, (which schedule we recommend and propose shall be considered and taken as part of this scheme,) the archbishops and bishops succeeding to the said sees respectively, and their respective successors, shall pay, or cause to be paid, to our credit, into the Bank of England, to an account, intituled, 'Account with the Ecclesiastical Commissioners for England,' by equal half-yearly payments, the fixed annual sums set opposite to the names of the said sees respectively in the second column of the said schedule, the first payment in each such case to be made at the end of six calendar months from the day of the avoidance of the respective sees, whether the same shall happen by death, translation, or otherwise; and that whenever a vacancy of any of the said sees shall hereafter happen, on any other day than the half-yearly day of payment so calculated as aforesaid, then, in each such case, the next half-yearly payment shall be apportioned between the archbishop, or bishop, making the vacancy, or his representatives, and the archbishop, or bishop, succeeding to the see, according to the time which shall have elapsed from the last half-yearly day of payment to the day of the vacancy, inclusive, and such proportions shall be paid by the respective parties accordingly: provided, nevertheless, and we further recommend and propose, that if a vacancy of the see of Canterbury shall happen, before the mortgage debt due from the Archbishop of Canterbury, for money borrowed under the provisions of an act, passed in the tenth year of the reign of his late Majesty King George the Fourth, for repairing, altering, and improving Lambeth-palace, and the mansion-house at Addington, shall be fully paid off; or if a vacancy of the see of London shall happen, before the mortgage debt due from the Bishop of London, for money borrowed under the provisions of an act, passed in the fifty-ninth year of the reign of his late Majesty King George the Third, for rebuilding London-house, shall be fully paid off; then, in either of the said cases, so long as the annual sums payable by virtue of the said respective acts shall continue payable, the amount of those sums respectively shall be deducted out of the sums which we hereby recommend and propose to be payable to us by the said archbishop and bishop respectively:

"And we further recommend and propose, that nothing herein contained shall prevent us from recommending and proposing the payment of fixed annual sums out of the revenues of other sees, in order to provide for the augmentation of the smaller bishoprics, nor any other measure relating to the revenues of any of the sees herein mentioned, or of the said other sees respectively, in conformity with the provisions of the said first recited act.

"All which we humbly recommend and propose to your Majesty in council.

"In witness whereof, we have hereunto set our common seal, this first day of June, 1837.

" SCHEDULE.

Canterbury	-	-	-	-	-	-	-	£7,300
York	-	-	-	-	-	-	-	1,100
London	-	-	-	-	-	-	-	5,000
Winchester	-	-	-	-	-	-	-	3,600
Bath and Wells	-	-	-	-	-	-	-	1,000
Worcester	-	-	-	-	-	-	-	2,300

"And whereas the said scheme has been approved by her Majesty in council; now, therefore, her Majesty, by and with the advice of her said council, is pleased hereby to ratify the said scheme, and to order and direct that the same, and every part thereof, shall take effect immediately from and after the time when the same shall have been registered, as hereinafter directed, and shall have been duly published in the 'London Gazette,' pursuant to the said act; and her Majesty, by and with the like advice, is pleased hereby to direct, that this Order be forthwith registered by the several registrars of the dioceses of Canterbury, York, London, Winchester, Bath and Wells, and Worcester, respectively."

THE PETITION OF THE DEAN AND CHAPTER OF WINCHESTER

TO THE LORDS AND COMMONS,

SHWETH,—That your petitioners approach your House with the strongest assurance that every class of her Majesty's subjects will obtain substantial justice from your several legislative enactments, embracing questions of the highest moment.

That your petitioners, having felt with deep concern a late restriction laid in a former session of parliament on the appointment to prebendal and other dignities as heretofore in cathedral and other establishments, to be in force for one year, view with serious alarm the proposed renewal of such restriction for another year.

That your petitioners consider such renewed restrictions as a prejudging of the whole question of the sacredness and inviolability of prebendal and church emoluments in general; and that they greatly fear they will be drawn into precedent for some final measure of a similar nature, destructive, in your petitioners' humble judgment, of the ancient and apostolical, as well as reformed constitution of the church of England and Ireland, and subversive of the very principle of endowment in general, and, by implication, of all ancient and prescriptive rights of property, ecclesiastical or civil.

That your petitioners deeply regret that a method should be taken for the accomplishment of such an object, not likely, in the first instance, to awaken the alarms, or even attract the notice, of her Majesty's subjects until it shall be pronounced too late to remonstrate; more especially as, since the preceding act of restriction for one year, certain protests and memorials, addressed to the Ecclesiastical Commissioners for England, have been printed and laid

before the honourable the House of Commons, to which they had hoped some attention might be paid in any subsequent bill proposed to your House.

Finally, your petitioners observe with pain that their cathedral preferments are thus dealt with, whilst other recommendations of the said Ecclesiastical Commissioners hereafter to be considered by the legislature have not been in any wise anticipated or prejudged by such restrictions.

Your petitioners beg leave especially to refer to the appointment to livings in plurality, which, though proposed to be abolished beyond certain limits, continue, as yet, unrestricted as before.

Your petitioners, therefore, do most earnestly entreat your _____ House that the bill proposing such new restriction may not pass into a law.

July 3, 1837.

(C. S.)

MEMORIAL OF THE CLERGY OF THE ARCHDEACONRY OF DURHAM, AND OF THE OFFICIALITY OF THE DEAN AND CHAPTER,

TO THE HONOURABLE THE BOARD OF "ECCLESIASTICAL COMMISSIONERS FOR ENGLAND."*

WE, the undersigned Parochial Clergymen of the Archdeaconry of Durham, and of the Officiality of the Dean and Chapter, deem it to be incumbent upon us to submit to the Ecclesiastical Commissioners for England the following declaration of our sentiments respecting the proposed changes in our cathedral establishments, particularly as they affect the diocese of Durham.

And in doing so, we think it right in the first place to say, that the perpetuation of the commission, originally named as a commission of inquiry, in the capacity of a corporation with extensive and indefinite powers, is in our judgment a measure of the most questionable character, fraught with danger to our spiritual interests, and to our civil and personal rights.

We abstain from the expression of any opinion upon the act of parliament of the last session, which enabled the Commissioners to assume the property of the see of Durham, to convey a portion of the estates to a new see, and to cede the remainder to the Bishop of Durham during his incumbency, charged with an annual payment to the treasurer of the commission for purposes foreign to the diocese. We abstain, also, from comment upon the general substance of the reports of the Commissioners.

But we do most strongly protest against all those recommendations which contemplate the suppression of dignities, and tend to impair the efficiency of our cathedral church. Whether we regard the model of antiquity upon which the cathedral system rests, or the actual benefits accruing to the church and to religion from its becoming maintenance, we are fully satisfied that no more popular and general application of the revenues by which our cathedral is supported can compensate for the injury with which we are threatened by their removal.

We have in our cathedrals honourable retirements for clergymen distinguished by their learning or their services, whose age or habits may unfit them for parochial labour. They furnish, also, the opportunities of study, and of those acquirements and pursuits which are necessary to the guidance and animation of the whole body of the clergy; an episcopal council, useful in all times, and more especially useful in the present, furnishing at once a becoming support to the bishop, and a salutary check in the exercise of his great authority; an invaluable bond between the several orders of the ministry; and

* The following memorial was signed by ninety-nine clergy, and is given here as an accompaniment to the other memorials.

a due provision for the daily solemn celebration of religious service, to the honour of God and the welfare of his people.

We are not willing that these advantages shall be lightly thrown away.

We cannot be supposed, as parochial clergymen, to be indifferent to the improvement of the smaller livings, and to a decent provision for ourselves and our brethren, the ministers of the church. But we look with feelings of far deeper interest to the permanence of the establishment in its efficiency and dignity, than to arrangements which affect our personal and present comfort. And we are persuaded that our parochial system may be effectually strengthened by means which piety and equity will equally approve, without breaking up the venerable and ancient institutions of the church.

Much has been done for the increase of livings by the Dean and Chapter of Durham under the present limited powers afforded by the law, and much more may be effected by a judicious and well-considered plan of augmentation, under the direction of that venerable body and the bishop, or some other authorized body in the diocese. If funds are wanted to assist in this work, we are ready to contribute according to our means, for we shrink not from personal sacrifices, if shewn to be necessary, whilst we hesitate to touch the bulwarks of the church.

We have a persuasion that the annexation of important cures to some of the cathedral dignities, combined with a well-drawn scheme of augmentation, and aided by the beneficence of pious individuals, will go far to supply our parochial wants; and we are of opinion that the connexion which would be secured between the parochial and cathedral clergy would be of the highest value to the church. The important places of the diocese would be thus represented in the chapter, and the influence of a well-endowed clergy be applied where that influence is most required.

Entertaining these opinions, we desire to state our earnest wish that the Reports of the Commissioners may be reconsidered, with a view to the preservation of the chapters, in their numbers and efficiency; to the annexation of parochial cures to cathedral dignities; and to such a provision for the augmentation of livings as shall leave the fabric of the establishment entire and unbroken.

That this our memorial will have the most favourable attention of the Ecclesiastical Commissioners we cannot doubt, when we remind them that we have no representative in their commission to guard our interests or represent our feelings, although the diocese of Durham is more especially concerned in the proceedings of their board.

ADDRESSES TO HER MAJESTY QUEEN VICTORIA, AND TO HER MAJESTY ADELAIDE, THE QUEEN DOWAGER,

*Agreed upon at the Visitation at Lisburn, August 9, 1837, by the Bishop and Clergy of
Down and Connor.*

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MADAM,—We your Majesty's dutiful subjects, the Bishop and Clergy of Down and Connor, assembled at the ordinary visitation, most respectfully solicit permission to approach your Majesty with an humble expression of condolence on the demise of our late most gracious sovereign, and of congratulation to your Majesty on your accession to the hereditary sceptre of this kingdom.

It is not simply that we consider the possession of royalty to be in itself desirable, for its difficulties, its anxieties, and its dangers, may be well accounted commensurate, at least, with its enjoyments; but as an instrument of good it may be made the subject of reasonable felicitation to its possessor,—especially as an instrument for promoting the honour of God, the security

(humanly speaking) and the welfare of his church, and the maintenance of his true religion.

To your Majesty, then, as invested with that high and holy prerogative, and destined, we humbly trust, by Divine Providence, to be the future nursing-mother of God's church, associated in this kingdom, by the piety and wisdom of our forefathers, with the system of the British constitution, we, in our capacity of ministers of the church, humbly tender this our congratulatory address.

In so doing, we gladly seize the opportunity for avowing those sentiments of reverential attachment to your Majesty's royal authority and person which are firmly bound upon our consciences as ministers of the church; and which are moreover endeared to our hearts by the peculiar circumstances of your Majesty's situation,—a situation, madam, not only most affecting on its own account, but which awakens us to a lively recollection of that female and youthful sovereign, one of your Majesty's most illustrious predecessors, from whose reign, memorable as it is for other signal achievements, the Anglican church dates her restoration to a profession of the pure Christian faith.

For the continued maintenance of the faith, thus nationally established, that whilst it rests ultimately and essentially on a foundation of infinitely superior strength, it may still be upheld as a resting-place for the national creed and devotion, we cannot but feel, madam, a lively concern; and, accordingly, at the same time that we cherish a charitable disposition towards those who separate themselves from the church's communion, and a desire that they should not be exempted from your Majesty's gracious regard, for the clergy and people of the united church of England and Ireland in general, and especially of that portion of it whose lot is cast in this part of the United Kingdom, we presume earnestly to implore, in a signal degree, your Majesty's royal protection and patronage, never more needed, in our judgment, than at this time.

That such protection will be extended, we rely for our assurance, under God's providence, on your Majesty's early incorporation and continued communion with the national church; on your conscientious and reasonable persuasion of its excellence; on the peculiar relation which your Majesty now bears to it as its supreme governor under Christ; and on the solemn obligation in its behalf which, in the name of Him by whom kings reign, your Majesty has recently undertaken, with the youthful integrity of an unsophisticated mind, and of a frank and ingenuous heart.

On your Majesty's simplicity and sincerity of purpose we place our unshaken confidence. And we beseech that blessed Lord, who has set your Majesty over this church and nation, so to enlighten your understanding, and so to dispose and govern your heart, that the prayer of the church, on the solemn celebration of your Majesty's accession, may be accomplished in your Majesty's reign—"That the work of God may prosper in your hands; that your eyes may behold the success of your designs for the service of God's true religion established amongst us; and that he may make you a blessed instrument of protecting and advancing his truth, wherever it is persecuted and oppressed."

Signed at the request and in the name of the clergy,

RD. DOWN AND CONNOR.

Lisburn, August 9, 1837.

TO HER MAJESTY, ADELAIDE, THE QUEEN DOWAGER.

MADAM,—We, the Bishop and Clergy of Down and Connor, desire to avail ourselves of this our earliest opportunity, when we are at visitation assembled, for expressing to your Majesty our feelings of respectful and affectionate sym-

pathy at the loss which your Majesty has recently experienced, and which we lament, not as your Majesty's only, but as our own.

To every such expression which can be uttered by ourselves, or by any other of our fellow-subjects, your Majesty is most justly entitled; especially as an acknowledgment of the persevering, uninterrupted, and unwearied care with which you watched over the declining strength, and ministered comfort to the sufferings, of our late most gracious sovereign; and of the indissoluble attachment to him which you testified by your presence at the celebration of the last solemn rites,—thus giving additional beauty and force to that pattern of domestic virtue which, first, as the highest female subject, and then as the royal consort of the British throne, your Majesty had for many years presented to our favoured nation.

We are sensible, madam, that under the blessing of the Author of all good, and the God of all comfort, the mind, in seasons of bereavement, must be chiefly indebted for consolation and support to its own resources; and we doubt not that, from a mind so principled and disciplined as your Majesty's, topics of support and consolation are abundantly supplied. Yet it must be withal a cause of soothing and gratifying reflection to your Majesty, that you are followed into your present seclusion by the well-earned and grateful recollection of all those who are capable of feeling the loveliness of virtue, and of duly appreciating the value of female excellence, especially when set forth in the highest stations of social life.

With these sentiments, madam, we venture to lay before your Majesty this humble testimony of our respectful and affectionate regard.

At the request and in the name of the clergy,

R.D. DOWN AND CONNOR.

Lisburn, August 9, 1837.

OBSERVANCE OF THE LORD'S DAY.

(Continued from p. 309.)

Council of Aix-la-Chapelle, 797.

17. That on the Lord's days they do not make assemblies and public pleadings, except perchance for great necessity, or the urgency of war, but let all go to church to hear the word of God, and give themselves to prayers and good works.—*Ibid.* 1132.

Council of Francofort, 794.

Canon 21. That the Lord's day be observed from vespers to vespers.—*Ibid.* 1061.

Council of Arles, 813.

Canon 16. Let no public markets, or causes, or disputations, be exercised on the Lord's days, and let there be altogether a cessation from rural and servile work, those things only being performed which are known to pertain to the worship and service of God.—*Ibid.* 1237.

[See also Council of Mayence, same year, c. 37, *ibid.* 1250; and Council of Rheims, same year, c. 35, *ibid.* 1257; and Council of Tours, same year, c. 40, *ibid.* 1267.)

Council of Paris, 829.

50. It is by no means agreeable to divine authority that the Christian religion, as the tradition has received of the holy fathers, and as the authority of the church hath it, should fail reverently and venerably to observe the day of the Lord on which the Author of life arose from the dead. . . . On that day, God made the light of the world; on that day, Christ rose from the dead; on that day, he sent the Comforter, the Holy Spirit, to the apostles. . . . These, and the like, clearly shew that this day is more remarkable and venerable than other days. Whence it appears, that as some other things in the Christian

religion have gone back through the love of the world, and men's own pleasures, and depraved and dangerous customs which pass for law, so also the veneration of this great day has in great measure fallen out from Christian use. For many of us have seen, and many of us have learned, from the account of others, that some, exercising rustic works on that day, have been killed by lightning, some punished by the contraction of limbs, some also suffered the punishment of death, their bodies and bones being consumed in an instant by fire and reduced to ashes, and many other terrible judgments have existed and do still exist, whereby it is declared that God is offended by the dishonour of this great day. Hence it seems good to all of us, that in the first place priests, then kings and princes, should with all pains procure the due observation of this great day, now in great part neglected, to be henceforth devoutly shewn for the honour of Christianity, &c.—*Ibid.* 1629.

Council of Aix-la-Chapelle, 836.

Canon 18. Both canonical authority and the great solemnity of our Lord's resurrection forbid fasting on the Lord's days; and, therefore, it seemed good that neither pleadings, nor marriages, be had on those days.

Canon 21. Certainly the communion of the body of the Lord ought to be celebrated every Lord's day. Therefore, it is necessary, as far as reason permits, that the modern custom be corrected, lest haply he who is far from the sacraments by which he is redeemed, be far from the salvation which he might have obtained.—*Ibid.* 1725.

King Alfred's Laws, 878.

7. If any man set goods to sale on Sunday, let him forfeit those goods and thirty shillings. If a freeman work on a festival day, let him forfeit his freedom or pay his fine. Let a slave forfeit his hyde, or a compensation for it. If the lord force his servant to work on such a day, let him pay a fine.

9. Oaths and ordeals are forbidden on festival days and solemn fast days. . . . Let no execution be done on any man on the Sunday festival, (if possible,) but let him be kept till the festival is past—*Johnson I. a. 878.*

King Ethelstan's Laws, 925.

6. Let there be no marketing on Sundays; let the offender forfeit the value of the goods, and pay thirty shillings.—*Ibid. a. 925.*

Elfric's Canons, 957.

37. Let the feast of Sunday be kept from Saturday noon, *βαί*, [i. e., three p. m., the *hora nona*, or noon,] till Monday's light.—*Ibid.* 957.
[Repeated in *King Edgar's Laws* (5) the following year.]

Theodulf's Chapters, 994.

24. Sunday is highly to be honoured, therefore we forbid that any man presume to undertake any work, except dressing his meat, on that holy day: unless a man be obliged by necessity to travel; then he may ride, or row, or use any such passage as is usual to his journey, on condition that he hear mass, and do not neglect his prayers.—[As above, *Council of Paris, 829, c. 50*, "on that day God made the light," &c.]—It behoves every Christian that can do it to come to church on Saturday, and bring a light with him, and there hear even song and nocturns in their proper hour, and come in the morning with an offering to high mass. And when they come thither, let there be no quarrel, or dispute, or discord be heard; but let there be a calm of the mind at the holy ministration: let them intercede, both for themselves and for all God's people, both with their prayers and with their alms. After the holy service, let every one betake himself to his own home, and entertain himself in a ghostly manner with his friends, neighbours, and strangers, &c.—*Johnson, I. a. 994.*

King Canute's Laws, 1017.

15. We strictly forbid Sunday's market and county court also, unless in case of great necessity. And let huntings and all worldly works be diligently forborn on the holy days.—*Ibid.* a. 1017.

Constitution of Simon Islep, Archbishop of Canterbury, 1359.

. . . It is provided by sanction of law and canon that all Lord's days be venerably observed from eve to eve, so that neither markets, negotiations, or courts, public or private, ecclesiastical or secular, be kept, or any country work be done on these days, that so every faithful man, remembering his creation, may then at least go to his parish church, ask pardon for his offences, supply his omissions and commissions for the whole week, honour the divine mysteries, learn and keep the commandments of the church there expounded, and earnestly pour out prayers to God in the churches that are consecrated from above for places of prayer, not only for themselves but for every degree of men, whether of the secular or ecclesiastical host, laying aside all worldly care. . . . We strictly command you, our brother, that ye without delay canonically admonish and effectually persuade . . . those of your subjects whom ye find culpable in the premises, that they do wholly abstain from markets, courts, and the other unlawful practices above described, on the Lord's day for the future; and that such of them as are come to years of discretion do go to their parish churches, to do, hear, and receive, what the duty of the day requires of them, &c.—*Johnson*, II. a. 1359.

Council of Toledo, 1473.

Canon 7. . . . We, treading in the footsteps of our predecessors, with the approbation of the Sacred Council, enjoin the faithful on Lord's days and festivals to rest from all servile work, nor let any one be allowed to exercise rustic works, or to cultivate the fields, except through urgent necessity or the evident cause of religion, and this by licence from his priest.—*Conc.* XIII. 1453.

Injunctions of Edward VI., 1547.

Like as the people be commonly occupied the work-day with bodily labour for their bodily sustenance, so was the holy day at the first beginning godly instituted and ordained that the people should that day give themselves wholly to God. And whereas in our time God is more offended than pleased, more dishonoured than honoured, upon the holy day, because of idleness, pride, drunkenness, quarrelling, and brawling, which are most used in such days, people nevertheless persuading themselves sufficiently to honour God on that day if they hear mass and service, though they understand nothing to their edifying: therefore, all the king's faithful and loving subjects shall from henceforth celebrate and keep their holy day according to God's holy will and pleasure, that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the communion of the very body and blood of Christ, in visiting of the poor and sick, in using all soberness and godly conversation. Yet, notwithstanding, all parsons, vicars, and curates, shall teach and declare unto their parishioners that they may with a safe and quiet conscience, in the time of harvest, labour upon the holy and festival days, and save that which God hath sent. And if for any scrupulosity, or grudge of conscience, men should superstitiously abstain from working upon those days, that they should grievously offend and displease God.—*Wilkins*, IV. 6.

A Licence of Queen Elizabeth, 1569.

Whereas we are informed that one John Secondon Powlter, dwelling within the parish of St. Clement Danes, being a poor man having four small

children and fallen into decay, is licensed to have and use some plays and games at or upon nine several Sundays for his better relief, comfort, and sustentation, within the county of Middlesex, to commence and begin at or from the 22nd day of May next coming after the date hereof, and not to remain in one place not above three several Sundays; and we considering that great resort of people is likely to come thereto, as also for the preservation of the Queen's Majesty's peace, that you take with you four or five of the discreet and substantial men within your office or liberties, where the games shall be put in practice, then and there to press and do your endeavour to your best in that behalf during the continuance of the games or plays, which games are hereafter severally mentioned, that is to say, the shooting with the standard, the shooting with the broad arrow, the shooting at the Turk, the leaping for men, the running for men, the wrestling, the throwing of the sledge, and the pitching of the bar, with all such other games as have at any time heretofore or now be licensed, used or played.—Wilkins' Concilia, IV. 255.

Extract from the Declaration of James I., 1619.

"As for our good people's lawful recreation, our pleasure likewise is, that after the aid of divine service, our good people be not disturbed, letted, or discouraged, from any lawful recreation, such as dancing, either men or women—archery for men, leaping, vaulting, or any other such harmless recreation—nor from having of May games, Whitson ales, and morris dances, and the setting up of May-poles, and other sports therewith used, so as the same be had in due and convenient time, without impediment or neglect of divine service. . . . But withal, we do here account as still prohibited all unlawful games to be used on Sundays only, as bear and bull-baitings, interludes, and, at all times in the meaner sort of people by law prohibited, bowling."

[The reasons alleged for this declaration are as follows:—We heard the general complaint of our people, that they were barred from all lawful recreation and exercise upon the Sunday afternoon, after the ending of all divine service, which cannot but produce two evils; the one hindering the conversion of many [from popery] whom their priests will take occasion hereby to vex, persuading them that no honest mirth or recreation is lawful on those days, which cannot but breed a great discontent in our people's hearts, especially such as are peradventure upon the point of turning; the other inconvenience is, that this prohibition barreth the common and meaner sort of people from using such exercises as may make their bodies more able for war, whenever we or our successors shall have occasion to them; and in place thereof, set up filthy tiplings and drunkenness, and breeds a number of idle and discontented speeches in their alehouses.]

[It is curious to consider, that the family of this king was ruined by the popery which he sought to overcome, and his son brought to the scaffold by the aptness for war which he sought to encourage by these means.]

And likewise we barr from the benefit and liberty all such known recusants, either men or women, as will abstain from coming to church or divine service, being therefore unworthy of any lawful recreation after the said service, that will not first come and serve God. Prohibiting in like sort the said recreation to any that, though conform in religion, are not present in the church at the service of God, before their going to the said recreations. Our pleasure likewise is, that they to whom it belongeth in office shall present and sharply punish all such as in abuse of this our liberty will use their exercises before the end of all divine services for that day. And we also straitly command, that every person shall resort to his own parish church to hear divine service, and each parish by itself to use the said recreations after divine service. . . . And our pleasure is, that this our declaration shall be published by order from the bishop of the diocese through all the parish churches, and that both our judges of our circuits and our justices of the peace be informed thereof.—Wilkins, IV. 483.

Declaration by King Charles the First concerning the foregoing, 1633.

Now, out of a like pious care for the service of God, and for suppressing of any humours that oppose the truth, and for the ease, comfort, and recreation of our well-deserving people, we do ratify and confirm this our blessed father's declaration. . . . And we further command our justices of assize, in their several circuits, to see that no man do trouble or molest any of our loyal and dutiful people in or for their lawful recreations, having first done their duty to God, and continuing in obedience to us and our laws.—Ibid. 484.

Archbishop Laud, concerning the same, 1633.

It hath pleased his Majesty to command the reprinting of a declaration published in his royal father's time, of blessed memory, and entitled, "The King's Majesty's Declaration to his Subjects concerning lawful Sports," &c. wherein, as your lordship shall find, at the latter end thereof, every bishop is enjoined to see that the books be distributed to the several parishes within his diocese, and there published to the people, to the end they may know his Majesty's princely care over them; and to the effectual performance of this, I make no doubt but your lordship will use all diligence. And I am commanded to give you notice hereof, because his Majesty expects no less from you, &c.—Ibid. 484.

[N.B. The archbishop who countersigned this declaration, met the same fate with the king who signed it.]

Synod of Dublin, 1634.

All manner of persons shall celebrate and keep the Lord's day, commonly called Sunday, and other holy days, according to God's holy will and pleasure, and the orders of this church; that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the communion of the body and blood of Christ, in visiting the poor and sick, using all godly and sober conversation.—Ibid. 499.

CHURCH MATTERS.

POLITICAL ATTACHMENT TO THE CHURCH.

THE elections have afforded few matters of remark, as far as regards the church. The most decided symptom of the improved feeling in the country on this head is, the conservative tone which the government, and the government candidates, have been compelled to assume towards the church. Whatever bad feeling any of those candidates may entertain, and however they may occasionally display it in speeches after dinner, or after rejection, in their public addresses or documents, they have been obliged to assume a friendly tone towards us. The speeches written for the Queen by the ministry gave the hint, and Lord J. Russell's address to the electors of Stroud continued it. The government, in short, did not think it safe policy on this, as on previous occasions, to make the abridgment of the privileges, power, or property of the church, the watchword; but strenu-

ously asserted their resolution to uphold the establishment, and thus, in fact, they opposed their friends, the dissenters, on the strong ground of the voluntary principle. The value and the meaning of these election declarations, it is not very difficult to guess, and certainly they who are deluded by the words, and do not look at the acts, of those who utter them, have only to blame themselves. In some cases, as for example in that of Mr. Byng, there can be no doubt of the sincerity of the declarations. Had Mr. Byng not been in public life, or had he had strength of mind to act for himself in public life, no one who knows what his private course of action has been can doubt that few men would have been reckoned better friends of the church. But even in his case, unhappily—for notwithstanding his feelings and wishes, his *votes* on church questions are as bad as any one's—the election address is no security; and in too many others, there are not even the good feelings and good wishes. A lively illustration of all this might be found in what passed at the Shoreham election. A Captain Pechell, who is member for Brighton, came on the hustings as an elector, and, like many others, declared that he was an unfeigned friend and sincere member of the established church. His regular course in Parliament previously had been, as many readers will remember, to abuse and vilify the clergy of that church on every occasion which offered itself; and, of course for the sake of strengthening the church, he had voted for the Church Rates Bill, the Irish Appropriation Bill, &c. &c.

But his language on the hustings was such as to shew the strength and value of his declaration, as to his communion with the established church. There, in that public station, and before the crowd of his neighbours, and perhaps dependents, he chose to exhibit himself as a profane swearer, unless the papers malign him. Now, can anything be more nauseous or odious than to find a man so shameless as, in a public capacity and public place, to mix up asseverations of his attachment to religion and the church with repeated profanations of the holy name of God, for the most trifling and vulgar purposes? Altogether, the scene was most painful. Here was a member of the national legislature chusing, for his own purposes, to declare his love for religion; then, in the very next breath, swearing profanely, and using language and phrases which are almost beyond belief. Imagine one of our legislators saying, under such circumstances, that it would be very soon of no more use for a Tory to come to Shoreham *than for a cat to try to crawl out of hell without claws*. A few days before this, Captain Pechell was announced as having received some appointment in the royal household, but afterwards it was said that it had not taken place. It is indeed well that a person capable of using such words should not be about the court or person of a youthful female sovereign. For whatever his station by birth or fortune may be, it is obvious that his present tastes and companions are not those which can adapt him for such a position. But can that be a wholesome or right condition of things when persons who have no hesitation about thus publicly proclaiming what their tastes and habits of speaking and thinking are, can be chosen as members of the legislature? This,

however, was perhaps the least remarkable of the circumstances of the Shoreham election. One of the candidates was Mr. Salomons, a Jew; and it is only due to him to say, that there was not the slightest impropriety or indecorum of language or demeanour on his part. But *he*, too—he, a Jew—declared *his* attachment to the established church, his resolution to support it, and his dislike to the *voluntary principle*. Surely, this is an invaluable commentary on many of the declarations of attachment to the church. Here is a gentleman of whom we *know* that, if he is what he professed himself on the hustings to be—namely, a Jew—he believes all which is taught in the established church to be a mass of falsehood. And yet he is anxious to preserve and keep it up! Now really, in his case, what he says is probably true. That is, in all probability, he is one of the *liberal Jews* of the day, who, like liberals of other religions, consider the whole as a matter of policy, conceive that there must be *some* religion as a sort of “aid to law and police,” and are very indifferent what it is. Will easy good-natured men be deluded by hopes that such attachment as this will be of any avail to the establishment? In Mr. Salomon's case, there is no alternative but the supposing him to be much worse than this—viz., capable of saying what he does not think—i. e., of telling absolute falsehoods—which there is no reason in the world, and there would be no justification, for doing, as he is a perfectly respectable man. But in how many cases, where similar professions are made, is this the real state of things. At all events, when we know what men's acts have been, and what their usual feelings are, do not let us be so weak as to think that the establishment is the safer for all their declarations of attachment to it, under existing circumstances.

There is one point more, of a different kind, but connected with the late elections, which well deserves notice.

Dr. Pye Smith, the great authority of the dissenters, was induced or compelled, in Mr. Hume's hour of need, to publish a long letter in his favour. The policy of this was of course to induce respectable dissenters, who could not bring themselves to vote for such a man, to give up their scruples on the strength of Dr. Smith's example. But what does Dr. Smith say? First of all, he gives his strongest and most decided sanction to the propriety of ministers of religion taking part in politics; and then proceeds to consider the general question, of the propriety of supporting public men whose moral or religious character is not what it should be. Dr. Smith does not go further than gently to insinuate, that there are things in Mr. Hume which we cannot approve, that his religious views are deficient, &c. &c.

But though he only just “hints a fault and hesitates dislike,” one sees clearly how the thing is, as it naturally must be. And then it remains to be considered what is the defence for supporting a man of whose religious and moral views you disapprove. It is this, that as you would not inquire what a physician's or lawyer's opinions are, but what his *skill* is, so is it as to a legislator. That is, because, according to Dr. Smith, you are reckless as to the character of a man whom you employ in matters not concerning the moral or social con-

dition of mankind; *therefore* you may be reckless about the character of one whom you are to employ on such matters. Is it credible that such logic could prevail with a man of good sense? Would it have been credible, previous to experience, that a man of Dr. Smith's character and time of life, should unhesitatingly sanction so terrible a doctrine as this, that it is perfectly *safe* to commit the making of laws which concern the religion, morals, and happiness of man, to persons who have no care for religion or morals—safe, as far as expediency goes—safe, as far as our hopes go, of that blessing on our councils without which all human wisdom is vain? Are these indeed the doctrines taught by the chief oracle of dissent in England? Would he indeed teach us, either that worldly policy has nothing to do with morals and religious matters, or that religion is not the safe and only guide of worldly policy?

Be it so! let this be his wisdom, if indeed, on calm reflection, one who seems capable of so much better things can sanction such fearful doctrines. But let us rather, with the religious philosopher, believe that *the Bible is the statesman's best manual*, and that, in public as well as private matters, the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.

REGISTRATION AND MARRIAGE BILLS.

THE present condition of our country, as to its mode of legislature, is so anomalous, that peculiar caution is required in animadverting upon any acts of parliament lately passed. Bills are prepared and passed, which entail a wholesale change in many of the relations of society, with so much precipitation, and so little practical wisdom, that, by the time those who are interested in them have made themselves acquainted with the details of their new duties, a new act, to explain and amend the former act or acts, is in contemplation, at least, if not actually passed. This is, indeed, by some persons considered the perfection of legislation, as shewing a national barometer so sensitive as to indicate the smallest change of pressure in the political atmosphere. At least, a liberal M.P., not long ago, (as the writer was informed by a friend who took part in the conversation,) seriously advocated this as the best mode of legislation. He said, that it shewed parliament to be alive to the wishes of the people, and desirous to correct everything which, when its measures were laid before the public, appeared likely to be impracticable, or attended with inconvenience. The argument is quite tenable, if the *necessity* of sweeping measures, devised without consideration, is once admitted: if the people at large *are to be* subject to punishment, it is highly desirable that a surgeon should feel the pulse of the victim, to ascertain how much human nature will endure. The point which this philosophical liberal assumed is simply a false position, until the maxim of *whatever is, is right*, is imported from the world of creation into that of politics. But the fact that we *are* subject to this sort of persecution is a very different thing from the doctrine that we *ought to be*. Un-

happily, we are still thus subject to it, and nothing is calculated to exemplify this fussy legislation more beautifully than the Registration and Marriage Acts. After all the various abortive attempts in former sessions, the great measure (1) has at last become part of the law of the land, and has already begun to be put in execution. And yet, with all the advantages of this sensitive barometer in the house of commons, these enactments happen to be so full of practical absurdities, that if they continue to be law they seem likely (especially the marriage act) to be the source of numberless inconveniences, the extent of which cannot be calculated. This, at least, is the impression of the writer; and he will mention a few of those points on which his impression is founded—such, he means, as would strike any common observer.

To begin with the registration bill:—By the hardships which it inflicts, of course none but the clergy are affected. Long as they have discharged, at much trouble to themselves, and at scarcely any cost to the country (except the parish registers), the duty of civil registration, the moment the legislature thinks fit to alter the mode of proceeding, and turns them off,—one cannot say *pay* them off, as there is no pay in the case,—it attaches *a fine of any sum not exceeding ten pounds* in every case in which a clergyman buries the body of any person whose death is not registered, or, in case of such burial, does not give notice within seven days afterwards that he has done so. (§ 27.) This, in populous places, must, of course, increase the trouble of the clergyman very considerably; and, in other districts, must occasion him inconvenience. The act does not state in what way the notice is to be conveyed; and in the next section it provides, that the person giving the information contained in any register of birth or death, is to sign his name in the register. It is to be hoped that this cannot be construed into a necessity, on the part of the clergyman who sends such a notice, to walk over to the registrar's office every time this occurs! The case, simply stated, is this:—The clergy have hitherto constantly preserved a register of deaths in the burial registers; our liberal legislators, wishing to throw a sop to dissenters, and wishing to unlegalize the clergyman's register as far as possible, as they have no means of compelling the laity to register in the civil registration books, determine to punish the clergyman for other persons' neglect, and fine him if he does not remedy their deficiencies!

But unjust as all this is to the clergy, it is a trifling evil when compared with the mischief likely to arise from the depreciation of the sacrament of baptism, by substituting for it, in the consideration of the ignorant, a registration of birth! It must be confessed, that the tone of some of the general notices issued from the registrar-general's office is admirably calculated to facilitate such a substitution. There is an attempt unfairly to depreciate the church registers; but, were the subject less serious, one would be very much inclined to laugh at the absurdities which are committed in the course of this attempt. First, the church registers are neither registers of birth nor of death! by which one would be apt to sup-

pose that a child is baptized without being born, and an individual buried without being dead. This, however, would be too much to affirm, and therefore the notice adds, that the register only proves the *time* of baptism, which is often many years after birth; and that of burial, "which sometimes does not take place till several weeks after the death." This sounds strange enough in the ears of most men, to whom it will be a startling novelty; and it may be asked, if there be any reason for concealing the time of the death, whether the party cannot delay their notice with as much ease as they can delay the funeral? But this "notice" has been so ably handled in the correspondence, which is here copied, between a registration-official and one to whom the church is under very deep obligations, (the able author of the Bampton Lectures for 1817,) that it is desirable to leave that correspondence to speak for itself.

August 18, 1837.

The following correspondence, it is presumed, will explain itself without preface. It is only necessary to observe, that the NOTICE (No. 1) is here printed exactly from the original; and that a fortnight having now passed without any reply to the letter No. 6, it seems fairly to be inferred that the Registrar General himself acquiesces in the estimate of his official proclamation there made.

No. 1.

Copy of NOTICE, directed "to be distributed, or posted in conspicuous places."

REGISTRATION OF BIRTHS AND DEATHS.

For all Persons, both Members of the Established Church and others.

BIRTHS:

It is very useful to persons in all stations, and to the poor as well as to the rich, to be able to obtain legal evidence of their age. In this point of view, entries of Births made in the new Register Book, by the Registrar of Births and Deaths, will be of great importance.

All persons may have the Births of their children, born after June, 1837, registered, *without any payment being required*, at any time within Six Weeks after the Birth.

The Church Register is *not a Register of Births*, but *only* of Baptisms, and is evidence only of the time of Baptism, which sometimes does not take place till many years after Birth. All members of the Established Church ought to take their children to be baptized: but Baptism is to be regarded as a sacred rite, and not merely as a means of registration, for which purpose, indeed, it is no longer requisite.

Parents causing the Births of their children to be registered before Baptism, are recommended to state the name by which they intend they shall be called when baptized. The statement of the name in the first instance, in order that it may be registered, will save parties the trouble and expense of having the baptismal name added afterwards.

DEATHS:

It may be of great importance to persons in all stations, and to the poor as well as to the rich, that they should be able to obtain legal evidence of the time of any Death. The right to a *Legacy* sometimes cannot be established without proving the exact day of a person's death. For this purpose the Church Register of Burials is, in general, of no use. It is *not a Register of Deaths*, and is evidence, *not* of the day of the Death, but *only* of the day of the Burial, which sometimes does not take place till several weeks after the Death.

But the entry of the Death in the new Register Book, by the Registrar of Births and Deaths, is *legal evidence* of the day of the Death ; and this entry may be made *at any time, without any payment being required.*

Though a Death may be registered *at any time*, it ought, if possible, to be registered *before Burial*, and a Certificate of Registry obtained from the Registrar, to be shewn to the clergyman officiating at the funeral. If this is not done, the clergyman will be liable to a fine, unless, within seven days, he gives notice to the Registrar.

The new Register Books used by the secular Registrar, for the Registration of Births and Deaths, are the *only* Register Books *provided by law* for that purpose ; and registration in those books is *equally* applicable, useful, and obligatory, *for persons of all religious persuasions, both churchmen and dissenters.*

Certified copies of the entries of all Births and Deaths, registered by the Registrar, may be obtained from him, or from the Superintendent Registrar. Certified copies will also be sent four times a year to the General Register Office, in London, where any person will be able, on application, to obtain a copy of any entry made in any part of England and Wales ; and *every such copy*, whether obtained from the Registrar, the Superintendent Registrar, or at the General Register Office, *will be receivable as evidence* of a Birth or Death in any Court of Law ; and the parties concerned will be thereby saved much trouble and expense.

GENERAL REGISTER OFFICE,—July, 1837.

(Copy.) No. 2.

Benefield Rectory, Oundle, July 26, 1837.

Sir,—I take the liberty of addressing you on the following point :—

In the parliamentary report of the 5th inst., I find the statement below attributed to Lord John Russell, in reply to a question from Dr. Bowring :—

“ Dr. Bowring wished to ask the noble Lord, the Secretary of State for the Home Department, whether any steps had been taken to put a stop to the attempts which he understood had been made in various parts of the country to render ineffectual the Registration of Births and Marriages Act. He thought the conduct of some of the clergy in calling the attention of their congregations to the provisions of that act, in the manner they had done, was highly improper, and he wished to know whether any steps had been taken by the government to put a stop to such proceedings.

“ Lord John Russell saw no objection to the clergy calling the attention of their congregations to the provisions of the act, and in imploring them to solemnize those rites. It was, however, objectionable to make statements which were misrepresentations of the act, and the Registrar-General had, therefore, prepared a circular explaining what the law was. That circular would soon be issued, and would, he hoped, put an end to the proceedings which had been alluded to.”

No such circular has yet appeared, with your name or authority attached. In the meantime, the accompanying document has reached me this morning. May I (requesting a return of the document) respectfully inquire, whether it has any sanction from yourself, and what? I am, Sir, your obedient servant, JOHN MILLER.

To the Registrar General.

(Copy.) No. 3.

General Register Office, 27th July, 1837.

Rev. Sir,—I am directed by the Registrar General to acknowledge the receipt of your letter of the 26th inst., and, in reply, to inform you, that the document therein referred to (and which, at your request, I herewith return) was—as the words “ General Register Office, July, 1837,” imply—issued from that office during this present month. I have the honour to be, Sir, your obedient servant,

THOMAS MANN, Chief Clerk.

Rev. John Miller, Benefield Rectory, Oundle.

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(Copy.) No. 4.

Benefield, July 31st, 1837.

Sir,—I have to thank you for your prompt reply to my letter of the 26th inst. I certainly had *not* conceived the words "General Register Office," without any name attached, sufficient to imply a document of authority, and am sorry to find myself mistaken; being obliged to think that an exposition of law less friendly to the Established Church, or more to be regretted for its tone, can seldom have been made.

Let me, however, confine myself to a single practical question, now needing a specific answer for my own instruction and that of my parishioners.

The document in question says—"The new Registration Books used by the secular Registrar for the registration of Births and Deaths are the *only* Register Books *provided by law* for that purpose, and registration in those books is *equally* applicable, useful, and obligatory, *for persons of all religious persuasions, both Churchmen and Dissenters.*"

Having led my parishioners to understand differently, I think it right to lay before you my reasons.

The *three* several Registers of 1812 appear to me to be expressly *provided by law*. (1ij Geo. III. cap. cxlvi. sec. 1.) The very first clause of the Act vj. Gul. IV. cap. 86, declares *only so much* repeal of the 1ij Geo. III. *as relates to the registration of marriages*; and its 49th clause distinctly provides and enacts, that "nothing herein contained *shall affect* the registration of baptisms or burials, *as now by law established.*" It seems to follow, that, if this hitherto established form of registration be not still *sufficient* legal evidence, as affecting legacies or any other like practical interest, we must have been going on altogether under a delusion on this point, of "legal evidence." No such thing has, in fact, existed.

Now, *that* is surely more than can be maintained. While, then, I can comprehend easily enough the rather subtle distinction set up between 'birth' and 'baptism'—'death' and 'burial'—I will frankly confess it to be quite beyond my power to understand the *equal* applicability or *usefulness* of the new mode of registration to *contented churchmen*.

May I, therefore, respectfully beg an answer to this simple question:—Supposing my parishioners to agree with me in looking on the new form as altogether *useless* to ourselves—is it "obligatory" upon us?

I have the honour to be, Sir, your obedient servant, JOHN MILLER.

To the Registrar General.

(Copy.) No. 5.

General Register Office, 2nd August, 1837.

Rev. Sir,—I am directed by the Registrar General to acknowledge your letter of the 31st ult., and to inform you, in reply, that by sections 20 and 25 of the Act of 6 and 7 William IV. c. 86, it is enacted that certain persons "shall" within certain periods "give information upon being requested to do so," and that refusal to comply with the injunctions of a statute is an indictable offence.

I have the honour to be, Sir, your obedient servant,

THOMAS MANN, Chief Clerk.

Rev. John Miller, Benefield Rectory, Oundle.

(Copy.) No. 6.

Benefield, August 4, 1837.

Sir,—I have again to thank you for the promptness with which you have directed your chief clerk to reply to my second letter. I wish it were possible to extend the acknowledgment to either the matter or manner of that reply.

In troubling you once more, I am extremely sorry to feel myself in duty bound to speak explicitly. I have already indicated the ground on which my attention was particularly drawn to your 'Notice of July.' In the conversation referred to as having passed between Dr. Bowring and Lord John Russell in the House of Commons, there were such evident symptoms of spiteful jealousy on the one hand, and of anxiety to humour dissenters, on the other, that it became necessary to scruti-

nize any edict which might proceed from such an origin. I confess, however, that I did not anticipate anything so bad as an *unsigned* document, of obvious *tendency* to undermine the people's reverence and value for a *Christian Sacrament*. I am far from imputing to yourself any design of making your proclamation irreligious; but my concern is with its *effect*. Waving discussion on such a topic, I shall only request you to compare certain language of your 'Notice' with a passage presently to be subjoined.

"All members of the Established Church *ought* to take their children to be baptized; *but* Baptism is to be regarded as a sacred rite, and not merely as a means of registration, *for which purpose, indeed, it is no longer requisite*. Parents causing the births of their children to be registered before Baptism, are *recommended* to state the name by which they intend they shall be called *when baptized*."

I am quite alive to the precautions here taken, and to the difference between 'recommendation' and 'compulsion.' Nevertheless, inasmuch as open violence is a less dangerous form of attack than sap and mine, I must contend that this part of your 'Notice' is only a covert, and therefore worse form of accomplishing an alternative of evils too surely foreseen by Mr. Hale. ['Remarks on Two Bills'—&c. p. 12.]

"If the child has not been baptized (when named) then I assert that two consequences will ensue;—that the religious feelings of a very large portion of the people will be deeply wounded, by being compelled to give names to their children before baptism; and that another portion of them, when they shall have had their children named at registration, will be indifferent about bringing them to be baptized."

The whole pamphlet is well deserving of attention. Had you been aware of Mr. Hale's powerful argument, I cannot think you would have issued the 'Notice' in its existing shape.

Over and above this major objection, however, it was impossible to read that notice without a further impression—that it was altogether nugatory. It would have been too much for a private individual to affirm, out of his own province, that it was *actually against* law; but it appeared to me a very *disingenuous interpretation* of law, and altogether *unsupported* by it. This latter being a practical question, easily brought to test, I proposed the question in my second letter. That question surely cannot be regarded as either intricate or obscure—viz., "*Is the new mode of registration obligatory* (meaning, of course, in full) on those to whom it is perfectly *useless*?" You reply—that "It is enacted that certain persons 'shall' within certain periods 'give information upon being requested to do so;' and that refusal to comply with the injunctions of a statute is an indictable offence;" in other words, you reply by joining an irrelevant observation to an insinuated threat!

I really cannot transcribe such an *answer* without a feeling of pain. I have no intention to commit indictable offences myself, or to lead others to commit them; but you must excuse my saying that I consider myself as having now, in effect, an *official* interpretation of the *value* of the 'Notice,' and that I shall not scruple to deal with it accordingly. It has already been explained that this inquiry was undertaken for a purpose more or less public.

I have the honour to be, Sir, your obedient servant, JOHN MILLER.

To the Registrar General.

It is thought better to leave the above correspondence without comment, as without preface. There is hardly a sentence in the Registrar's 'Notice' free from objection, but the remonstrant chose, for several reasons, to confine his animadversion to a single point.

This correspondence speaks for itself, and Mr. Miller's portion of it speaks ably, boldly, and temperately, and leaves little to be added; but it may be well, before these remarks are finished, to call attention to the sound and admirable views on the subject of the registration and marriage bills put forth in the charge just published by Archdeacon Lyall. The clergy are also aware, it is hoped, that by the "act to explain and amend," &c., they are subjected to a penalty of any sum not exceeding ten pounds on every

occasion on which they neglect to forward to the registrar a quarterly copy of their marriage register, or a certificate to the effect that no marriages have been solemnized in the previous quarter. The copies are to be made up to the *last* days of March, June, September, and December. The clergyman is obliged to enter the marriage in duplicate, and send the book, when filled, to the superintendent registrar, and then to give a certified copy quarterly! To be sure, it would not be convenient for the present generation to wait till the book is filled, for a legal register of their marriage at the grand central office, as the books provided for some parishes, where the annual average may be about one marriage in a year, contain blank forms for nearly five hundred marriages! It may be well also to state, that in populous districts there is reason to believe that multitudes of births occur, and will occur, of which the registrar will never hear.

But if one were to write on as long as the absurdities of the act, and the puerilities, and worse than puerilities, of the general orders, furnished materials, one might write till the end of the year. Witness the last letter of Mr. T. H. Lister—the *circular* of the registrar-general to the clergy—who are now, it seems, to be submitted to the discipline of the registrar-general, and copy their registers for his subordinate officers. In the first page he beseeches them, as ministers of religion, to assist in carrying into execution this new law; but, before they have had time to digest this unwonted civility to the clergy, he takes care to inform them, in the third page of the letter, of the penalties to which the neglect of the new duties imposed upon them will render them liable. But, as if to complete the absurdity of the whole business, the clergy are desired not to *soil* nor *crease* the leaves of the blank certificates “more than can be helped,” and requested to keep them folded as they are transmitted from the office. The one which the writer saw was transmitted from the office with a crease directly through the portion of it which was to be written upon. This is surely enough for the present on these acts and on Mr. Lister's circulars; it would be well if there were no more serious evils connected with these bills than their absurdities. The injury to the solemn religious considerations connected with marriage, and the desecration of that holy ordinance by the new marriage bill, would afford topics of deep interest, and full of causes for indignation; but to treat them properly would require more space than can now be spared. It may, however, be desirable to refer the reader to three excellent discourses just published by the Rev. W. J. E. Bennett, of Portman chapel, which treat expressly on this subject.

CHURCH RATES.

It is earnestly to be desired that churchmen will not lose sight of the extreme importance of this question as one which, if it does not absolutely involve the existence of our church, certainly maintains a most eminently prominent and serious position in the argument for a national establishment. There is time now for sifting every point

belonging to the question ; there is time and opportunity for making churchmen acquainted with the bearings of the question. Let them not be thrown away. Archdeacon Lyall's charge, before referred to, contains some admirable remarks on the law of the case. This subject must be again recurred to.

NEW MARRIAGE ACT.

AMONG the many painful feelings to which this act is calculated to give rise among those who look upon it as likely to desecrate the holy ordinance of marriage, there is one subject which peculiarly affects the clergy—namely, the necessity which this bill appears to impose upon them of violating in some degree their canonical obedience, under the fear of subjecting themselves to the penalties to which they are liable from its enactments. The opinion of Sir C. Wetherell is given in the Correspondence, p. 288. From its importance, this document should have been given in church matters, but it was placed in Correspondence by a mistake on the part of the printer ; it is enough, however, to refer to it here. Every one will read and form his own judgment on the hardship of the case. Surely, without some most important modifications, this can never remain a part of the law of the land.

EDUCATION OF MEDICAL STUDENTS.

LETTER IV.

(To the Editor of the British Magazine.)

SIR,—In my last letter I stated that the system of education for medical students, as adopted in our metropolitan and provincial schools, is defective in two respects : first, by reason of the absence of all moral restraint or guidance ; and secondly, as regards the manner in which, and, as a necessary consequence, the amount of, professional instruction that is communicated in them. I apprehend that the first point has been abundantly proved in my former letters ; and it is the object of the present to endeavour to shew that there are good grounds for admitting the correctness of the second.

Some apology, however, is due to your readers for introducing into your pages a matter which may be considered purely professional, and which some may suppose can only be judged of by medical men ; were this supposition correct, I should certainly deem the British Magazine an inappropriate place for the discussion, but as it requires merely the exercise of common sense, guided by the experience which every educated gentleman must possess, I conceive non-medical persons to be quite competent to judge of the merits of the case, and especially the readers of your Magazine, inasmuch as the present obstacles to any system of moral control and guidance in medical education are interwoven with, and arise out of, the manner in which the students receive their professional instruction.

The evil of which I think there is most reason to complain is, that all the students, whatever their standing, are put to learn what they may, by attending *prælections*, or lectures in which, to use a vulgar

expression, the lecturer has all the talk to himself. The whole range of medical instruction is communicated in this way—even that which comprehends the most minute details, and no science contains details more various and more trying to the memory than the medical. The effect of this method of instruction may be ascertained by one or two visits to the lecture-rooms of some even of our most popular teachers. If one-half (I fear the proportion is too large) of his class seem to be taking in his instructions, it is as great a number as will generally be found, except, indeed, the subject be a very popular and interesting one. Of this half, some will be found to take notes, but the number of these is influenced, I think, a great deal by the lecturer himself; some lecturers not approving of the plan of taking notes, while others commend it, and exhort their pupils to follow it; the remainder trust entirely to memory. We see the same thing in visiting the theatres of any of the literary and scientific institutions which abound in these times. However popular the subject, or well delivered the lecture, how many of the audience are listless and uninterested! Thus the system of medical education is a free system to the fullest extent: the pupil is free to come to, or stay away from, the lecture as he pleases; and when he is there, he is free to listen or not, as may best suit his inclination; in fine, our medical schools are but ill entitled to that name; they are merely medical lecture-rooms, too often more serviceable to the lecturer than to the student.

The injurious effects of this system are certainly felt by two classes of the students—namely, those who are just commencing their studies; and those who, having nearly completed the period allotted for study, are thinking of presenting themselves for the final examination, which is to entitle them to practise. The beginners feel the want of some guidance in their studies; they are perplexed by the variety and extent of the subjects; the new and difficult names, to interpret which their early education seldom affords them any aid; the multitude of synonyms, and the variety of writers. And thus it too frequently happens that many months pass over before the student begins to find his way through the labyrinth in which he is placed,—more frequently he is encouraged, by the very difficulties which oppose him, to postpone taking any decided steps to follow his lecturer,—and not a few times have I known young men led to abandon the profession in disgust, to the great disappointment and pecuniary sacrifice of their friends. But not less keenly do the more advanced students, towards the close of their period of study, regret that they had not enjoyed some more direct mode of instruction than that which they have hitherto had. Although a young man may have been respectably attentive at lectures, not idle in his study, nor unobserving in the wards of the hospital, he finds his notions crude and general, and distrusts his ability to make a creditable appearance before a board of examiners. And this, as I have before alluded to in a former letter, has led many very steady and not inattentive students to have recourse to the system of Grinding or Cramming, which is now so extensively followed by all classes that I have no doubt I am correct in saying not less than two-thirds of the young men who are sent out into the country, and

to the army and navy, as medical practitioners, have been prepared for their final examination in this way, and many probably owe to it the stock of medical knowledge with which they start in life.

Mr. Whewell, in his Essay on English University Education, has drawn a distinction between what he calls *direct* and *indirect* teaching. By the latter he means, to use his own words, "the method in which the main object of the student's exertions is presented by examinations, disputations, or some other public trial of his acquirements; and in which he is led to acquire knowledge principally by the prospect of the distinctions, honours, or advantages, which attend upon success in such trials." Such is precisely the mode of teaching hitherto adopted in medical schools, with this difference, that until lately the only honour or distinction which the aspiring student had to look forward to was that of getting his diploma. Within the last few years, however, matters have improved in this respect, and now, in most of the schools in London, prizes are given to such students as distinguish themselves in examinations held at the close of each session.

The remedy which, as it seems to me, would obviate the evils of which I complain simply consists in the adoption of the system of teaching employed in the English universities, by judiciously combining with a modification of the plan already in use what Mr. Whewell calls *direct teaching*, "in which the instructions given claim the student's attention on the ground of their own value; and in which they are recommended to him by his own love of knowledge, *by the advice and authority of his instructor*, and the general sympathy of the body in which they are given." The required combination may be effected thus: each student, before attending the prælections of any particular professor, should be required to attend a course of examination-lectures, if I may be allowed the term, given either by the professor himself or by an assistant; for example, before a student be permitted to attend the prælections on anatomy and physiology, I would provide that, by a regular attendance on a course of examinations on these sciences, he shall have acquired such a general knowledge as will enable him to understand better, and to take more interest in, the professorial lectures, the object of which will be to go more deeply into the subject than can be done in the examinations. The professor will thus be saved the time, and trouble, often tedious, of dwelling upon subjects wholly elementary: he will be addressing an audience prepared to enter fully into his discourses, and consequently he will be more likely to excite their interest in favour of the science which he teaches. The students, on the other hand, will have their early difficulties removed; they will derive encouragement as well as assistance from the direct instruction conveyed in the examination-lectures; they will be trained to habits of observation and regular study; their emulation will be excited by being brought so immediately in contact with their fellow-students; and I should expect that such a system would have no inconsiderable influence in a moral point of view, from the feeling of subordination which must be inculcated, and the regularity and order which must be enforced, by the very arrangements necessary to carry it into effect.

It will, however, be necessary that care should be taken in entering

into the details of such a plan of education as this, to prevent an undue preponderance of the *direct teaching*; it must be kept in view that a primary object in professional education is to cast the professional character in a proper mould, to lay a sound scientific foundation, and to form habits, moral, mental, and professional, which will fit the possessor to occupy a station of respectability and usefulness, in his particular calling, as well as in society at large. While, therefore, we deprecate the spirit of insubordination and independence which the present system of medical education is calculated to foster, we must carefully avoid running into the opposite extreme, and by too much assistance, or too close a watchfulness, create an undue feeling of dependence, discourage originality of thought, or that enterprising spirit which is so desirable in scientific pursuits, and finally make our students indolent, and indifferent to the attainment of knowledge, save only so much as will suffice to get them through the daily routine of examination. We must encourage a zeal for acquiring knowledge for its own sake, and this can best be done by professorial lectures, and such other aids to inquiry, and incentives to curiosity, as are afforded by means of libraries, museums, collections of philosophical apparatus and diagrams, and the opportunity of witnessing experiments. And in this we must call to our aid the desire of distinction, for the encouragement of which the prize examinations already existing in the principal schools are most valuable; and it is greatly to be wished that fellowships or scholarships were founded in connexion with some of our schools of medicine, from which not only honour, but emolument, for a limited number of years, would accrue to the possessors; such foundations, however few or trifling in value, would, I am persuaded, have an influence upon the rising generation of medical men which, in a few years, would be felt by the public to be most beneficial.

Such, as it appears to me, are the only means of placing medical education upon a sound and rational footing. It is no argument against the plan which I propose, to say, that, in no country in Europe is anything like it adopted. Even were I to admit, as I certainly cannot, that medical education on the continent is all that can be desired, we have abundant reason to know that what may be suitable for Frenchmen and Germans rarely answers for Englishmen; nevertheless, there is in the continental system, but especially in that of Germany, more of order and regularity, and somewhat less of the free system, than in this country;—there, the teachers, at least, are protected and encouraged to an extent totally unknown in England. In my mind, the greatest difficulty connected with the measure is as to the means to be adopted for introducing it. To look for its unanimous and immediate adoption would be perfectly chimerical. Although I believe that all those who are now engaged in teaching would be benefited if this plan were carried into execution, great alarm for existing interests would immediately ensue if such a measure were seriously proposed by those in authority. To overcome this difficulty, it would be highly desirable that some one or two schools should be induced to lead the way, by adopting the system as far as possible: if they were duly supported and encouraged, their example would soon be followed by others.

Thus in a little time this much-needed revolution in medical education would be effected by those whose interests a change would be most likely to interfere with, and who, from their practical knowledge of the wants of the students, would be the most competent judges of the alterations required.

It now only remains, Sir, for me to offer you my best thanks for the opportunity you have afforded me of bringing the subject of medical education under the notice of your readers. I trust that among them there are many who will not hesitate to come forward, when a fitting occasion may offer, to aid in any attempt which may be made to improve the moral condition of our medical students, and to afford them greater facilities for obtaining sound professional instruction.

I am, Sir, your obedient servant,

R. B. TODD, M.D.,

Professor of Physiology, &c., in King's College, London.

London, Aug. 26th, 1837.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Worcester, St. Helen's Church, Worcester.....	July 30.
Bishop of Salisbury, Salisbury Cathedral	July 30.
Bishop of Chester, Durham Cathedral	July 30.
Bishop of Bangor, Bangor Cathedral	July 30.
Bishop of Ripon, Ripon Cathedral	Aug. 6.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Addison, J. D.	B.A.	Exeter	Oxford	Salisbury
Argles, M.	B.A.	Merton	Oxford	Chester
Atkinson, W.	B.A.	Magdalen	Camb.	Worcester
Baylee, J. T.	B.A.	Trinity	Dublin	Chester
Bell, J.	B.A.	Queen's	Camb.	Chester
Bevan, D. B.	B.A.	Magdalen	Oxford	Chester
Birley, J. W.	B.A.	St. John's	Camb.	Chester
Boustead, James	M.A.	Queen's	Oxford	Ripon
Browell, James	B.A.	Exeter	Oxford	Salisbury
Campbell, J. J.	B.A.	Oriel	Oxford	Chester
Carnegie, J. H.	B.A.	Catherine Hall	Camb.	Salisbury
Chadwick, J.	B.A.	Corpus Christi	Camb.	Chester
Clayton, Charles	B.A.	Caius	Camb.	{ Salisbury, by l. d. from the Bp. of Rochester
Close, Isaac.		St. Bees	Cumber.	Ripon
Cobb, M. Mc.	B.A.	Trinity	Dublin	Salisbury
Coleman, J. C.	B.A.	Trinity	Dublin	Chester
Cook, R. K.	B.A.	Christ's	Camb.	Chester
Cox, J.	B.A.	Trinity	Dublin	Chester
Denny, R.	B.A.	Trinity	Dublin	Chester
Despard, G. P.	B.A.	Magdalen	Camb.	Salisbury
Edgell, W. C.	B.A.	St. John's	Oxford	Worcester
Elwin, G. S.	B.A.	Catherine Hall	Camb.	Ripon
Faber, F. W.	B.A.	University	Oxford	Ripon
Gatty, Alfred.	B.A.	Exeter	Oxford	Ripon
Gaere, E.	B.A.	Exeter	Oxford	Worcester
Goddard, Francis	B.A.	Brasenose	Oxford	Salisbury

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<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Gorden, J.	B.A.	Trinity	Camb.	Chester
Hayward, W. W. C....	B.A.	Oriel	Oxford	Chester
Hodgson, G. M.	B.A.	Corpus Christi	Camb.	Salisbury
Hughes, S. R.	B.A.	Jesus	Oxford	Bangor
Irwin, L.	M.A.	Caius	Camb.	Worcester
Jeans, W.	B.A.	Wadham	Oxford	Worcester
Johnes, T. W., (Licentiate of Durham)				Chester
Kent, R.	B.A.	St. John's	Oxford	Chester
Lamb, R.	B.A.	St. John's	Oxford	Chester
Lamotte, G. T. S.	B.A.	Balliol	Oxford	{ Ripon, by l. d. from the Abp of Canterbury
Lloyd, Richard	B.A.	Jesus	Oxford	
Lowth, A.	B.A.	Exeter	Oxford	Worcester
Lynn, J. M.	B.A.	Trinity	Dublin	Chester
Manby, R. G.	B.A.	Brasenose	Oxford	Chester
Maskell, William	B.A.	University	Oxford	Salisbury
Marshall, J.	B.A.	Trinity	Dublin	Chester
Molineux, B. V.	B.A.	Trinity	Oxford	Chester
Nicholson, M. A., (Licentiate of Durham)				Chester
Palmer, J. B.	B.A.	Trinity	Camb.	Chester
Palmer, G.	B.A.	Catherine Hall	Camb.	Chester
Plunkett, R. N.		St. Bees	Cumber.	Chester
Postlethwaite, J.	B.A.	Queen's	Oxford	Chester
Power, F.	B.A.	Trinity	Dublin	Chester
Poyntz, J. K.	B.A.	Trinity	Dublin	Chester
Rawlinson, Henry.	B.A.	St. John's	Camb.	Salisbury
Riddall, T.	B.A.	Corpus Christi	Camb.	Worcester
Roberts, Edward	B.A.	Jesus	Oxford	Ripon
Roberts, J. W.	B.A.	Jesus	Oxford	Bangor
Rogers, Edward, (Literato)				Salisbury
Samuel, John.	B.A.	Jesus	Oxford	Salisbury
Saunders, J.	B.A.	Emmanuel	Camb.	Chester
Slimm, D.	B.A.	Queen's	Camb.	Chester
Smyth, S. B.	B.A.	Jesus	Camb.	Ripon
Tipping, V.	B.A.	Brasenose	Oxford	Chester
Turner, C. M.	B.A.	Caius	Camb.	Salisbury
Vicars, George C.	B.A.	St. John's	Camb.	Salisbury
Wagstaffe, C.	B.A.	Trinity	Camb.	Chester
Williams, J.	B.A.	Trinity	Oxford	Worcester
Williams, T. J.	B.A.	Jesus	Oxford	Bangor
Wright, G. A.	B.A.	Worcester	Oxford	Ripon
Wright, J.	B.A.	Christ's	Camb.	Worcester
Yonge, R.	L.L.B.	Catherine Hall	Camb.	Chester

PRIESTS.

Allen, P.	B.A.	New Inn Hall	Oxford	Chester
Arkwright, H.	B.A.	Trinity	Camb.	Chester
Barnwell, E. L.	M.A.	Jesus	Oxford	Worcester
Bennett, Thomas	B.A.	Queen's	Camb.	Ripon
Bicknell, R.	B.A.	Trinity	Dublin	Chester
Bindloss, E.	B.A.	Trinity	Camb.	Chester
Birkett, John.		St. Bees	Cumber.	Chester
Birley, William	B.A.	Trinity	Oxford	Chester
Black, A. D.	M.A.	Christ Church	Oxford	Chester
Bromhead, R. G.	B.A.	Jesus	Camb.	Worcester
Buxton, J. H.	B.A.	Queen's	Camb.	Salisbury
Capes, John Moore ...	B.A.	Balliol	Oxford	Salisbury
Carter, G.	B.A.	St. John's	Oxford	Worcester
Considine, R. A. W.	M.A.	St. John's	Camb.	Chester
Curwen, H.	B.A.	Trinity	Camb.	Chester
Dodge, William	B.A.	St. John's	Camb.	Chester
Dover, George	B.A.	Catherine Hall	Camb.	Ripon

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Dowding, B. C.....	B.A.	Trinity	Oxford	Salisbury
Downing, J. E.....	B.A.	St. Catherine H.	Camb.	Salisbury
Ellis, J. William	B.A.	St. John's	Camb.	Bangor
Fell, J.....	B.A.	Magdalen Hall	Oxford	Worcester
Fisher, Alfred	M.A.	St. Alban's Hall	Oxford	Salisbury
Gem, A.....	M.A.	Magdalen Hall	Oxford	Worcester
Harrison, W.....	B.A.	Trinity	Dublin	Chester
Hart, C.....	B.A.	Corpus Christi	Camb.	Chester
Herbert, J.....	B.A.	St. John's	Camb.	Worcester
Helden, W.....	M.A.	Worcester	Oxford	Worcester
Ibotson, William	B.A.	Magdalen	Camb.	Chester
Kerr, W. F.	B.A.	St. John's	Camb.	Worcester
Lagden, R. D.	B.A.	Clare Hall	Camb.	Salisbury
Lamb, R. M.....	M.A.	Trinity	Camb.	Chester
Ledsam, D.....	B.A.	St. John's	Camb.	Worcester
Longeton, F. F.....	M.A.	St. John's	Oxford	Ripon
Meredith, D.		St. David's, Lampeter		Ripon
Messenger, J.....	B.A.	Pembroke	Camb.	Chester
Minster, T.....	B.A.	Catherine Hall	Camb.	Worcester
Nelson, James	B.A.	Magdalen	Camb.	Ripon
Peters, J.....	B.A.	St. Alban's Hall	Oxford	Chester
Poole, William J.	B.A.	Jesus	Oxford	Bangor
Postlethwaite, T. M...	B.A.	Queen's	Oxford	Chester
Radcliffe, A. W.....	B.A.	Brasenose	Oxford	Salisbury
Roberts, T.....	B.A.	Trinity	Dublin	Worcester
Rooke, W.	M.A.	Brasenose	Oxford	Ripon
Sherlock, H. S.	B.A.	Trinity	Dublin	Chester
Sherwood, William ...	B.A.	Catherine Hall	Camb.	Ripon
Sherwood, H. M.	B.A.	Queen's	Oxford	Worcester
Spencer, Hon. W. H...	M.A.	Christ Church	Oxford	Salisbury
Taylor, R. F.....	M.A.	Brasenose	Oxford	Ripon
Uwins, J. G.	B.A.	St. John's	Camb.	Ripon
Williams, William.....	B.A.	St. John's	Camb.	Bangor
Williams, B.	B.A.	Queen's	Oxford	Chester
Wilson, Richard	B.A.	Trinity	Dublin	Ripon

The Lord Bishop of St. Asaph intends to hold an Ordination on the first Sunday in October next.

The Lord Bishop of Durham intends to hold an Ordination at Auckland Castle, on the 22nd of October next.

The Lord Bishop of Salisbury will hold an Ordination on Sunday, December 24th.

At an Ordination held on Sunday, August 13th, by the Lord Bishop of Cork, Cloyne, and Ross, in the Cathedral of St. Finn Barr, the following were admitted to priests' orders:—

For Cork—Rev. Mr. Pery, A.B.; Rev. Mr. Johnson, A.B.

Letters Dimissory from Ferns—Rev. Mr. Todd, A.B.

From Lismore—Rev. W. Wakeham, A.B.; Rev. W. Archer Butler, A.B.; John M'Caul, LL.D.; Rev. Edward Pennefather, A.M., Oxford.

Deacons—*For Cork*—Messrs. Colthurst, Day, O'Brien, Townsend, Meredith, Donovan, Molesworth, Neligan.

Letters Dimissory from Cashel—Mr. Russell.

Letters Dimissory from Derry—Mr. Price.

CLERICAL APPOINTMENTS.

Musgrave, Thos., D.D.	Bishop of Hereford.
Clarke, W. B.....	One of the Domestic Chaplains of the Bishop of Salisbury.
Cureton, W.	Assistant Keeper of the Manuscripts in the Bodleian Library.
Gilbert, P. P.....	Domestic Chaplain to the Earl of Galloway.
Havart, W. J.....	Perpetual Curate of St. Ives, a surrogate.

Keble, Thomas	Rural Dean of Stonehouse.
Lamb, Dr.	Dean of Bristol.
Parsons, Henry	Rural Dean of Gloucester.
Ralph, Thomas	Surrogate in the Diocese of Gloucester and Bristol.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Pole, Reginald ...	Norton St. Philips V.	Somerset	B. & W.	Bp. of Bath & Wells
Poore, Philip	Fifield R.	Hants	Winches.	Lord Chancellor
Smith, Jeremiah...	{ the High Mastership of the Manchester Free Grammar School, and St. Ann's R., Manchester.			

PREFERMENTS.

Abthorpe, G. F...	Ashby Puerorum V.	Lincoln	Lincoln	{ Masters of the Choir of Lincoln Cathedral Duke of Portland
Austin, J. V.....	Hucknall Torkard V.	Notts	York	
Beever, E. R.....	Hevingham R.	Norfolk	Norwich	{ Mrs. Lacy Duke of Beaufort
Birkett, Wm.....	Smethcott R.	Salop	L. & C.	
Bucke, H.	Monmouth V.	Monmouth	Hereford	{ Trustees
Clifford, J. B.....	{ St. Mathew, Kings- down, Bristol	{ Gloucesters.	{ Gloucesters.	
Coleman, J. W....	{ the District Church of St. Catherine's, Ventnor, Isle of W.		{ Hants	{ Winches.
Covey, Charles ...	{ Great Washbourne P. C.	{ Gloucesters.		{ Gloucesters.
Fisher, G.	{ Willenhall in Wol- verhampton P. C.		{ Stafford	{ L. & C.
Gleaves, J. C.....	Laxton, V.	{ Northam.		{ Peterboro'
Graham, J. B.....	Felkirk V.		{ W. York	{ York
Hall, Geo. Charles	{ Churcham cum Bul- ley V.	{ Gloucesters.		{ Gloucesters.
Hewitt, Augustus	{ the District Church of St. John's, Caris- brooke, Isle of W.		{ Hants	{ Winch.
Hildyard.....	{ Hameringham cum Screyfield R.	{ Lincoln		{ Lincoln
Hill, J. H.....	Craneoe, R.		{ Leicester	{ Lincoln
Hird, J. S.....	Child's Wickham V.	{ Gloucesters.		{ G. & B.
Hole, N. J. B.....	Broadwood Kelly R.		{ Devon	{ Exon
Hollingsworth, A.	{ Stowmarket V. w. Stow Upland V.	{ Suffolk		{ Norwich
G. H.	Ludlow R.		{ Salop	{ Hereford
Johnes, A. O.....	Compton Abdale P. C.	{ Gloucesters.		{ G. & B.
Mellersh, W. P...	{ Loddeswell V. w. Buckland Tous Saints C.		{ Devon	{ Exon
Owen, C. G.	Norton St. Philips V.	{ Somerset		{ B. & W.
Palairt, R.....	Longhope V.		{ Gloucesters.	{ G. & B.
Raikes, Robert N.	Llanerful R.	{ Mont.		{ St. Asaph
Richards, L.	Greetwell, R.		{ Lincoln	{ Lincoln
Sandon, T.	Ninebanks P. C.	{ Northam.		{ P. of Hex.
Scurr, J.....	Cowley R.		{ Gloucesters.	{ G. & B.
Smith, Robert ...	{ St. Michael le Bel- frey R.	{ York		{ York
Taylor, Wm.	Tutbury V.		{ Stafford	{ L. & C.
Thompson, E. K..	Whiteparish V.	{ Wilts		{ Sarum
Tomlinson, W. R.	Wolstanton w. Tun- stall C.		{ Stafford	{ L. & C.
Tyson, J.....				

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
West, J. R.	Wrawby V. w. Brigg C.	Lincoln	Lincoln	Clare Hall, Camb.
Williams, Wm. ...	Llansantffraid Glan-Conway R.	Denbigh	St. Asaph	Bp. of St. Asaph

CLERGYMEN DECEASED.

Aldrich, W.	Stowmarket cum Stow Upland V., & Boyton St. Andrew R.	Suffolk	Norwich	Rev. J. Wilcox
Armstrong, M.	Shaw R. and Buckland P. C.	Berks	Sarum	Dr. Penrose
Barnes, Henry ...	Monmouth V. and Rockfield V. and Minister of the English	Kent	Canter.	Abp. of Canterbury
Burroughs, Lynch	Great Offley V.	Monmouth	Hereford	Duke of Beaufort
Chater, J. R.	of Magdalen Hall, Oxford, at Dublin	Llandaff	R. J. Harding, Esq.	
Clayton, Roger ...	Wroxeter	Episcopal Chapel at St. Servan		
Coltman, J.	Hameringham cum Scrayfield R.	Herts	Lincoln	
Commeline, J.	Cowley R.	Glouces.	Glouces.	Lord Chancellor
Drake, James	Chancellor of St. Asaph, Prebendary of Brecon, Domestic Chaplain to the Bishop of Rochester	W. York	York	Clare Hall, Camb.
Fisher, John	Warmfield V.	Northam.	Peterboro'	Thornton, Esq.
Freston, T. G. G. W.	Dodford R.	Glouces.	Glouces.	Lord Chancellor
Holmes, James ...	Daglingworth R. & Great Witecumbe R.	Glouces.	Glouces.	Lady Hicks
Howe, J.	Compton Abdale P. C.	Glouces.	Glouces.	D. & C. of Bristol
Jones, John, ...	Missionary in Berbice,	British	Guinea	
Lister, J. J.	Abergwily V.	Carmar.	St. David's Bp. of St. David's	
Lloyd, John	Alford	Mont.	St. Asaph Bp. of St. Asaph	
Markham, R.	Llanerful R.	Ainsty	York	Abp. of York
Probyn, Edward .	Bolton Percy R.	Glouces.	Glouces.	Ven. Arch. Probyn.
Sampson, John ...	Langhope V.	Tottenham		
Watkins, Joseph... Friar's Place, Reading				
Webb, J. R. H.	Thornton Dale R.	N. York	York	R. Hill, Esq.
Webster, Stephen .	Claxton V.	Norfolk	Norwich	Sir C. Rich, Bart.
Wilson, George ...	Didlington V. w. Colvington R. and Eccles St. Mary R.	Norfolk	Norwich	Lord Berners
Wray, John, ...	Missionary in Berbice,	British	Guinea	Sir T. Beevor, Bart.

UNIVERSITY NEWS.

OXFORD.

Saturday, July 25.

This day, the Rev. W. Wheeler, M.A., the Rev. E. Green, M.A., E. Meyrick, M.A., the Rev. J. Fisher, M.A., B. Smith, B.A., J. E. Chaplin, B.A., and F. P. Lowe, B.A., Probationary Fellows of Magdalen College, were admitted Actual Fellows of that Society; and at the same time the following gentlemen were admitted Probationary Fellows and Demies:—

Probationary Fellows—R. C. Sewell,

M.A., and the Rev. F. Bulley, Demies of Magdalen.

Demies—H. Balston, Commoner of Oriel (county of Kent); J. L. Hoskyns, Commoner of Balliol (county of Gloucester); G. F. Goddard, Commoner of Oriel (county of Lincoln); H. Harris, Commoner of Oriel (county of Warwick).

August 12.

On Monday last, the following gentlemen were elected from Abingdon School to Scholarships in Pembroke College—viz., M. J. Routh, on the Tesdale Foundation, and J. Collingwood, on the Wightwick Foundation.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. F. Spyers, Aldenham; of Rev. J. Galloway, Aldbury; of Rev. E. Hamer, Ravenhill; of Rev. J. Alington, Candlesby R., Lincolnshire; of Rev. S. Paynter, Hinde-street, Manchester-square (still born); of Rev. J. Kirkpatrick, Southrey, Norfolk; of Rev. Archdeacon Hollingworth; of Rev. J. W. Whittaker, Blackburn V.; of Rev. J. Law, Sunderland R.; of Rev. R. Parkinson, Fellow of the Collegiate Church, Manchester; of Rev. T. Conyers, Guyer's House, Pickwick, Wilts; of Rev. J. D. Money, Sternfield R.; of Rev. J. D. Watson, Guilsborough V.

Of Daughters—The lady of the Rev. F. Morgan, Canterbury; of Rev. D. Jackson, Barton Stacey; of Rev. W. Frazer, North Waltham; of Rev. W. S. Escott, Great Risington R.; of Rev. D. Wilson, Barnsbury Park, Islington; of Rev. M. S. Alexander, Palestine-place, Cambridge Heath; of Rev. W. C. Burgess, St. Mary's, Northallerton; of Rev. I. King, Bradenham R., Bucks; of Rev. J. Moultrie, Rugby R.; of Rev. H. A. Herbert, Chacely, Worcestershire; of Rev. F. Luke, Hill Cottage, Stalbridge; of Rev. F. Morgan, Canterbury; of Rev. Sir E. D. Burrowes, Bart., Laragh, Ireland; of Rev. J. Ashley, Portishead; of Rev. W. Pullen, Little Gidding R., Hunts.

MARRIAGES.

Rev. W. Maskell, B.A., of University College, Oxon, son of W. Maskell, Esq., of Sydney-place, Bath, to Mary, eldest d. of the late T. Scott, Esq., of Rock House, Bath. Rev. H. Boys, B.A., of Worcester College Oxon, youngest son of J. Boys, Esq., of Lewes, to Mary Anne Sarah, youngest d. of the Rev. J. Penfold, M.A., v. of Steyning, r. of Pyecombe, and Chaplain to His Royal Highness the Duke of Sussex; Rev. J. H. Hallett, M.A., of Oriol College, Oxon, to Mary Frances, d. of Lieut.-General Sir T. G. Montresor, of Ospringe House, Kent; Rev. J. K. Charleton, v. of Elberton, Gloucestershire, to Georgiana, d. of G. Gordon, Esq., of Tockington; Rev. J. Allen, B.A., of Brasenose College, Oxon, eldest son of J. Allen, Esq., of Hanover House, Bath, to Ellen, second d. of C. Lewis, Esq., of Exeter; Rev. J. H. C. Moor, B.D., v. of Clifton-upon-Dunsmore, Warwickshire, to Mary Anne, second d. of the Rev. C. R. Cameron, M.A., of Snodhill, in the county of Salop, and r. of Swaby, in the county of Lincoln; Rev. J. L. Ison, A.B., c. of Tipton, Staffordshire, to Eliza, second d. of the late J. Wilson, Esq., of Beathorpe, Notts; Rev. T. Hill, B.D., v. of Chesterfield, to Dorothea, fifth d. of J. Pares, Esq., late of Leicester, and

of Hopwell Hall, Derbyshire; Rev. A. G. Pemberton, son of the late A. Pemberton, chief magistrate of the Dublin police, to Mary, youngest d. of G. Crawley, Esq., of Dunstable; Rev. G. Madan, youngest son of the late Rev. S. Madan, D.D., r. of Ilstock, in the same county, to Harriet, third d. of the late Rev. W. Gresley, of Netherseale Hall; Rev. R. M. Hope, of Duffield-bank, in the county of Derby, to Anne Christiana, d. of the Rev. J. H. Hall, of Risley Hall, in the same county; Rev. W. R. K. Walter, B.A., of Exeter College, Oxon, to Jane, only d. of Mr. C. Lyford, surgeon, of Basingstoke; Rev. J. Raine, v. of Blyth, Notts, to Ann Maria, eldest d. of the late Rev. J. Rudd, formerly v. of Blyth, and prebendary of Southwell; Rev. R. G. Lagden, late of Balesham House, Cambridge, to Mary Ann, d. of J. Davis, Esq., of Fisherton Delamere, Wiltshire; Rev. B. Lambert, M.A., of Fritwell, Northamptonshire, to Mary, eldest d. of Sir A. Ramsay, Bart., of Balmain; Rev. E. G. Kelly, A.M., to Anne, youngest d. of V. Wing, Esq.; Rev. G. Clark, of Alton, Hants, to Anna Eliza Frances Senior, of Upper Kensington-gore; Rev. R. W. Pierpoint, of St. John's College, Camb., to Anne, d. of Mr. J. Deare, of Widcombe; Rev. E. P. Brooke, to Lucy, d. of the Bishop of Dromore; Rev. R. G. Mooney, to Eliza, d. of the late J. Harvey, Esq., of Talbot-street, Dublin; Rev. W. Pechey, M.A., of Bath, to Sarah, third d. of the late G. Rotton, Esq., solicitor, Frome; Rev. J. T. Fisher, of Uphill, to Eliza Coles, second d. of T. Smith, Esq., of Max House, Somersetshire; Rev. W. Hurst, B.A., of Tuxford, Nottinghamshire, to Abigail, third d. of Marshall Heanley, Esq., of Croft, Lincolnshire; Rev. W. B. Clulow, Classical Tutor of Airedale College, to Sarah, d. of the late N. Wilkin, Esq., of Shaldon, Devon; Rev. W. Campbell, of Coul, to Sophia, widow of the Rev. H. Mackenzie, of Killin; Rev. R. M'Corkle, of Limerick, to Mary, d. of the late N. Bannatyne, Esq., of Glasgow; C. W. Lamprell, eldest son of C. Lamprell, Esq., of Bradley-place, Suffolk, to Catharine Frances, second d. of F. Morlock, Esq., late of Cambridge; Rev. G. B. Bonnett, v. of St. Wendron with Helston, Cornwall, to Louisa, youngest d. of the late C. Cooke, Esq., of Eastend House, Hants; Rev. B. Williams, B.A., of Queen's College, Oxon, to Isabella Anne, d. of the late Col. A. Saunders, of Stonehouse, Devon; Rev. C. Leslie, eldest son of the Lord Bishop of Elphin, to Louisa Mary, second d. of Major General the Hon. Sir H. King, K.C.B.; Rev. T. Steele, of Edgeworth Town, Ireland, to Sophia Ann, d. of the late Captain T. W. Howard, of the Bengal Establishment.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.

—The following clergy have recently been presented by their parishioners with pieces of plate, in testimony of their esteem and respect :—

Rev. Thomas L. Hill, Neston, Cheshire.

Rev. A. Bassett, Great Cheverell, Wilts.

Rev. F. J. Faithfull, Hatfield.

Rev. T. Harrison, St. Mary's, Chester.

BEDFORDSHIRE.

OBSERVANCE OF THE LORD'S DAY.—A meeting of the Bedford Society for promoting the due observance of the Lord's-day, was lately held in the parish church of Cranfield, (the Rev. James Beard, the rector, in the chair,) which was very numerously attended, and addressed by the Rev. Messrs. Grimshawe, Rogers, Hayne, Tatham, Fry, and J. Cantley : shewing that the Christian sabbath is of divine authority and perpetual obligation—that the violation of it at once greatly dishonours Almighty God, and tends to the ruin of the temporal and eternal interests of man—and that it is the duty of all Christians to use every exertion for the vindication of its authority. Resolutions to this effect were unanimously passed, and a Branch Association, in connexion with the Bedford Society, was then formed, of which the Rev. Richard Gardner, the curate, was requested to become the secretary and treasurer.—*Camb. Chron.*

The Duke of Bedford has given 50*l.* towards the erection of a chapel of ease in St. Paul's parish, Bedford. The noble Duke has also subscribed 20*l.* towards the expenses of repairing the church at Walden.—*Bedford Mercury.*

CAMBRIDGESHIRE.

The chapel occupied by the church and congregation under the pastoral care of the Rev. H. Battiscombe, formerly of King's College, Cambridge, having been sold, a subscription has been opened for the erection of a new chapel, capable of holding 800 persons, the site of which will be in Barnwell, near Cambridge.

COURT OF CHANCERY, AUG. 11.—IN THE MATTER OF DOWNING COLLEGE.—The Master of the Rolls and the Vice-Chancellor sat with the Lord Chancellor this morning, and delivered their opinions in this matter, which was argued before them some months ago, and which came before this court on the petition of Mr. Alfred

Power, praying that the appointment of the Rev. Mr. Worsley to the office of Master of the College might be declared void, and that a new master might be appointed in his place. The appointment was made in 1836. The petitioner was, at the time of presenting the petition, a lay fellow of Downing College. The case in support of the petition was twofold ; first, that Mr. Worsley having been previously a clerical fellow of the college, could not be appointed master, the statutes of the college and the charter requiring that the master should have been chosen out of the lay fellows ; secondly, that Mr. Worsley had never been duly elected a fellow of the college, his election having taken place in 1834, in the place of a lay fellow, (Mr. Rolfe, the present Solicitor-General,) who then resigned his fellowship, and Mr. Worsley being then in orders, or intending to take orders, could not be duly elected to that fellowship.

The Vice-Chancellor first delivered his opinion, and after reading three clauses of the original scheme, charter, and statutes of the college, was clearly of opinion that the appointment of the Rev. Mr. Worsley to the situation of master of the college was valid, and also that his election in 1834 as a fellow was valid ; and that he was a good fellow. His Honour held that those clauses in the statutes on which the arguments against the appointment rested, were not to come into operation until the completion of the college.

The Master of the Rolls took a similar view of both the points.

The Lord Chancellor observed, that his reason for requiring the opinions of the learned judges in this matter was, because, in the event of the appointment of Mr. Worsley being held bad, the appointment of a new master would devolve on his lordship, and that was the reason he did not like to rely on his own opinion. His lordship had no difficulty in coming to the same conclusion to which the learned judges came on the main question, the validity of the appointment of a clerical fellow to the place of master of the college. The first question, which regarded the election of Mr. Worsley in the place of the lay fellow in 1834, was not so free from difficulty. His lordship, after some observations on this part of the case, adopted the opinion of the other judges.

The petition was dismissed; all the parties to have their costs out of the college fund.

CHESHIRE.

THE NEW BISHOP OF QUEBEC.—We hear that Mr. E. J. Stanley's visit to this town was connected with the appointment of the Rev. E. Hawell, B.D., the curate of the parish, to the bishopric of Quebec. A more learned, honourable, and exemplary man, could not have been selected for the appointment.—*Stockport Advertiser*.

DEVONSHIRE.

The parish of Molland, Devon, in the beginning of June, refused the church-rate proposed in vestry by the churchwardens: a monition in consequence issued from the Archdeacon of Barnstaple, and was publicly read in the church on Sunday the 2nd of July. A vestry meeting was summoned and took place on the Friday following, when the certain and expensive consequences of obstinacy being pointed out, the rate was agreed to. It is understood the archdeacons will carry into effect the power they possess in this respect in all cases in which the want is shewn, and proper application is made to them.—*Western Luminary*.

DORSETSHIRE.

The worthy and indefatigable incumbent of the Isle of Portland has made the munificent offer of 1,500*l.* as an endowment for a district church for that island, if subscriptions can be raised for the purpose of erecting one.—*Dorset County Chron.*

Mr. Sturt, one of the elected members for Dorset, has lately built at his own cost an excellent parsonage house, at Mintern, and placed a resident clergyman there. He is now building another at Sutton Walden, with the same view; and it is in the recollection of many that the Sturt family built the present most commodious rectorial house at Long Cridgele, without expense to the incumbent. This splendid liberality the clergy at Cerne felt themselves bound to acknowledge, and with great propriety they have expressed their cordial and unanimous thanks to Mr. Sturt in a very flattering, yet dignified address, to which were attached the signatures of the Ven. the Archdeacon of Dorset, and of the clergymen assembled at the visitation just held.—*Ibid.*

ESSEX.

Her Majesty has been pleased to honour the Rev. R. R. Faulkner, vicar of Havering-atte-Bower, Essex, and formerly

of St. Sepulchre's church, Cambridge, with a gracious letter, containing 20*l.* towards rebuilding the ancient charity school in that parish. Havering-atte-Bower was formerly a royal seat. Edward the Confessor had his palace there, and Henry VIII. & Queen Elizabeth are said to have visited it.—*Essex Standard*.

The Rev. E. R. Benyon, of Downham Rectory, Essex, laid the first stone of an intended new church, on the Beauvoir estate, at Hackney, on the 23rd of August, 1837.—*Standard*.

GLOUCESTERSHIRE.

The new church at Tewkesbury, which is nearly completed, will be consecrated by the Lord Bishop of Gloucester and Bristol on the 30th of August.—*Glouces. Chron.*

HAMPSHIRE.

A NEW CHURCH AT HAWLEY YATELY.—On Friday, the 28th of July, the foundation stone of this church was laid by Mrs. Dumbleton. This church is endowed by the Rev. John Randall, of Yately, and by whose exertions subscriptions have been raised, with 500*l.* grant towards the erection, from the Diocesan Society, Winchester, and is the first church by grant begun to be erected since the establishment of this Society.—*Hants Telegraph*.

A mechanic of the village of Lake, Isle of Wight, has lately given a piece of ground to the diocese, for the site of a protestant chapel. This is an humble individual, who rejoices in the name of conservative, and gave a vote for the Hon. A'Court Holmes.—*Hants Advertiser*.

The Countess of Bridgewater has had a chapel-of-ease constructed at her own expense on the extensive estates of her ladyship, at Whitechurch, and has munificently endowed it.—*Salisbury Herald*.

HEREFORDSHIRE.

The Lord Bishop of this diocese was buried this morning in the cathedral, near the altar. The funeral was attended by all the clergymen in the town and many from the neighbourhood.—*Hereford Journal*.

KENT.

The Dean and Canons of Windsor have given 100*l.* towards the building of the chapel-of-ease at Appledore.

LANCASHIRE.

On Thursday, August 10th, the first stone of a new church was laid in Preston, being the fourth commenced within that parish in the short period of about two

years. The church will be erected on an elevated plot of land between Lancaster Road and Moor Lane, and will be a very handsome structure, with a tower and spire. The ceremony was performed by the Rev. the Vicar with the usual formalities. — *Blackburn Standard*.

LINCOLNSHIRE.

A few days since, the Lord Bishop of Lincoln delivered a charge to the clergy, which embraced remarks upon the various recent enactments relating to the established church; he also appealed with much force to his rev. brethren for a greater assiduity in the discharge of their ministerial duty. Dr. Haggard, the bishop's chancellor, was present, and gave an able exposition of the law of church-rates, and stated it as his opinion, that where a vestry summoned by legal notice refused to grant a rate for the necessary expenses of the church, the churchwarden of himself was competent to assess the same.

The churchwardens having represented "that several parishioners had made application for pews, with which the churchwardens had much difficulty in complying, owing to a considerable number of pews being claimed as private property, and bought and sold as such," a long conversation ensued on this subject, in the course of which both the bishop and chancellor expressed their surprise that such a system should have existed, and declared that the sale or letting of pews was altogether illegal. — *Lincoln Chron.*

MIDDLESEX.

ST. THOMAS'S CHURCH, KENT-ROAD. — On Thursday, Aug. 17, the first stone of a new church, to be called St. Thomas's Church, was laid by H. Kemble, Esq., M.P. The spot on which the church is to be erected is in a field on the left-hand side of the Kent-road, going from London to Deptford, which field will shortly be covered with dwelling-houses, forming a square and a new street, leading directly from the main road to the site of the edifice. After an appropriate address, Mr. Kemble laid the foundation-stone with the usual ceremonies. The site of the ground was the free gift of Richard Turner, Thomas Turner, and Edward Wilkinson, Esqrs., and the expense of the structure defrayed, and an endowment of 1,000*l.* provided from a fund left by Miss Catherine Hyndman for the godly and pious purpose of building additional churches for the performance of divine service according to the Liturgy and ordinances of the church of England. — *Morning Herald*.

Mr. Richard Thornton, master of the

Leather Sellers' Company, after laying the first stone of the new almshouses about to be erected by the company at Barnet, generously gave the sum of 1,208*l.*, being the amount contracted for the building. — *Times*.

It is important for the public to know that, from this time, no interment can take place unless a certificate of the death be procured from the registrar, and presented to the officiating minister. — *Morning Paper*.

CHURCH NOTICES ACT. — This measure, which was passed at the close of the last session, and whose object it is to put an end to the practice of reading parochial notices &c. during the period of divine service, will not come into operation until the 1st of January next.

NEW CHURCHES. — The commissioners for building new churches, in their last report but one, stated that 214 churches and chapels have been completed, providing accommodation for 286,327 persons, including 157,598 free sittings for the poor; and in their last report they state that six churches and chapels have since been completed at Tredegar, Monmouth; Carmarthen, Sheerness, Newport, Habersham Eaves, Lancashire; and Vincent-square, Westminster. In these six churches and chapels, accommodation has been provided for 6,730 persons, including 3,761 free sittings for the poor. Thus, in the whole, 220 churches and chapels have been completed, providing sittings for 293,057 persons, including 161,284 free seats for the poor. Three churches are also at present in the course of erection at Loughborough, at Trowbridge, and in Gray's-inn-lane, London. Plans for thirteen others have been approved of, and the commissioners have proposed to make grants in aid of building churches and chapels at fifty-five places in different parts of England and Wales. The commissioners have furthermore afforded, or expressed their willingness to afford, facilities for obtaining additional burial grounds for a large number of parishes.

UNION HALL. — Mr. Michael Spurgeon, a parishioner of St. Mary's, Rotherhithe, was summoned at the instance of the churchwardens for refusing to pay three several sums, amounting to 1*l.* 8*s.*, for church-rates, made in the years 1834, 1835, and 1836. — Mr. Wooler, on the part of the defendant, disputed the validity of the rates, on the ground that they had been misappropriated, and cited the act of the 53rd of George III., c. 127, which gives the rate-payers the authority to reject their payment under such circum-

stances. — Mr. Jeremy having inquired the grounds of objection, it was then stated, that at the period the supposed incendiary fires occurred at Rotherhithe an expense was incurred in the prosecution of a man suspected to be the incendiary, and that a portion of those expenses was paid out of the church-rates. For the model of a house (one of those set on fire), a large sum had been paid, and the model was afterwards returned to the modeller for 20*l.*, but the difference, which was to some considerable amount, was thrown upon the church-rates. — Mr. Jeremy said, that it appeared that the object in resisting the rate was owing to its misappropriation, and that if that fact was proved, namely, that the rate was paid for any other purpose than that connected with the church, the rate-payer had grounds for his refusal. — On the part of the churchwardens it was not denied that a portion of the church-rates had been appropriated to paying the expenses of the prosecution alluded to, and at the suggestion of the Rev. Mr. Blick, the rector of the parish, it was ultimately decided by the magistrates that the summons against the defendant should stand over for a month, and in the interim, that a meeting should be held in the parish for the purpose of entering into an arrangement on the subject, the rev. gentleman observing that he trusted it would go forth to the world that the only reason the defendant had in resisting the payment of the church-rate was its appropriation to other purposes than that specified by the act. — *Times*.

CHURCH OF ENGLAND IN HAMBURG. — The British residents in Hamburg, whose former chapel was destroyed, together with the factory, during the occupation of the city by the French, have at length, after a series of difficulties, erected a new church for the performance of their religious rites. This has been effected by subscriptions raised among themselves, aided by a grant from the British Government. But the sums collected have been already expended in the building, the exterior of which only is finished, and the interior fittings-up remain to be provided for, which will occasion a further outlay of 800*l.* or 900*l.* The building committee in Hamburg are now compelled to solicit the assistance of merchants connected with the place, and of the friends of the church generally, to enable them to complete the work now suspended, and which the spiritual interests of numerous resident families, and a large body of sailors who fre-

quent the port, have so long and urgently required.

NORFOLK.

The Lord Bishop of Norwich arrived at his palace, in this city, on Monday, the 7th August, and was installed on Thursday the 17th, on which occasion there was a large attendance of the clergy on his lordship. The anniversary of the Church of England Societies will be holden, and the bishop will preach for the Society for Promoting Christian Knowledge. — *Norwich Mercury*.

NORTHAMPTONSHIRE.

The first stone of a new church, to be called St. Catharine's, from its being built on a site where a church of that name formerly stood, was laid at Northampton on Friday, the 11th August, by the Marquis of Northampton. — *Northampton Herald*.

NOTTINGHAMSHIRE.

CHRISTCHURCH, NEWARK-UPON-TRENT. — On Monday the 7th August, this church was consecrated by his Grace the Archbishop of York. At the close of the service a collection was made in aid of the funds for the erection of the church, amounting to 43*l.* 9*s.* The church is a handsome structure, of early English architecture, capable of seating about 1,040 persons, and affording ample provision for the accommodation of the poor. — *Nottingham Journal*.

SHROPSHIRE.

The Duke of Sutherland has contributed the sum of £1000 to the new church, now rapidly advancing towards completion, at Ketley, near his grace's seat at Lilleshall. — *Salopian Journal*.

SOMERSETSHIRE.

The Lord Bishop of Bath and Wells terminated his triennial visitation and confirmation throughout the diocese on the 15th July. The number of persons receiving at his lordship's hands the rite of confirmation during the last few weeks, has been, males 2943, females 5772 — total 8715. — *Western Luminary*.

BATH AND WELLS DIOCESAN CHURCH-BUILDING ASSOCIATION. — A donation of £100, in aid of the funds of this society, was recently forwarded to the bishop of the diocese from Taunton, without any other indication of the unknown name of the liberal donor than the initials E. A. The first anniversary meeting of the Association is appointed to be held at Wells on Friday, the 15th September. — *Ibid*.

SUSSEX.

The Rev. E. Goddard, vicar of Pagham,

near Bognor, some time since offered to his parishioners, that if they would contribute the sum of 400*l.* he would pay the remainder for pulling down and re-erecting the parish church of Pagham. The generous and liberal offer having been accepted, the old church has been pulled down, and is now in progress of being rebuilt. The whole expense will, it is supposed, be from 1500*l.* to 1800*l.*—*Brighton Gazette.*

WILTSHIRE.

The committee of the Salisbury Diocesan Church-Building Association held their second quarterly meeting on the 25th of July, when grants were made for the building and enlarging of churches to the amount of 725*l.* The Bishop of Salisbury has accepted the office of president to the association, and has intimated his intention of contributing 25*l.* per annum to its funds.—*Salisbury Herald.*

The anniversary meeting of the Salisbury and South Wilts Church Missionary Society, was held in the Council Chamber, Salisbury, on the 14th August, the Lord Bishop of the Diocese in the chair. The report shewed the gratifying fact, that upwards of 17*l.* had been subscribed in the past year beyond that of the preceding, and that the present bishop had accepted the office of patron. The meeting was most numerously and respectably attended.—*Ibid.*

The anniversary meeting of the Church Union Society of this diocese was holden in Salisbury on the 8th August, on which occasion the Right Rev. the Lord Bishop of Salisbury very ably and feelingly advocated the interests of the institution in the cathedral pulpit, taking as his text Gal. vi. 2. After divine service, the members of the society assembled at the school room, and the right rev. the patron having taken the chair, the public proceedings of the day commenced. Among others, the following members were added to the committee: Sir Edmund Antrobus, Bart.; A. Powell, Esq.; H. Hetley, Esq.; G. Atkinson, Esq.; H. C. Sturt, Esq., M.P., &c. &c. Various sums were voted to aged and infirm clergy, and towards rebuilding and repairing vicarage houses. It appeared from the secretary's report, that the society's funded property amounted to 1869*l.* 4*s.* 6*d.* three per cent. consols; donations received or notified during the present year, 78*l.*; annual subscriptions to the present time, 178*l.* The attendance at the cathedral was very numerous.—*Ibid.*

The Lord Bishop of Salisbury consecrated the new church at Redlynch, in the

parish of Downton, on the 25th of July.—*Ibid.*

On Friday, August 18th, was held the Triennial Meeting of the Schools in this city and immediate neighbourhood conducted according to the national system. On this occasion, the children began to assemble at an early hour at the Council Chamber, and soon after 11 o'clock the mayor and corporation, in their robes of office, walked in procession to the cathedral, to attend divine service, the children preceding them, superintended by their several masters and mistresses. In the course of the morning service, an anthem, suited to the object of the day, from a part of the 119th Psalm, was sung by the choir, and the Old 100th Psalm by the children of the Central National School. After the service, an excellent sermon was preached by the Lord Bishop of Salisbury, in aid of the funds of the Central School, which his lordship observed with regret did not receive the support so important an institution deserved. The text selected was, St. Luke, ii. 51, 52. The plates were held by Lady Georgiana Herbert, supported by Col. Baker, M.P.; and Miss Denison, supported by the Hon. and Rev. Canon Bouverie. The collection amounted to 42*l.* 12*s.* 10*d.* From the cathedral, the children proceeded to a spacious malt-house, in Milford-street, kindly lent for the purpose, by Mr. George Pain, where, to the number of 727, they were regaled with a plentiful supply of beef and plum-pudding.—*Ibid.*

On Wednesday, Aug. 16th, the anniversary meeting of the Wiltshire Diocesan and District Committees of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts, was held at Trowbridge. Divine service was performed in the parish church, the prayers being very impressively read by the rector, the Rev. Francis Fulford; after which, a most admirable discourse was delivered by the Lord Bishop of Salisbury, from Jer. xxxi. 33, 34. From the church, an adjournment was made to the national school-room, where the bishop took the chair, and opened the proceedings by briefly stating the purpose of the meeting, and expressing his lordship's satisfaction at being called upon to preside on such an occasion at this his first visit to this part of his diocese. The several resolutions further explanatory of the principles and plans of the societies, and descriptive of their great value and importance, were introduced to the notice of the meeting by the Revs. Archdeacon Macdonald, Archdeacon Lear, Prebendary

Dalby; — Brooke, Esq.; the Revs. E. Eliot, late Archdeacon of Barbadoes, T. A. Methuen, and F. Fulford. If we may venture to select any one speech as being more interesting than others, it was that of the late Archdeacon of Barbadoes, who was enabled to speak to the value of the Societies in the West Indies from long personal experience. The attendance, both at the church and at the school-room, notwithstanding the unfavourable state of the weather, was particularly gratifying. The number of the clergy assembled from the different parts of the diocese was very large, amounting to scarcely less than 40. The collection, including a donation of 5*l.* from Walter Long, Esq., exceeded 42*l.*—*Ibid.*

WORCESTERSHIRE.

By the Act of 6 and 7 William IV., c. 77, passed 13th August, 1836, it is enacted, that those parts in the counties of Worcester and Montgomery which are now in the diocese of Hereford, be transferred, on the first avoidance of the see, to the diocese of Worcester, and St. Asaph, and Bangor, respectively. Hence, by this act, the following livings in the county of Worcester, which have hitherto been in the diocese of Hereford, will, by the death of the late Dr. Grey, Bishop of Hereford, fall into the diocese of Worcester,—viz., Tenbury, with the rectory or chapelry of Rochford annexed, Bockleton, Kyre, Handley Child, Handley William, East-ham, Orleton, Stanford, Shelsley Walsh, Clifton-on-Teme, Lower Sapey, Edwinload, Lindridge, Knighton, Pensax, Mamble, Bayton, Rock, Heigtington, Ribbesford, Bewdley, Dowles, Stocton, and Abberley. And to the diocese of Hereford be added the deanery of Bridgenorth, now locally situated between the dioceses of Hereford and Lichfield.

At the quarterly meeting of the Worcester Diocesan Church-building Society, held on the 14th of August, at the Guildhall, grants were made to the following places:—To Alveston, towards rebuilding the church, 30*l.*; towards erecting a chapel-of-ease in the parish of Northfield, 50*l.*; and 800*l.* towards the erection of two additional churches at Dudley.—*Worces. Journal.*

YORKSHIRE.

PONTEFRAC T CHURCH-RATES. — The Radical clique at Pontefract have endeavoured once again to throw the borough into disquietude respecting church-rates. A meeting was held in the vestry of the parish church of St. Giles, and adjourned from thence to the town-hall, to pass the

churchwardens' accounts, and to make application for a new church-rate of three halfpence in the pound. Mr. John Barker, malister, was the leader of the dissentients, and much altercation took place at this meeting. A poll was demanded, which took place on Friday morning, at nine o'clock, and after a lagging contest of three hours, 209 voters registered their opinions, there being for the rate 190, and against it 66; amongst the latter of which were two individuals having six votes each. Thus, this radical coterie have been again signally defeated, however they may trumpet forth the purity of their intentions, and the intimidation, and so forth, of the churchmen. — *Leeds Intelligence.*

Mr. Hardy's new church is to be built at Buttershaw, and we understand it is to be commenced immediately, the contracts for the various works being advertised for. The chairman of Mr. Hardy's late election committee has also signified his intention of building a church. — *Leeds Mercury.*

On Wednesday, at noon, the first stone of a new church was laid at Fulwood, by the Rev. William Bagshaw, of Banner Cross, in the presence of a large number of spectators. The address to the people was delivered by our highly esteemed vicar, the Rev. T. Sutton. In this discourse he adverted, in appropriate terms, to the pious zeal of Miss Silcock, of Whitely Wood, by whose munificence this temple is to be erected; and who has, in the meantime, made provision for the instruction of the people connected with the established church. Owing to the great distance of the chapel at Ecclesall, it is to be hoped this church will prove a blessing to the many, and be duly appreciated by the surrounding population. — *Sheffield Mercury.*

WALES.

From a Correspondent.—On the 16th of August, the Bishop of St. Asaph consecrated a new church, erected by subscription, in the populous district of Cunnah's Quay, in the parish of Northop, in the county of Flint, situate on the estuary of the River Dee. A most impressive and appropriate sermon was preached on the occasion by the Rev. H. Jones, the Vicar of Northop, and a sum of 35*l.* was afterwards collected in aid of the endowment for the curate.

A new church in the town of Oswestry was also consecrated by the Bishop of St. Asaph, on his visitation in July last. Another, in the populous parish of Ruabon, in the county of Denbigh, is intended

to be consecrated early next month; and several other churches are now building in the diocese of St. Asaph, and will be ready for consecration in May next.

SCOTLAND.

NEW CHURCH AT KIRK WALL.—The foundation-stone of a new church was laid at Kirkwall, on Thursday, the 6th August, in presence of a numerous assemblage of the contributors, and others friendly to the church. The Rev. Mr. Petrie having made an eloquent and suitable address, James Drever, Esq., the convener, laid the first stone, in which were deposited the current coins of the kingdom, a medal of her present Majesty, and a newspaper, containing the intelligence of her accession to the throne, and the death of our lamented Sovereign. Thereafter, Mr. Petrie offered up an impressive prayer for the blessing of the Almighty to rest on the building to be set apart for his worship; and the meeting, having sung a part of the 122d Psalm, left the ground with feelings of delight. The General Assembly's Church Extension Committee have unanimously voted a grant of £200 from their funds, for the purposes of the new church—a donation, handsome in itself, and valuable from its effects in a moral point of view.—*Scottish Guardian*.

IRELAND.

REPRESENTATIVE BISHOPS.—The following Irish bishops will sit as representative peers in the ensuing session of Parliament:—The Archbishop of Cashel, the Bishops of Meath, Kildare, and Derry.

COLONIAL.

The following address was presented, with a piece of plate, to Archdeacon Eliot, on retiring from the arduous office of Archdeacon of Barbadoes, &c. The piece of plate came from the free coloured and black population of the island; but it is only justice to Archdeacon Eliot to say, that the late numbers of that excellent paper, "The Barbadian," which have been forwarded to the office of this Magazine, are filled with similar tributes from almost every class of persons with whom his office could bring him into connexion. It would be impossible to insert them at length, and perhaps this is the most characteristic that could be selected.

To the Venerable Edward Eliot, B.D., Archdeacon of Barbadoes, and Ecclesiastical Commissary of British Guiana, &c. &c. &c.

Venerable Sir,—The coloured and black population of this island, having heard with pain and regret of your intended resignation of your archdeaconry, have deputed us to wait on you with this address,

expressive of their feelings on the occasion.

We have witnessed, with sentiments of gratitude, your unwearied and consistent efforts to advance us, as citizens and as Christians, in the scale of political and of moral and religious respectability. We have for nearly twelve years contemplated, with increased affection and veneration, your varied labours, both in the pulpit and from the press, by precept and by example, to impress on our minds, and on the minds of all classes of the community, our high responsibilities as professed followers of Christ, to inculcate the faith of the gospel, and the cheerful and unhesitating performance of our moral and religious duties, as the best evidence of that faith in us. We have invariably seen you, both in your preaching and in your practice, the impartial and uncompromising minister of that gospel which, like its Author, is no respecter of persons. Can it therefore be wondered at, reverend sir, that we present to you this farewell address with feelings of no ordinary kind?

You came amongst us an entire stranger, unacquainted with our character and habits; and from your exalted station, and the construction of our society, you might, but for your condescending Christian liberality, have remained so to the day of your departure. But for this you would, in all probability, have seen us, and we you, only through the unfavourable medium which custom had interposed between us. And if we have not throughout benefited by this liberality, and learned from you, in every respect, "the truth as it is in Jesus," the fault has not been yours, but entirely and exclusively our own.

You leave us, reverend sir, with our best wishes and most fervent prayers for your temporal and spiritual welfare. May God prosper you with all grace necessary "to make your calling and election sure!" And may the benefit of your evangelical preaching, and of all your labours of love, continue to be felt by us and by our children "through all the changes and chances of this mortal life!" May the valuable instruction which we have received from you, prepare us to take our parts in those changes which may ensue in our social polity with the moderation and spirit of Christians.

The many substantial evidences which you will have left with us of your deep interest in our temporal and eternal welfare, the improvements which you have assisted to effect in our social relations, and the charitable institutions of the country which you have aided, fostered, and

supported, will always be present to our recollection, and serve as so many memorials of your ministry, which will ever live in our fondest affections. And that you, too, may not be without some visible memorial of us, we have been desired by our brethren to present you the enclosed bill for 100*l.* sterling, of which they most humbly and respectfully solicit your acceptance, for the purchase of a piece of ornamental plate, to be chosen by yourself, and to be inscribed as below.

Again, reverend sir, we pray, may God, for Christ's sake, bless and preserve you, and conduct you safely, and with joy, to the arms of your expecting family; and may you and they be "both here and ever pre-

served in body and soul through His most mighty protection, for the sake of our Lord and Saviour Jesus Christ."

We have the honour to be, venerable sir, your most obedient, humble, and obliged servants, Andrew Fillan, chairman; Samuel J. Presod, secretary; and fifteen others.

[The following is the inscription for the plate:—Presented as a memorial of respect, gratitude, and affection, to the Venerable Edward Eliot, B.D., Archdeacon of Barbadoes, and Ecclesiastical Commissioner of British Guiana, on his retirement from office, by the Coloured and Black Population of the Island of Barbadoes, May, 1837.]

NEW BOOKS.

JUST PUBLISHED.

Ten Sermons on Popish Errors, preached at Liverpool. 12mo. 6*s.* cloth.
 Christian Charity. By the Rev. J. A. James. 4th edit. 6*s.* cloth.
 Robinson's Greek and English Lexicon of the New Testament, edited by Dr. Bloomfield. 8vo. 1*l.* 8*s.* cloth.
 Evans's Greek Copy Book. 4to. 5*s.* sewed.
 Occasional Prayers. By Emily Taylor. 2nd edit. 18mo. 1*s.* 6*d.* cloth.
 Baylee on the Institutions of the Church of England. 2nd edit. 12mo. 2*s.* 6*d.*
 Burton's Compendium of the Law of Real Property. 8vo. 2*s.*
 Close's Sermons. Vol. I. new edit. 8vo. 12*s.*
 Fisher's Legend of the Puritans, and other Poems. 12mo. 5*s.*
 Gray on the Ordaining Influence of the Holy Ghost. 12mo. 2*s.* 6*d.*
 Historical Antiquities of the Greeks. By W. Wachsmuth, translated from the German. By E. Woolrych. 2 vols. 8vo. 30*s.*
 The History of Banks. *fc.* 3*s.* 6*d.*
 Hippisley on Early English Literature. Royal 12mo. 9*s.*
 Hoole's Four Gospels in Greek. 12mo. 5*s.*
 Incidents of Travel in Egypt, Arabia Petrea, and the Holy Land, by an American. 2 vols. Royal 18mo. 16*s.*
 Lingard's History of England. Vol. III. 12mo. 8*s.*
 Mansell's Hymns and Poems. 18mo. 2*s.* 6*d.*
 Palestine and the Holy Land. (Edinburgh Cabinet Library. Vol. IV.) By the Rev. Michael Russell, LL.D. new edit. 5*s.*
 Rouse's Copyhold and Court-keeping Practice. 12mo. 10*s.*
 Difficulties of Dissent. By Rev. R. Hobart. 18mo. 1*s.* sewed.
 Galsot's Lectures on European Civilization, translated by Mrs. Colonel Beckwith. *cr.* 8vo. 10*s.* 6*d.* boards.
 The Presbyterian Review. 8vo. 4*s.* sewed.
 London as it is. By John Hogg. 12mo. 9*s.* cloth.
 Lardner's Cabinet Cyclopaedia. Vol. XCIII. (Literary and Scientific Men. Vol. II.) 6*s.* cloth.

Lessons on Form (Geometry). By Charles Reiner. 12mo. 6*s.* cloth.
 Remarks on Dr. Wiseman's Lectures on the Rule of Faith, reprinted from the British Magazine. 12mo. 4*s.* boards.
 Newman's Parochial Sermons. Vol. III. 2nd edit. 8vo. 10*s.* 6*d.* boards.
 Essay on Locke's System of Classical Instruction. 2nd edit. 12mo. 2*s.* 6*d.* cloth.
 Whateley's Difficulties of St. Paul. 4th edit. 8vo. 10*s.* boards.
 Whateley's Romish Errors. 2nd edit. 8vo. 10*s.* boards.
 Blomfield's Family Prayers. New edit. 2*s.* boards.
 Fisher on the Wills Act. 12mo. 2*s.* 6*d.* boards.
 White's Tithe Amendment Act. 12mo. 1*s.* sewed.
 Moses Roper's Escape from Slavery. 2*s.* bds.
 Ballads, Romances, Poetical Tales, &c. of the Germans. By W. Klattowski. 12mo. 8*s.* cloth.
 Porson's Four Plays of Euripides, with Prose Translation, &c. By Edwards. New edit. 8vo. 30*s.* cloth.
 Virgil's Bucolics, with Prose Translation. By Edwards. New edit. Imp. 8vo. 8*s.* cloth.
 Edwards's Edition of Greek Plays, with Prose Translation. New edit. 8vo. 5*s.* each. cloth.
 The Book of the Fathers. 8vo. 9*s.* 6*d.* boards.
 The Merchant and the Friar. By Sir F. Palgrave. *fc.* 8*s.* boards.
 Beausobre's New Version of the Gospel of St. Matthew. New edit. 12mo. 7*s.* boards.
 The History of Egan Considered. 8vo. 6*s.* bds.
 Burrington's Arrangement of the Genealogies of the Old Testament and Apocrypha. 2 vols. 4to. 3*l.* 3*s.* boards.
 The Doctrine of Baptismal Regeneration. By the Rev. Thomas T. Biddolph. *fc.* 2*s.* 6*d.* cloth.
 Fry (Author of 'The Listener') on the Table of the Lord. 12mo. 6*s.* cloth.
 Ragg's Sketches from Life, Lyrics from the Pentateuch, and other Poems. 12mo. 5*s.* cloth.
 Keightley's History of England. Vol. I. 12mo. 7*s.* cloth.
 Fletcher's (Rev. W.) Young Astronomer. 12mo. 4*s.* cloth.

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FROM JULY 24, TO AUGUST 24, 1837.**

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At the Office of R. W. Moore, 5, Bank Chambers, Lothbury.**

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Trent and Mersey do.	565	32.10	Imperial do.....	121	5.7.6
Worcester and Birmingham do.	80	4	Palladium do.	28	2
			Westminster Chartered Gas do.	46.10	3

NOTICES TO CORRESPONDENTS.

MR. MAITLAND has, in this and the preceding Number, said everything which can be necessary in reply to Messrs. Seeley and Burnside's extraordinary advertisement stitched up with the July Number of this Magazine, as far as respects himself. The Editor wishes to add a word with respect to one point which refers more particularly to the Magazine. Messrs. S. and B. say, that this work, in commenting on them, cannot lay claim to the main qualification of a critic—*impartiality*.

When persons who have no character to support choose to vilify others, it cannot be of any use to take any notice of them; but as Messrs. S. and B. are not to be considered as coming under that predicament, they are now directly asked on what grounds they have ventured to say that they could only expect a *partial* criticism of their undertaking in this work, and what they mean by the word *impartial*. What more could be done than was done about their undertaking in this work, even by a *friend*, (before its publication, too,) it is hard to see. The publishers were characterized as spirited; their proposed price, as being "as reasonable as possible," and "all success was wished to the undertaking." It was added, that Mr. Townsend was, in this edition, to give a vindication of Foxe, and that he would do it "with a spirit and force which no one could exceed." What would Messrs. S. and B. require? What right have they, after all these indications of friendly feeling towards them and their work before a line of it, or any proof of the powers of their *working* editor, had been seen, what right have they to throw out insinuations of unfairness and want of impartiality?

As to the way in which they have thought right to attempt getting rid of Mr. Maitland's charges, they must judge whether it will be likely to reflect credit on themselves, or not. They do not even hint at the very important fact, that the charges proceed, not from an *anonymous* correspondent, but one who gives the best pledge for his intention to be *impartial*,—viz., the giving his name, and that a name so well known as Mr. Maitland's. They do not even *hint* at this, but describe the charge as coming from "a correspondent of the British Magazine." But what is far more serious, they describe Mr. Maitland's criticisms as referring wholly to the "supposed *mis-spelling* of many French and German names." Now, what is the real fact? Mr. Maitland charged both Foxe himself, in many cases, and his editor, in at least as many, with being wholly ignorant what cities were described by various Latin words, and, in consequence mistranslating them, and falling into every sort of absurd blunder. For instance, in one place, Mr. Cattley makes the city *Caen* mean a man called *Cadomus*; and at others, the Abbot or Bishop of Caen is made out to be a prelate of *Cadomonacy*. Almost regularly blunders of the following kind were made:—We know that the

Bishop of Durham, for example, is in Latin, "*Episcopus Dunelmensis*." What should we think of Mr. Cattley if he let this bishop stand as "*Bishop of Dunelmens*." Yet this is what is done in hundreds of places; and what Mr. Maitland, or any one else, may reasonably ask is,—“What can you make of a book which speaks of persons as living at places which you never heard of, and cannot guess where they are, though they must obviously be in countries which you know?”

But, again, do Messrs. Seely and Burnside mean to say, that if the people of *Castile* are described as the people of *Catalonia*, or vice versa, and if such mistakes happen in every page, and are left in this edition, that the book does not become absurd, unintelligible, and useless?

Do they think that Mr. Maitland's name is so wholly unknown that they can, as matter of policy, thus get rid of his remarks? As matter of *right*, do they think that they act as true and Christian men in attempting it?

Doubtless, it must have been a great annoyance to them to find out how things were, on the appearance of Mr. M.'s pamphlet respecting the Waldenses, in which all this was stated; and had they then pursued the obvious course,—viz., delayed the publication of the next volume till it could be more carefully revised, and had they promised, in an advertisement, a full list of errata for the second volume in the third, every one would have sympathized with persons who must have embarked much capital in the enterprise, and who, in this manner, shewed their wish to do what was just and fair to those who supported it. *Certainly Mr. Maitland would not have pursued the subject.* As it is, they have taken another course. It remains to be seen whether it will answer.

It seems that sundry very wise and learned persons are exceedingly disturbed in mind by the extracts from the Parisian Breviary in this work. “To take *anything* from a popish book,” they say, with great force of logic, “shews the *animus* of this Magazine, proves its intent to be the bringing in of popery headlong, and raises it in wickedness to a degree far above the ‘Oxford Tracts,’ which try to keep a veil on, and are not audacious enough to avow their evil designs. We do not say that these extracts contain anything unscriptural, or unreasonable, or that they are not calculated to excite devotion, *but they come from a popish prayer-book.*” Will these excellent persons hear a word from the poor Magazine, which would fain ask them where their consciences are when they can remain ministers of a church which compels them to repeat, Sunday after Sunday, collects and prayers in English, which not only come from a popish prayer-book, but which the popish priest at the nearest chapel has actually been saying, within half-an-hour, in Latin? What say they in defence of themselves for every Sunday repeating that most popish hymn, “*Te Deum*,” which has been in every popish prayer-book since there were such things? Not to particularise further, which one might do to any extent, what do they say to the fact stated by many of our best writers, that in the very *arrangement* of our daily service, the compilers were mainly guided by this horrible Breviary? Whether these excellent persons really did not *know* this, or if they did, how they reconcile their complaints of the Magazine with their own practices, are matters which must be left to their own very sound judgments.

To others it may be said, (and yet is it necessary?) that it is hard to know how you can declare yourself more strongly *against* popery than by saying to the papists, “You have certainly received from earlier times pure and exquisite forms of devotion, but you have so defiled them by the admixture of your own false doctrines, and trifling and superstitious legends, that even your books we cannot use, but must extract for our people the pure and ancient wheat, and throw away *your part*, the chaff, in disgust.” Is this the way to conciliate the papists, or to favour their doctrines? Is it credible, that, in this enlightened (!) age, men who *talk* about religion, and profess to teach it, *cannot* say boldly, (because they really do not know,) “This is popish, and you are no reformed catholic, who can hold such doctrines,” but can only lift up their voices to cry out, “This comes out of a popish book, and therefore must be popish, and the book which prints it must come from jesuits in disguise?”

With respect to the poem called “The Jewish Maiden,” the Editor would have great pleasure in talking to the author respecting it, if opportunity allowed. But it is difficult to make remarks in writing without transcribing the passages on which they comment; nor does the Editor presume to set up his own judgment on the subject of poetry. All that he can say now is, (and he will be glad if it affords the author any satisfaction,) that there is very considerable facility and melody of versification, some good imagery, and very much good feeling. The poem requires strict revision and correction as to *words* before it could be used.

“N. C.” is desired to look into *Miscellanea*.

The Editor has been informed, that the dissenting minister who is asserted to have made use of the expression about “the frog and the tadpole,” has positively denied the statement in the *Patriot*, or some other paper devoted to the interests of the dissenters.

The following have been received:—“*Catholicus*,” “Let all things be done decently and in order,” “W. H.,” “W. B.,” “X.,” “A Layman.”

Many thanks to “E. A. H.” for the papers acknowledged in the last Number. Some of the pieces of poetry will be very acceptable; but the time at which they are used must depend on circumstances.

The Act for Abolishing Notices of Vestries, &c., in Church, during Divine Service, does not come into operation till January 1st, 1838. It is intended to print it entire in the next Number of this Magazine.

THE
BRITISH MAGAZINE.

OCT. 1, 1837.

ORIGINAL PAPERS.

A BRIEF ACCOUNT OF THE ECCLESIASTICAL HISTORIANS.

NO. III.

IN the long interval between the end of the sixth century and the revival of classical literature in the west, no distinction was generally recognised between civil and ecclesiastical history. All the historical works which were the natural and spontaneous growth of the period had more or less of an ecclesiastical character. There were a few, undoubtedly, especially in the east, which were composed in imitation of the ancient models; but these were the lucubrations of students and antiquarians—exotics produced by artificial culture, and possessing, for the most part, little of the vigour and freshness of the natives of the soil. The history of the middle ages, as such, is pretty nearly all ecclesiastical history. The church was coextensive with western civilization.* Writers were almost universally ecclesiastics. Literature was scarcely anything but a religious exercise; for everything that was studied, was studied with a reference to religion. The consequence was, that when men wrote history, they wrote ecclesiastical history. It was not that they designed to do this; they did not write by rules: they put down what they had seen, what they had heard,

* The following passage of Otto of Frisingen (A.D. 1146) expresses, no doubt, the common opinion:—"Porro de duabus civitatibus, qualiter una in alta latendo usque ad adventum Christi, ac inde ad Constantinum paucatim progressa profecerit, supra satis dictum puto. A Constantino verò exterioribus malis ad plenum sopita, cæpit intestinis malis, instigante diabolo, auctore Arrio, cooperantibus rerum domialis Augustis, graviter angī, usque ad Theodosium seniores. Ac deinceps, quia omnis non solum populus, sed et principes catholici fuerunt, exceptis paucis, videor mihi non de duabus civitatibus, sed potius de una tantum, quam ecclesiam dico, historiam texuisse. Non enim, quamvis electi et reprobi in una sint domo, has civitates, ut supra, dixerim duas, sed propriè unam, sed permixtam tanquam grana cum paleis. Unde in sequentibus libellis, non solum Romanorum Augustis, sed et aliis nobilium regnorum regibus Christianis factis, cum in *omnem terram, et in fines orbis terræ exteris sonus verbi Dei*, tanquam sopita civitate mundi, et ad ultimum plene exterminanda de civitate Christi, sed quamdiu peregrinatur, utpote sagena missa in mare, bonos et malos continente, ceptam historiam prosequamur. Manet tamen adhuc perfidia infidelium Judæorum et Gentilium civitas, sed regnis nobilioribus a nostris possessis, illis jam non solum ad Deum, sed et ad seculum ignobilioribus, via aliqua ab eis gesta stylo digna, vel posteris commendanda inventiuntur."—Ottonis Frising. Chron. Prolog. in Librum quintum, p. 91, edit. Basil. 1569.

what they knew. Very many of them did what they did as a matter of conscience. The result was, in point of fact, something *sui generis*;^{*} it was not even what we call history at all. It was something more,—an actual admeasurement, rather than a picture; or, if a picture, it was painted in a style which had all the minute accuracy and homely reality of the most domestic of the Flemish masters, not the lofty hyperbole of the Roman school, nor the obtrusive splendour, not less unnatural, of the Venetian. In a word, history, as a subject of criticism, is an art, a noble and beautiful art: the historical writing of the middle ages is nature.

But though this is the general character of the original histories of the middle ages,—though they all partake more or less of the nature of ecclesiastical history, while they form, in fact, a peculiar and distinct species of historical composition,—there are some among them that have a much stronger claim than others to be regarded as deserving admission into a notice like the present. I shall admit none which have not something of this peculiar claim, and omit all the writers of whom it can be doubted whether they ought to be ranked among the ecclesiastical historians.

ST. GREGORY of Tours belongs to the sixth century, and the exact order of time required that he should be introduced among the writers whom I mentioned in my last paper. He was reserved that he might be introduced in worthy fellowship. I can now notice, in an unbroken series, the illustrious fathers of French,[†] Spanish, and English history.

Georgius Florentius Gregorius was born in the year 544, of a noble and wealthy family in Auverge. He received a liberal education in his native province. At an early age he was ordained deacon by the Bishop of Clermont, and he had not attained the age of thirty when his distinguished professional merit obtained for him the see of Tours. In this important station, though he lived in melancholy times,[‡] and though he was frequently employed in public business, and actively discharged the sacred duties of his function, he still found leisure for

* We can never do justice to the literature of the middle ages while we obstinately continue to criticise it by a standard formed upon the classical models. We must duly appreciate the circumstances under which it was produced, and the relation in which it stood to the state of society out of which it grew,—we must study it with a close reference to the antiquities of the period, before we can possibly judge of it fairly. The ecclesiastical architecture, which was the very scorn of pedantic academicians for nearly three centuries, is now studied for its rich and exquisite poetry.

† Ceux qui dans le dernier siècle ont travaillé avec le plus de succès sur l'Histoire de France, conviennent que c'est à Saint Gregoire de Tours que l'on est redevable de la connoissance que nous avons des premiers rois de la nation, et des principaux evenemens de leurs regnes. Ils appellent les dix livres de ce pere le fond de notre histoire, et ne regardent que comme des commentaires sur ces livres ce qu'ils ont écrit sur le meme sujet. Il ne seroit pas possible en effet de parler des commencemens de la monarchie Française, sans le secours de cet écrivain.—Ceillier, Histoire des Auteurs Sacrés, tome xvii. p. 6.

‡ Decedente, atque immo potius pereunte ab urbibus Gallicanis liberalium cultura litterarum, cum nonnullis res gererentur vel recte, vel improbe, ac feritas Gentium deserviret, regum furor aceretur, ecclesie impugnarentur ab hæreticis, a Catholicis tegerentur: ferveret Christi fides in plurimis, refrigeraret in nonnullis, ipse quoque ecclesie vel ditarentur a devolis, vel nudarentur a peridis; nec reperiri possit quisquam peritus in arte dialectica grammaticus, qui hæc aut stilo prosaico, aut metrico depingeret versu. Ingemiscebant sæpius plerique, dicentes: Væ diebus nostris, quia perit studium litterarum à nobis, nec reperitur in populis, qui gesta præsentia promulgare possit in paginis. Ista etenim atque his similia jugiter intuenti dicit, pro commemoratione præteritorum, ut notitiam attingerent venientium, etal inculto adfatu, nequivi tamen obtigere vel certamina flagitiosorum, vel vitam recte viventium. Et præsertim his inli-

literary labours. Of these, by far the most important was his Ecclesiastical History of the Franks,* a work in ten books, which has come down to us entire, and forms the chief source of early French history. The style is incorrect and inelegant. The credulity of the author is truly wonderful. But it contains a large quantity of valuable ecclesiastical information, and though described by the title as a national history, the plan of the author led him to introduce much which properly belongs to the general history of the church.

St. ISIDORE of Seville (Isidorus Hispalensis) has always been regarded as one of the greatest ornaments of the church of Spain. He was a native of Carthagena, and was bishop of Seville during the former part of the seventh century. His works still extant display his extensive learning, and amply account for the admiration with which he was regarded by his contemporaries.† A Chronicle,‡ from the creation to the fifth year of Heraclius (614), a History§ of the Goths, Vandals, and Suevi, and the contributions he made to the Catalogue of Ecclesiastical Writers|| begun by Jerome, and continued by Genadius of Marseilles in the fifth century, support the claim of this learned prelate to a place among the ecclesiastical historians.¶

The venerable BÉDÉ, the undoubted father of our own national history, was born at Monkton, near Jarrow, in Durham, in the year 672. He was, from his earliest years, an inmate of the cloister,** and spent his whole life in the unwearied exercise of the duties and employments of the monastic calling. His talents and industry enabled him to attain prodigious learning. His contemporaries regarded his various and extensive acquirements with astonishment and respect; and before his death, which happened in 735, he had gained the reputation, which he has ever retained, of being the most distinguished writer of his time. Of his numerous writings, that which possesses the greatest permanent value is, "The Ecclesiastical History of the English," (Historiæ Ecclesiasticæ Gentis Anglorum Libri V.) This work, the materials of which were derived from documents, from

citus stimulis, quod a nostris fari plerumque miratus sum, quia philosophantem rhetorem intelligunt pauci, loquentem rusticum multi; libuit etiam animo, ut pro supputatione annorum ab ipso mundi principio libri primi poneretur initium: cujus capitula deorsum subjecti.—Hist. Eccles. Francorum Præfatio. Opera, Edit. Ruinart, p. 1.

* Historiæ Ecclesiasticæ Francorum Libri decem.

† He is thus spoken of by the Fathers of the eighth council of Toledo, which was held in 653, a few years after his death:—"Nostris sæculi doctor egregius ecclesiæ catholicæ, novissimum decus, præcedentibus ætate postremus, doctrinæ comparatione non infimus, et quod majus est, in sæculorum fine doctissimus, atque cum reverentia nominandus Isidorus."—Concil., tom. vi. col. 404, A.

‡ Chronicon "ab exordio mundi usque ad Augusti Heraclii, et Sisebuti Gotthorum Regis principatum."—Opera, tom. i., Pars. 11, p. 123, edit. Matriti, 1778.

§ Historia sive Chronicon Gotthorum. Vide Fabr. Bibl. Latina Med. et Infim. Ætatis, vol. iv. p. 547.

¶ Liber Isidori Hispalensis Episcopi de Scriptoribus Eccles. ap. Miræi Biblioth. Eccles., p. 75—90.

¶ Durch seine historischen Werke hat er der Nachwelt vorzüglich gute Dienste geleistet.—Schrockh, Kirchengeschichte, xix. 64.

** Natus in territorio ejusdem monasterii, cum essem annorum septem, cura propinquorum datus sum educandus reverendissimo Abbati Benedicto, ac deinde Ceolfrido, cunctumque ex eo tempus vitæ in ejusdem monasterii habitatione peragens, omnem meditandis scripturis operam dedi, atque inter observantiam disciplinæ regularis, et quotidianam cantandi in ecclesia curam, semper aut discere, aut docere, aut scribere dulce habui.—Hist. Eccles. edit. Smith. Cantabrigiæ, 1732.

tradition, and from the personal knowledge of the author,* is just what it professes to be. It is the history of Christianity in Britain. The first event which he notices is the invasion of the island by Julius Cæsar, and he continues his narrative to the year 791. But though invaluable as an early history of the church of England, it has no claim to be regarded as a general history of the church. His "Chronicle,"† brief as it is, has more pretension to the character of a general history; and, at all events, it must not be omitted in a notice like the present, as having been the first historical work which employed the calculation of the year of the birth of our Lord, which had been made in the sixth century by Dionysius Exiguus, and which has since become the common era.‡

FREDEGARIUS Scholasticus,§ a native of Burgundy, who flourished in the middle of the seventh century, and four later writers, whose names are unknown, continued the history of Gregory of Tours to the year 768. I only notice them here as professed continuators of a work of acknowledged importance in ecclesiastical history.

The history of the church, as well as the political condition of Italy, under the domination of the Lombards, is illustrated by the works of PAULUS DIACONUS.|| Paul Winfried, a deacon of Aquileia, was the notary, or chancellor, of Desiderius, the last king of the Lombards; and upon the fall of that monarch, in 774, enjoyed the favour of the victorious Charlemagne. But his affection for his former master rendered him an object of suspicion to the conqueror. He was for some time an exile and a wanderer, and at last found a permanent residence in the monastery of Monte Cassino. He deserves to be ever had in honour as having contributed, with our illustrious countryman, Alcuin, to that remarkable revival of literature which distinguished the Carlovingian period; and a number of historical and biographical works,¶ which are still extant, assert his claim to be regarded as an ecclesiastical historian.

To the end of the sixth century we have found the east abundant in historical writers. We have hitherto, from the time of Eusebius, been

* Hæc de Historia Ecclesiastica Britanniarum, et maxime gentis Anglorum, prout vel ex literis antiquorum, vel ex traditione majorum, vel ex mea ipse cognitione scire potui, Domino adjuvante digressi.—Hist. Eccles.

† "Chronicon sive de sex sætibus sæculi." It begins with the creation, and ends with the year 790, and has been copied by several later chroniclers.

‡ Dass Beda der erste gewesen ist, der in Geschichtsbuchern die Jahre von der Geburt Christi an, nach der Bestimmung des Dionysius, gerechnet hat; dem man auch die Beschreibung des verlorenen Dionysianischen Cyclus verdankt, (de ratione temporum, cap. 45, 47.) und durch den daher der Gebrauch jener Zeitrechnung in den Abendländern eingeführt worden ist, wie zwei bald nach seinem Tode, im Jahr 742, gehaltene Kirchenversammlungen, die eine zu Clovesho in England, die andere an einem ungenannten Orte in Ostfranken, welche sich derselben bedient haben, beweisen; alles dieses ist schon von Joh. Wilh. Janus (Hist. Ære Christ. c. 3. pag. 88b, sq.) bemerkt worden.—Schrockh, Kirchengeschichte, xix. 74, 75.

§ Fabr. Bibl. Latina Med. et Infim. sætatis, vol. II., p. 605. Cave places Fredegarius in the eighth century (an. 740), but Ruinart most satisfactorily proves (Prefat. ad S. Gregor. Turon. n. 146) that he must have written soon after the middle of the seventh.

|| Fabr. Bibl. Latina Med. et Infim. sætatis, vol. v. p. 626, et seq.

¶ See Fabr. Bibl. Latin. Med. et Infim. sætatis, tom. v., p. 620—634. His chief historical work is the well known history of the Lombards, "De gestis Langobardorum Libri vi." But his "Gesta Episcoporum Metensium," (printed in the learned work of Calmet, Histoire Ecclesiastique et Civile de Lorraine, tome I. Preuves, col. 51—66.) is more strictly ecclesiastical. Five books of the *Historia Miscella*. (xii.—xvi.) are also due to Paul the Deacon. The first eleven are, for the most part, merely the compendium of Eutropius; the last eight were compiled by Landolphus Sagax, in the fourteenth century.

able to trace a succession, almost uninterrupted, of ecclesiastical historians in that branch of the catholic church; but we have now arrived at a period in which it was far otherwise: the seventh and eighth centuries are nearly destitute of original Greek writers of history.

We know no particulars of the life of JOANNES MALELAS of Antioch. His Chronicle, which commences with the creation and terminates with the year 566, affords no positive evidence of the time at which it was written. Dr. Hody, in his prolegomena to the Oxford edition,* contended that it was not written till the ninth century; but his arguments were answered by Cave;† and later scholars‡ have generally agreed with the learned author of the *Historia Literaria* in supposing him to have lived near the time at which he concluded his history.

The PASCHAL CHRONICLE (Παράλιον),|| which extends from the creation to the twentieth year of Heraclius (629), is more strictly a chronological than an historical work. It possesses, however, altogether an ecclesiastical character, and sometimes throws considerable light on matters of church history. The name of the author is unknown; but there is every reason to believe that the work was written towards the end of the reign of Heraclius.

From the time at which the Paschal Chronicle concludes,§ we meet with no Greek historian for upwards of an hundred and fifty years. That a civilized and polished people should during so long an interval have remained without any contemporary records, is a fact almost unparalleled in the history of literature. Yet it seems to have been actually the case. It is not that we have lost the historians of the period: none appear to have existed. Modern learning has detected the name of scarcely a single¶ historian or annalist who wrote in the Greek language between the year 629 and the very end of the eighth century. Destitute, however, as we are, of contemporary guides, we are not altogether without the materials of history for this period. For the seventh century, which is properly enough distinguished as the age of the Monothelites, we possess many important original documents, the acts of several councils,** and the works of St. Maximus and his disciples; but for the eighth century, which has been named from the Iconoclasts, our information is exceedingly scanty. The decree of the great council held at Con-

* An account of the circumstances attending the publication of the Oxford edition of Malelas, (the sole contribution which has been made by English scholars to the materials of Byzantine history,) is given by Bishop Monk in his learned and interesting *Life of Bentley*, vol. i. p. 23, et seq.

† Hist. Liter. Ed. 1740, tom. i. p. 568—570.

‡ Fabricius, Bibl. Græc. vi. 139. Gieseler, Kirchengeschichte, i. 631. Gibbon says, "John Malela (in spite of Hody, Prolegom. No. 14, 39, Edit. Oxon.) lived soon after Justinian, (Jortin's Remarks, &c., vol. iv. p. 383.)" Decline and Fall, vol. vii. p. 63, note 1. Gibbon's own opinion on a point of Byzantine literature is always worth knowing; but the remark of Jortin to which he refers is little more than a stale sarcasm.

§ This is the name under which it was published by Duange (Paris, 1688). Before that time it was known as the *Chronicon Alexandrinum*—the title assigned by its first editor, the Jesuit Bader. Vide Fabr. Bibl. Græc. vi. 142.

¶ The *Pratum Spirituale* (Λεϊμόν) of Joannes Moschus (Bibl. PP. Græcolat. tom. ii. 1057—1162. Cotelieri Eccles. Græc. Mon. tom. ii. p. 341—456,) belongs to this period. It is a work written in imitation of the Lausiac History of Palladius, and is of great value for the light it throws on the Monachism of the east.

¶ The patrician Trajanus wrote a short Chronicle (χρονικὸν σύντομον) in the reign of Justinian II. But we know not whether he brought it down to his own time.—See Suidas in *Τραϊανός*, and Labbe, *Protrepticon*, p. 52, edit. Paris.

** Concil. Tom. vi. Labbe.

stantinople in 754 against image-worship, which is preserved among the acts of the second council of Nice,* a few original letters, and the works of John of Damascus, are the only documents extant which illustrate the ecclesiastical history of the reigns of the first Iconoclast emperors of the east.† And for this latter period we have the greater reason to regret the want of contemporary historians, as, upon the revival of a taste for historical composition among the Greeks, the history of these remarkable times was written solely by bigoted image-worshippers, whose prejudices and violence will not allow us to repose our confidence on the accounts which they give of the principles and proceedings of their opponents.

GEORGIUS SYNCELLUS was the first to break this long silence. This writer, who was *σύγκαλλος*, or coadjutor,‡ of Tarasius, Patriarch of Constantinople, (784—806,) projected a chronological history§ of the world, from the creation to the end of the eighth century.|| His death prevented the completion of his undertaking. He proceeded only as far as the reign of Diocletian; but he wrote enough to shew that it was part of his design to incorporate in his work a pretty copious history of the church.

The labours of Georgius Syncellus were, in consequence of the dying request of the author,¶ continued by his friend THEOPHANES, in a work which is justly regarded as one of the most important in the series of Byzantine writers. Theophanes was himself a person of some importance in the ecclesiastical history of the Eastern Empire. His father, who was a member of a noble family, and had been employed in offices of trust and dignity by Constantine Copronymus, died while he was yet in his infancy. He was therefore educated under the care of his mother, and early derived from a domestic wish to devote himself to a life of asceticism. But his splendid fortune rendered it difficult for him to indulge his inclination. Under the

* Concil. Tom. vii. col. 396—333.

† Considering the circumstances which I have mentioned, it is not at all surprising that the history of the first three Iconoclast emperors is encumbered with extraordinary difficulties. Whether the courses which they pursued was founded upon conviction, or caprice, or policy—whether they are to be applauded, or blamed, or pitied—what are the facts, what the exaggerations and embellishments, of the common story—are problems almost beyond the reach of criticism. But more might be done than has been done yet. It is a work, however, for which a critic is needed, not a disputant. Such writers as Maimbourg (*Histoire de l'Hérésie des Iconoclastes*) and Natalis Alexander (*Hist. Eccles.*) on the one side, and Spanheim (*Historia Imag. Restituta*) on the other, are but special pleaders. Walch, as usual, has made a noble collection of the evidence. (*Historie der Kezereien*, x.) The most recent work on the subject, that of Schlosser, (*Geschichte der Bildersturmenden Kaiser*, Frankfurt am Main, 1812,) has left the difficulties very much as it found them. It bears few traces of originality of thought, or investigation. The views are for the most part common-place, and the sentiments insipid. If any work on the subject should ever be attempted among ourselves, the writer should constantly remember the sneer of Gibbon—"On this head (i.e., image-worship) the protestants are so notoriously in the right, that they can venture to be impartial." *Decline and Fall*, vol. ix. p. 116, note, ed. 1820.

‡ Goar, in his preface to the Paris edition of Georgius Syncellus, explains the nature of this office, and states all that is known of his author.

§ *Ἐκλογή χρονογραφίας συναγείσα ὑπὸ Γεωργίου Μανασίου Συγκέλλου γεγονότος Ταρασίου Πατριάρχου Κωνσταντινουπόλεως ἀπὸ Ἀδὰμ μέχρι Διοκλητιανῶς.*

|| *Chronographia*, p. 3, A. Edit. Venet.

¶ *Ἐπει (Γεώργιος ὁ Σύγκελλος) τὸ τέλος τοῦ βίου τούτου κατέλαβε, καὶ εἰς πέρας ἀγαγεῖν τὸν αὐτοῦ κόπον οὐκ ἴσχυεν, ἀλλὰ, καθὼς προσέφημεν, μέχρι Διοκλητιανῶς ἀναγραφάμενος, τὸν τῆδε βίον κατέλυσε, καὶ πρὸς Κύριον ἐφεδήμησεν ἐν ὁρθόδοξῳ πίστει, ἡμῖν, ὡς γνησίους φίλοις, τὴν τε βίβλον ἣν συνέταξε ἀτελῆ καταλελοιπὴ, καὶ ἀφορμὰς παρέσχε τὰ ἐλλείποντα ἀναπληρῶσαι. ἡμεῖς δὲ τὴν αὐτῶν ἀμάρτιαν οὐκ ἀγνοοῦντες, καὶ τὸ στενὸν τοῦ λόγου, παρηγοούμεθα τούτω ποιῆσαι, ὡς ὑπὲρ ἡμᾶς τὴν ἐγχείρησιν οὖσαν. αὐτὸς δὲ παρακαλέσας ἡμᾶς πολλὰ μὴ δυνῆσαι, καὶ ἀτέλεστον καταλιπεῖν τὸ ἔργον, ἱβιάσατο ἐπὶ τούτῳ εἶθιν.* Theophanes in Proemio, p. 3. Edit. Venet.

Iconoclast emperors, to be a monk was to be a rebel. He was compelled to marry the daughter of a favoured courtier; but, fortunately, the bride was not indisposed to her husband's views, and he embraced the opportunity which was soon after afforded by the regency of Irene (781), to retire altogether from the world, and employ his ample wealth in founding a monastery. He heartily co-operated in the re-establishment of the images. The circumstances under which he had embraced the monastic life, and his character for sanctity, procured him reputation; and when the Iconoclasts again triumphed (814), he had the opportunity of evincing his sincerity by enduring persecutions which obtained for him a place in the Menologium, and the title of *Confessor*.* When we consider the circumstances of his life, it would be almost unreasonable to expect to find in the historical works of Theophanes either moderation or candour. In his Chronographia, which extends from the beginning of the reign of Diocletian to the end of that of Michael Rhangabe (814), he makes no profession of impartiality, but denounces the Iconoclasts with unmeasured violence. For his information, however, he professes to follow preceding writers;† and he is most undoubtedly an ecclesiastical historian.

NICEPHORUS,‡ Patriarch of Constantinople from 806 to 815, one of the most able defenders of the images, also wrote a short history§ of the period between the death of Maurice (602) and the year 769—a work admired by Photius,|| and of which a great part may be regarded as belonging to ecclesiastical history.

After the final triumph of the image worshippers in 842, GEORGIUS HAMARTOLUS compiled a Chronicle¶ from the creation to the reign of Michael III.** It has not been printed, though several manuscripts

* A contemporary life of *St. Theophanes*, and the office for the day (March 12) on which he is commemorated, have been printed before the Chronographia (Edit. Goar et Combes, Paris, 1655, et Venet. 1729). From these I have compiled the particulars given above. The account of this writer given by Hankins (*De Byzantin. Scriptoribus*, p. 290—318) displays great industry and learning.

† Αναγκασθέντες δὲ τὴν τούτου ὑπακοήν, εἰς τὰ ὑπὲρ ἡμᾶς, ἐγκυρήσαντες κόπον οὐ τὸν τυχόντα κατεβόλουμεθα. πολλὰς γὰρ βίβλους καὶ ἡμεῖς ἐκζητήσαντες, καὶ κατὰ τὸ δυνατόν ἡμῖν ἐρευνήσαντες, τότε χρονογραφῶμεν ἀπὸ Διοκλητιανοῦ μέχρι τῆς βασιλείας Μιχαὴλ καὶ Θεοφύλακτου τοῦ υἱοῦ αὐτοῦ, τὰς τε βασιλείας καὶ τοὺς πατριάρχας, καὶ τὰς τούτων πράξεις σὺν τοῖς χρόνοις κατὰ τὸ δυνατόν ἡμῖν συνεγραψάμεθα, οὐδὲν δὲ ταυτὶς συντάξαντες· ἀλλὰ ἐκ τῶν ἀρχαίων ιστοριογράφων τε, καὶ λογογράφων ἀναλεξάμενοι, ἐν τοῖς ἰδίῳις τόποις τετάχμεν ἐκάστου χρόνου τὰς πράξεις ἀσυνχῶς κατατάττοντες. Theophanes in Prooemio, p. 2. When he speaks of having written nothing on his own authority, οὐδὲν δὲ ταυτὶς συντάξαντες, it is most natural to understand him as speaking in reference to the times beyond his own memory. The last forty years of his history must surely have been original. For the preceding times, when he had not *ιστοριογράφοι*, historians, he had *λογογράφοι*, by whom I understand him to mean the panegyrist of the saints, a class of writers that existed, as we have sufficient evidence to prove, even in the indolence and troubles of the seventh and eighth centuries.

‡ A copious account of *St. Nicephorus* (Junii die ii. Menolog. Græc. apud Thesaur. Monum. Bænanæ, tom. iv. p. 436) may be found in Hankins de Byzant. Scriptoribus, p. 223—244. See also Fabr. Bibl. Græc. vi. 295.

§ Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Νικηφόρου Πατριάρχου Κωνσταντινουπόλεως Ἱστορία σύντομος ἀπὸ τῆς Μαρκελίου βασιλείας, edited by Petavins, among the Byzantine historians, Paris, 1618. A chronological work of the same author is printed with Georgius Syncellus.

|| Ἔστι δὲ τὴν φρίξιν ἀπαρτῆτος τε, καὶ σαφὲς. καλλιλεξία τε καὶ συνθήκη λόγου οὔτε λεηνομένη, οὔτε αὐ πάλιν συμπεκισμένη περὶ ἑργῶς κεχηρμένους· ἀλλ' οἷα ἐν χρήσαιο ὁ ρητορικὸς ὡς ἀληθὺς καὶ τέλειος ἀνὴρ. Bibl. Cod. lxxvi. p. 49.

¶ Χρονικὸν σύντομον ἐκ διαφόρων χρονογράφων τε καὶ ἐξηγητῶν συλλεγόν, καὶ συντεθέν ὑπὸ Γεωργίου Ἀμαρτωλοῦ μοναχοῦ.

** Ἔως τελευταίου Μιχαὴλ, υἱοῦ Θεοφίλου. Hody says it is brought down to the end of this reign. "Chronicon suum produxit non modo ad initium Michaelis Theophili F. quod decernunt doctores nonnulli, sed usque ad ejus mortem, hoc est usque ad annum 866." Hodli Prolegomena ad Joannem Malalam, num. xli. Myself an exile from the university, I shall feel greatly indebted to any gentleman who will inform me, whether the Bodleian MS. which was used by Chilmead,

of it are still in existence,* but the account which has been given of it by Leo Allatius,† who had prepared it for publication, will not allow us to doubt that it formed a history of the church.

I. G. D.

BERNARD, NICHOLAS, AND PETER.

"Is it thus that you think fit to joke?" says Bernard to his friend Peter of Clugny, who, notwithstanding his title of "Venerable," and his being scarcely known in the present day except as a monk of the dark ages (that is, in the minds of many, a mere vegetation of overfed stupidity), was certainly a very facetious person—

"Is it thus that you think fit to joke? It is all very proper, and very friendly, provided only that it is not meant to take me in. Do not wonder at my saying this; for the very circumstance of your sudden and unexpected condescension makes me suspect it. It is not long ago that I wrote to salute your greatness with all due reverence, and you did not answer me a word. Not long before, also, I had written to you from Rome, and then too I did not get a single syllable. Do you wonder that on your recent return from Spain I did not intrude my nonsense upon you? At any rate, if it is a fault merely not to have written, whatever may have been the cause, surely some blame attaches to unwillingness, not to say contemptuous neglect, in answering. Observe what I might say on the score of justice (as you put me on that) were it not that I desire rather to meet returning kindness, than to retard it either by useless excuses or recrimination. But I have said this, that I may not keep shut up in my mind anything which I have not fairly spoken out; for that is inconsistent with true friendship. As to the rest, since charity believeth all things, let every remnant of suspicion be removed. I rejoice that you have again warmed to the remembrance of former friendship, and even to the recalling of your friend, injured as he is. I come gladly as soon as I am called, happy that I am called, and have quite forgotten all my wrongs. Here am I, that used to be, and am, the servant of your holiness.‡ I am thankful that I am excellently well-situated, being, as you are

and described by Hody as being inter Volumina Græca MSS. Barocciana, num. 194 (vide Prolegom. ut supra) comes down to the end of the reign of Michael.

* Fabr. Bibl. Græc. vi. 155.

† In his "Diatriba de Georgis," Fabr. Bibl. Græc. tom. x. p. 641—660. Georgius alter Monachus, qui gaudet Hamartolus, Peccator Latine diceret, in sui contemptum: quod etiam plerique alii, sed Theophanes Syncelli continuator, notissimum in inscriptione operis, et ex Latinis etiam multi consequeruntur, appellari. Chronicon et ipse scripsit ab exordio mundi ad Michaellem Theophili filium, quando ipse vitam agebat, ex variis, et diversis Chronographis, et interpretibus sacris contextum; Historia quidem non admodum opulenta, sed ad firmanda fidelis capita, dissertationibus, et sanctorum patrum auctoritatibus longiusculum Historiam ad aliorum scriptorum loca obscura, et ardua explananda apprime necessariam nos e Græca lingua multis ab hinc annis vertimus in Latinam. Quæ utinam aliquando bono Reipublice literariæ lucem videat, p. 641, 642. He has printed the Proœmium as a specimen of the work. The author thus describes his materials:—"Ἡμεῖς δὲ πάντων οἱ τῶν ἔσθ' ἀνάξιοι δούλοι τῶν δούλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀμέτοχοι τῆς τῶν ἔξω φυσιολογίας, καὶ τεχνολογίας ἐξ ἐπιμέτρου πέλονται, οὐ μόνον ἑλληνικῶν καὶ παλαιῶν ιστοριῶν, ἀλλὰ καὶ νέων, καὶ πολὺ μεταγενεστέρων, καὶ σεμνοπρεπῶν ἀνδρῶν, ἐλλογίμων ἐξηγήσεις, καὶ χρονολογίας, ιστορίας τε καὶ διδασκαλίας ψυχωφελέσιν ἐντετυχηκότες, ἀκριβῆς κατὰ τὸ ἡμῖν ἐφικτὸν, καὶ περισσευμένον ἐν φόβῳ Θεοῦ, καὶ πίστει χρονικῇ, τοῦτο δὴ τὸ μικρὸν, καὶ πανευτελὲς βιβλιοδῶριον ἐξεθέμεθα. p. 644.

‡ The difficulty of translating letters of this period is much increased by the titles; which, though common at that time, can now scarcely be put into English without some appearance of burlesque, not to say derision. This is the case with "your holiness," which some protestants know only as a title of the Pope, and suppose to belong exclusively to him. The thing, however, was common, and sufficient specimens might be furnished from the correspondence of Bernard and Peter alone to shew that it was so. Geoffry of Chalons writes to Peter, "rescribat humilitati meæ Sanctitas

pleased to write, an actual inmate of yourself (*intimus vobis factus*), for if, as you charge me, I should become cold, I shall undoubtedly soon grow warm again, thus cherished by your bowels of charity.

"And now as to what you were pleased to write—I received it with outstretched hands, I read it eagerly, I love to re-peruse it, and, after often reading over, it still delights me. I confess, I love the humour of it. For it is delightful in its mirth, and serious in its gravity. I know not how it is that, in the midst of your jocularity, you do somehow manage your discourse so judiciously, that the humour has not the appearance of levity, and yet the dignity which you preserve does not diminish the freedom of your humour. In fact that dignity is kept up in such a way that one might fairly apply to you what was said by the holy man; "If I laughed on them they believed it not." [Job, xxix. 24.]

One would like to see Peter's letter to which the foregoing was an answer, (or part of an answer, for I am afraid of tiring the patience of my readers by giving whole letters, except when they are very important or very brief,) but I believe that it is not known to be extant. The simple fact, however, seems to be, that Peter had felt, and expressed, though in a playful manner, some sense of neglect, owing to his not having heard from Bernard since his return from Spain; and some *amantium iræ* had certainly ensued. My object, however, is not so much here to enter into the personal history of these abbots, as to give the reader (as far as I know how to do it by translation, which those who have tried it will know to be very difficult, and at the best very inadequate) some idea of their correspondence, many years after the dispute about their respective Orders in which we have seen them engaged in the characters of plaintiff and defendant. Peter begins his reply by saying—

"Your shrewd holiness will perhaps wonder that I have been so long in answering such a sweet and pleasant letter of a friend, to which I ought cheerfully and quickly to have replied; and will, I am afraid, impute it to sloth or contempt. . . Far be both—both are far—from me; for I scarcely ever received anything in the nature of a letter with more pleasure, or read it with more interest. The delay has been partly caused by the messenger; who, coming to Clugny, and not finding me there, (though I was not very far off, being only at Marcigni,) neither brought on nor forwarded your letter, but left it at Clugny. And that I may not even appear to be finding fault with a good man, I must say that I believe him to have been called away by business, or deterred from attempting to reach me by the extreme severity of the winter. I was myself detained there both by snow and business for a month, and scarcely got home by the beginning of Lent. At length I got your letter from the Sub-Prior, to whom it had been entrusted. Immediately my mind was drawn out, and, glowing as it was before with affection to you, when so much more enflamed by the breath of your bosom through that letter, it could no longer harbour any feeling of coldness or lukewarmness. Drawn out, I say, and so drawn out that I did what I never remember to have done, except in reverence to the Holy Scriptures—as soon

vestra." (*Bibl. Clun.* 781.) How is one to translate such terms as "*humilitas mea*," "*prudentia*," or "*beatitudo vestra*," &c.? I must really request the reader's instruction, or his indulgence, in what follows in this paper, and on all similar occasions. The title of *Sanctitas* is also given to Peter by Sugerius, Abbot of St. Denys. (*Ib.* 961.) But perhaps what may appear the most singular instance is Peter's thus addressing the unfortunate Heloise—"Gavisus sum et hoc non parum, legens *Sanctitatis vestræ* literas." (*Ib.* 920.) As to the Pope's exclusive right, we may say the same of his being "Vicar of Christ." Jacobus de Vitriaco (who wrote early in the thirteenth century) says, "*Ipsa terra Jerosolymitana patriarcham habet, qui et fidei peritus, et Christianorum pater, et Vicarius Jesu Christi.*" *Hist. Orient.* ap. Mart. iii. 277. Solomon, too, Bishop of Constance, at an earlier period, (whom I hope the reader will always remember as the patron of Sindolf,) addressed Bishop Dado, "*Discrete Antistes, venerande Vicarie Christi.*" *Bib. Pat. Supp.* ii. 825.

as I had read your letter, I kissed it. And that I might, according to my custom, excite as many as I could towards you (for all at that time I could not) what I had read to myself, I read over again to those around me; and endeavoured as much as possible to excite in them a greater kindness for you. Then immediately I laid it up with the gold and silver which, according to the custom delivered to me by my fathers, I carry about with me for the purpose of charity.* And not incongruously; for your regard, your affection, is precious to me beyond all gold and silver.

"I determined to write what was in my mind the very next day, but I was kept silent by my daily—nay, my continual taskmaster,† who made me do other things. My most severe tyrant, whom I could not resist, commanded silence, and multifarious care about an infinite number of matters kept me silent not one, but many days. Sometimes fifteen days, sometimes a whole month, sometimes several months, during all which I was trying to write, passed over; but the tyrant already mentioned did not permit. At length I broke this tiresome chain; and, though with difficulty, I have overcome the burdensome yoke and sceptre of the exactor by writing clandestinely and at intervals. And lest I should seem to say too much in excuse of my slowness in replying, you have forced it upon me by saying, 'It is not long ago that I wrote to salute your greatness‡ with all due reverence, and you did not answer me a single word. Not long before, also, I had written to you from Rome, and then, too, I did not get a syllable. Do you wonder that on your return from Spain I did not intrude my nonsense upon you? At any rate, if it is a fault merely not to have written, whatever may have been the cause, surely some blame attaches to unwillingness, not to say contemptuous neglect in answering.' This is what you say. Now what do I say? Plainly this—I say that I could by no means have denied the fault which you impute, if I had disdained to reply to such a friend when he had written first. For I confess that I ought to have written to one who had first written to me; but, as far as I can remember, while you were staying at Rome I wrote first, and you replied. To be sure, I might have rejoined; but your full answer, so completely satisfactory as to what I had written, made me silent. Now if this be the case, the fault with which I am charged seems to turn from me, and look towards you. For you have been trying to convict the blameless, and to load the shoulders of an innocent brother with a burden which does not belong to him; not to say, which does belong to yourself. As to my having done the same thing on another occasion, I do not know how to answer, for I cannot recollect the circumstances. If I could, there should certainly be either a fair excuse, or a humble apology.

"But you add, 'Observe what I might say on the score of justice;' and I say, for the reasons just stated, it appears that justice is on my side, for I am not convicted of any fault. Now if I were not merciful, I might call myself (as you call yourself) an injured friend, and justly require that the injury should be punished. But, according to my custom, I spare you, and forgive you even unasked. I, as you have said, remember no injuries. For this also pertains to what follows,§ for as I am anxiously endeavouring, not in jest, but in earnest, to exclude the well-known jealousy from many hearts, (and wish to excite you also to exclude it,) I would first exercise indulgence to all, and what I labour to make others do, I would first do myself.

"But perhaps you will say again, 'Is it thus that you think fit to joke?' Yes, I do think it fit, with you. Certainly, with you, though not with others. For with them, if I were to pass the bounds of seriousness, I should be afraid of incurring the charge of levity; but with you I am under no apprehension about levity, but follow after charity lest that should slip away. Therefore it is always delightful to me to talk to you, and to keep up by pleasant discourse the honied sweetness of

* That is, he put it in his *elemosynaria*, or *almonaria*, or, in plain terms, his purse, which, in those days, and with regard to such matters, answered the purpose of what we call a pocket. See a story of Simon de Montfort during the Albigensian crusade, "qui ad hanc vocem protulit literas de sua almoneria dicens," &c.; and afterwards, "reposituit literas in bursa diligenter." *Gul. de Pod. Laur.* § xxi.

† There seems to be here, and in what follows about his taskmaster, some allusion to the contents of the letter which had produced that to which Peter was now replying.

‡ The text of Bernard's letter, as it stands in this copy of Peter's, is *coronam* instead of *magnitudinem*.

§ That is, I presume, to the sequel of the letter, which relates to the differences existing between the orders, and was written to promote peace between them.

charity between us. For I take all possible pains not to be of the number of those brethren who hated Joseph in their heart, and could not speak peaceably to him."

If a soft answer turneth away wrath, we may hope that this reply from Peter produced the effect. There was, indeed, such a fervour in the whole character and style of Bernard that those who knew him personally must have been aware that, in matters of feeling at least, he was liable to be drawn into saying rather more than would bear the cool examination of after-thought, or the strict anatomy of malice. Yet perhaps another of his letters to Peter may lead us to doubt whether he is really responsible for every expression which may be found among his epistles. He says—

"I wish I could send you my mind, just as I send you this letter. You would, I am sure, read most clearly what the finger of God has written on my heart, has impressed on my marrow, of love to you. What then? Do I begin again to commend myself to you? Far be it from me. Long since has my mind been agglutinated to yours, and equal affection makes equal souls in unequal persons. Else what could my lowliness have done with your eminence, if condescension had not bowed your dignity? Ever since, both have been mingled, both my lowliness and your eminence, so that I cannot be humble without you, nor you exalted without me. I say this because my Nicholas (yes, and yours too) being vastly moved in spirit himself, has moved me; affirming that he saw a letter from me addressed to you, which contained some unkind expressions. Believe one who loves you, that there neither rose in my heart, nor issued from my lips, anything which could offend the ears of your blessedness. The fault is owing to the multitude of business; so that my scribes do not well remember what I tell them. They sharpen their style too much; and it is out of my power to look over what I have ordered to be written. Spare me this time; for however it may go with others, I will see yours, and will trust no eyes or ears but my own. Other matters this common son of ours will more clearly and fully tell you by word of mouth. You will hear as myself, him who loves you not in word nor in tongue, but in deed and in truth. Salute for me that holy multitude of yours, and entreat them to pray for their servant."

Peter, as I have elsewhere stated, was liable to be rather prolix whenever he took his pen in hand. He seems to have eyed with a calm, quiet, somewhat admiring look, that impatient love of brevity and condensation, and knocking off matters in a *verbum sat* manner, which had made such progress in his modern days. I have no doubt that he was a man of business, and got through a great deal, in a very clear-headed way; and he could write very short letters. But when his feelings were moved, they were apt to overflow, and cover a great deal of parchment. They were touched by this letter of Bernard, which produced a reply five times as long as itself; so that brevity, or rather moderation, admits of only an extract in this place. After discursing on the titles of "Most Reverend," of "Father," and of "Friend," by all of which Bernard had addressed him in the superscription of his letter, Peter adds—

"But what shall I say of what follows? 'I wish,' you say, 'that I could send you my mind, just as I send you this letter;' and immediately after, 'you would, I am sure, read most clearly what the finger of God has written on my heart, has impressed on my marrow, of love to you.' Truly these words (if I may say it without irreverence to the greater sacramental mystery to which the passage applies) are like ointment on the head, which descended from the head of Aaron to the skirt of his garment—truly this is the dew of Hermon, which descended on Mount Zion—truly, also, thus do the mountains drop sweetness, and the hills flow with milk and honey. Do not wonder that I scrutinize, and lay hold on your words. For I know that they proceed not from a common mouth; but from him who knows not to speak but from

a pure heart, and good conscience, and love unfeigned. I know this, I say, and the world knows, as well as I, that you are not of the number of those who, according to the Psalm, have spoken vain things, every one to his neighbour; that you are not one of those who have spoken with deceitful lips and a double heart. Therefore, whenever your holiness is pleased to write to me, I receive, and read, and embrace, your letters, not carelessly or negligently, but studiously and with affection. For who would not read with interest, who would not embrace with deep affection, what I have already quoted, and what follows—'Long since has my mind been agglutinated to yours, and equal affection makes equal souls in unequal persons. Else what could my lowliness have done with your eminence, if condescension had not bowed your dignity? Ever since both have been mingled, both my lowliness and your eminence, so that I cannot be humble without you, nor you exalted without me? Are words like these to be negligently read? Ought they not to fix the eye of him who reads them, to ravish the heart, to unite the soul? You, my dearest friend, who have written these things, may think of them as you please; but for my part, I cannot take them otherwise than simply according to the letter—than as the declarations of such, so true, so holy a man. Nor, as you have yourself said, do I begin again to commend myself to you. While we were young men we began to love one another in Christ; and now that we are old ones, or not far from it, shall we call in question a love so sacred, and of so long standing? God forbid; believe one who loves you (to borrow your words) that no such thing ever arose in my mind, or issued from my lips, as any kind of doubt about anything which you had ever seriously said. What you wrote, therefore, in this letter, I received, I keep, I preserve. It would be easier to rob me of a thousand talents of gold, than that these things should be torn from my heart by anything that could happen—but enough of this.

"As to the rest, what your prudence conceives might have offended me was this:—As to the affair of a certain English abbot (which you know very well), your letter contained these words: 'As if, say they, judgment were subverted, and justice had perished from the world, and there were none who would deliver the needy from the hand of him that is stronger than he, the poor and the destitute from them that spoil him.' But, if you will believe me, you may rest assured that I was only moved by them, as the prophet (though I am not a prophet), says that he was, 'But I, as a deaf man, heard not; and as a dumb man, not opening his mouth; and I became as a man that heareth not, and that hath no reproofs in his mouth.' [Psalm xxxvii.] Indeed, I was not offended by them. But, even if I had been, you have made full amends, by saying, 'the fault is owing to the multitude of business; so that my scribes do not well remember what I tell them. They sharpen their style too much, and it is out of my power to look over what I have ordered to be written. Spare me this time, for however it may go with others, I will see yours, and will trust no eyes or ears but my own.' I do spare you, then. Even in matters of serious offence (I say it with humility), I do not find it difficult to forgive one who seeks forgiveness, or grant a pardon to one who asks it. And if in serious things it is no hardship to forgive, how much less, how nothing, is it in trifles?

"As to the will of Baro, the Sub-deacon of Rome, which he is said to have made at the time of his death, in favour of your monastery of Clairvaux and of Cîteaux, respecting property which he had deposited with us, some persons, who say that he enjoined them so to do, have written to me. I wish you, however, to know, that according to the testimony of some whom I believe to be credible witnesses, you are more indebted in this case to the Abbot of Clugny's good will than to the testament of Baro. I knew, indeed, for I am not so unacquainted with divine and human laws as to be ignorant, that a will or a legacy for pious uses, or a trust *causa mortis*, is to be judged according to posteriority; but I read elsewhere that nothing is so agreeable to natural law as that the will of a proprietor, desiring to transfer his property to another, should take effect. I say this, therefore, because (as the aforesaid witnesses confess) whatever he had deposited at Clugny, he had given the whole of to Clugny, unless he should himself resume it in his lifetime. I have not, however, chosen to insist on this right; but what, from their testimony, I believe to be my own, I have given up to you and yours. As to the Grenoble election [of a bishop to succeed Hugh, translated to the Archbishopric of Vienne] which our Carthusians are opposing, I have carefully deposited my opinion in the mouth of my most dear, and your faithful, Nicholas, in order that he may inform you. Hear him, and what he repeats to you as having been said by me, believe without the least hesitation. If I have forgotten anything which I ought to have said, when I recollect it, I will mention it

to my most dearly-beloved in Christ. In fine, I most earnestly ask and entreat you (what I have already asked by some persons of your order) that in this so great assembly of holy men as has met together at Cîteaux, you will remember me as one belonging to yourself, and will strongly commend me and the whole body of the Cluniac congregation to their prayers."

With this letter to Bernard, or, I am inclined to think, more probably before this was answered, with another letter on the old and difficult subject of the differences between their respective orders, Peter sent one to the Secretary, in which he says;—

"As I love you with unfeigned affection, I cannot long together forget you. I loved you when you were of our colour, [a black monk of Clugny,] and now having, as regards myself, changed only your colour, [by becoming a white monk at Clairvaux,] and not your heart, I love you not the less. I had rather that you belonged to me than to anybody else; but since wherever you are you are God's, so I still consider you mine. Make a due return, and love him who truly loves you; for as not the whole world with all its powers could alter those feelings in me, so let nothing draw you away from the like affection. You know that it was not to gain any temporal advantage, you know that no other cause moved me to love you, but only what was amiable in yourself. But you ask, what was that? Because I knew, or believed you to be learned, able, and, what is more, religious, though only in time and not from eternity.* But enough of this; to come to the point—I am writing a letter to my lord of Clairvaux which I want you to present to him. Read it to him carefully and studiously, and exhort him as much as you can, that what I have written with a view to charity may be brought to good effect. Urge him, for he must be urged on account of the shortness of the interval, that in the next feast of All Saints he may do what I wish, and if he finds persons objecting he may bring them over to my (and, I think I may call it, his) view. The King's brother [Henry, brother of Lewis the young, then a monk of Clairvaux] whom I sincerely love, Galcher the Cellarer, our Garner, Fromund the warden of the guests, and the other brethren whom you know better than I do, salute affectionately on my behalf."

To this, Bernard, by the hand of the Secretary Nicholas, replied—

"I saw your letter only for a moment, but with no little interest; I was occupied with so much business, as you, most loving father, know, or may know. However, I tore myself away, and escaped from the solicitations of everybody, and shut myself up with that Nicholas whom your soul loveth. I read over again and again the sweetness that flowed from your letter. It was redolent of your affection, and it moved mine. I grieved that I was not able to answer according to my feelings; because the evil of the day, which was great, called me away. For a vast multitude, out of almost every nation under heaven, had assembled. It was my place to answer every one; because, for my sins, I was born into the world that I might be confounded with many and multifarious anxieties. In the meantime, I write this scrap to him who is my own soul, but when I can get time I will dictate a letter more accurately, and which shall more clearly express the feelings of one who loves you. As to the will of Baro, which you sent to us, in truth we give you credit for it, for we receive it not as a debt, but as a gift. I am glad to know the truth concerning the Grenoble business. I would have you to know, too, that my heart was much moved by the words of our common son, which he brought to me from you. I am not disturbed by it, but prepared to do what you wish wherever I can. You, as a most special lord and father, and most dear friend, and your monks both alive and dead, are remembered at Cîteaux. The Bishop of Beauvais elect, [that is, the King's brother Henry, just mentioned] as one of your own, which indeed he is, salutes you. I your Nicholas salute you for ever and beyond it, and the household that cleaves to your body and spirit."

* "Quia te literatum, quia strenuum, quia quod plus est, religiosum: licet ex tempore non ab æterno esse aut cognovi, aut æstimavi." I give this as it stands and as it is pointed in the *Bib. Clun.* p. 901, but I confess that I do not understand it, and can only conjecture that it may refer to some dispute which might exist between them, as to what is now called Calvinistic doctrine.

PETER TO BERNARD.

"If it were allowed, if the providence of God did not prevent it, if a man's way were in his own power, I had rather, most dearly beloved, cleave to your blessed self with an indissoluble union, than be a prince or a king anywhere else. And why? Ought I not to prefer, before all earthly kingdoms, your society, which is delightful not only to men, but to the angels themselves. I should not be wrong were I to call you their fellow citizen, though through God's mercy hope has not passed into reality. If indeed it were given me to be with you here till your last breath, perhaps it would be granted to me to be with you for ever. Whither should I run but after you, drawn by the odour of your ointments? [Cant. i. 3.] But as this is not granted constantly, I would it were frequently; and since even that is not the case, I wish I could at least have frequent messengers from you. And since that very seldom happens, I desire that your holiness will, as soon as possible, visit one who loves you until the Christmas week, by your Nicholas, in whom it appears to me that your spirit in a great measure reposes, while mine does so altogether. I shall see you, holy brother, in him, and hear you by him; and some things which I wish to communicate privately to your wisdom, I shall send by him. To your holy soul, and to the holy ones serving Almighty God under your government, I commend myself, and ours, with all possible energy and devotion."

- PETER TO NICHOLAS.

"If you are mine, as I call you—if I do not deceive myself—although you are a man under authority, yet I command, and absolutely will, that you come here. I have for a long time deferred issuing this command, though I had most fully resolved in my own mind to do it, not from dissimulation, but because I waited for a fit opportunity. For I am always, as you know, moving about, not knowing how long I may have to stay in any particular place, or when, or whether I may get away from it. But now, as an accident which I have met with will compel me to remain at Clugny, at least until Christmas, you must come, and make no excuse; for perhaps, if you delay, you may not find me there, for I know not how long. When you come I will explain to you why I am so urgent. I have written to your Lord Abbot another letter, more in the nature of a command than a request, to send you to me. The History of Alexander the Great, our Augustine against Julian (if the correction of your own by it is completed), and any other good things which you may have, bring with you."

BERNARD TO PETER.

"What are you about, my good man? you laud a sinner and beatify a miserable creature. You must add a prayer, that I may not be led into temptation. For I shall be led into it, if, feeling complacency in such compliments, I begin not to know myself. How happy now might I be, if words could make me happy. Happy nevertheless I shall call myself, but in your regard, not in my own praises. Happy that I am loved by, and that I love, you. Though indeed this morsel, sweet as it is to me, must be a little modified. Do you wonder why? It is because I do not see what claim I have to such affection, especially from such a man. You know, however, that to desire to be more beloved than one deserves is unjust. I would that I might be enabled to imitate as well as to admire, that mark of humility. I would that I might enjoy your holy and desired presence, I do not say always, or even often, but at least once a year. I think I should never return empty. I should not, I say, look in vain at a pattern of discipline, a mirror of holiness. And (that which, I confess, I have as yet but too little learned of Christ) I should not quite in vain have before my eyes your example of meekness and lowliness of heart. But if I go on to do to you what I have complained of your doing to me, though I may speak the truth, yet I shall act contrary to the word of truth, which commands us not to do to others what we would not that they should do to us. Therefore let me now reply to the little request with which you concluded your letter. He whom you order to be sent to you is not at present with me, but with the Bishop of Auxerre, and so ill, that he could not, without great inconvenience, come either to me or to you."

I have no doubt that the reason assigned by Bernard for not sending the Secretary was true and sufficient; but we may perhaps find ground to doubt whether it was the only reason. It is, however, corroborated by a letter of Nicholas, which begins thus:—

“ ‘Shew me, O thou whom my soul loveth’—when shall I come and appear before thy face, when shall I see thee, ‘when wilt thou comfort me’? Comfort me, I say, for ‘comfort is hidden from mine eyes’ until I see your desired and desirable presence; and my soul is sorrowful even unto thee. To be sure, wherever I go, the most delightful remembrance of you follows me; but in proportion as that recollection is sweet, so is absence the more grievous. Far be it from me to receive comfort from that specious, but false sentiment, which tells us that those are more really present who are so to the mind, than those who are before our eyes, and that there is more in the union of hearts than of persons. As if, indeed, the look and speech had not something of living pleasure, which the absent cannot give. But I think this was said rather from system than from feeling, by that splendour of Roman eloquence with whom eloquence was born and brought to light—that is, Tully, of whom it was said, that what he had framed in thought he enforced in action, followed up with art, transferring with the utmost ease his heart to his tongue. What am I about? I have wandered from my business, and am guilty not only of a digression but a transgression. Who will make up to me for not having seen together those two great lights,* and that too in the firmament of heaven, namely, in that place which the Lord hath chosen from among all the places of the earth to set his name there? I am angry with my occupations through which it occurred, not that I was unwilling, but unable, and that I did not even know of it. It was caused by the business of your brother, my Lord Abbot of Vezelai, in which, by your command, I had to fight with beasts that man might not prevail,” &c.

It is quite clear that Nicholas was as anxious to go to Clugny as Peter was to get him there. His letter is too long to admit of my here inserting the whole, and it may be sufficient to say that he begged Peter to write again to his Abbot, to the Prior, and to Galcher the Cellarer (for he was involved in the business of each—*horum enim omnium negotiis intricatus et implicatus sum*), and promised to bring Alexander the Great, Augustine, and any other good thing which he could lay his hands on. “I know,” he says, “that my Lord Abbot told you not to send for me without necessity, and he said the same thing to me; but there is necessity, the greatest necessity, to see you, however busy I may be. What need of many words? Order me to come.” Peter wrote as he was desired to all the parties; and his letter to Bernard is characteristic and worth transcribing:—

“If it be lawful to complain of a friend, and of such a friend, I do complain; and I say what was once said to a certain person, ‘Father, if thy friend had bid thee do some great thing, surely thou shouldst have done it;’ how much more then when, first by writing, and then by word of mouth, he bade, entreated, with familiar boldness ordered—‘Send your Nicholas to Clugny’? I do not deny that the thing itself is great; but it is no great journey. What if you had only once written to me, ‘send me’ this, or that person, or ever so many? What should I—I say, what should I do, but what I am wont to do? I am in the habit not only of granting your requests, but of obeying your orders. But you want to know my reason. Is it not reason enough, to see a person whom one loves? He is yours indeed, but he is very dear to me, and are you not pleased with my liking what belongs to you? Does it not please you that one whom I believe you love more than many who belong to you, should be still more dear to me? And what greater proof of true friendship is there than to love what my friend loves? I love him for his own sake, and for yours too. For your sake, because he is attached to you; for his own sake, because ever since the time of the Lord Bishop of Troyes he deserved it on many grounds. Hitherto I have made him no recompence for all these things, except that I have always sincerely loved him in the Lord. While others make a practice of repaying one service or benefit by another, would it not seem beyond all measure ungrateful in me to deny to one who loves me such kindness as costs nothing? Is it strange if, in order to prove to him that this kindness does not wholly evaporate in written representations of words, I

* Alluding, I apprehend, to a recent visit of Bernard to Clugny.

desire at least once a year to see him, to talk with him, to delight myself in the Lord with him concerning those writings both sacred and philosophical, of which he is full to the brim? If it is not idle to converse of God, of divine things, of those which are most profitable to the soul, then Nicholas's visit is not an idle one. If the cultivation of personal regard for you in our own hearts, if the commendation of your order to all men, if at length to unite your whole body to our congregation with the cement of charity, is idle, then Nicholas's visit is an idle one. His heart is always inditing some good matter of you and yours; he seeks the good of his people; he prays for the peace of Jerusalem. These are the ridiculous, vain, frivolous occasions of Nicholas with us. Why then, my dearest friend, cannot he be granted to me for a month, when I, from mere affection, gave up to you Peter and Robert your kinsmen, and Garner, and others, not for a month, but for ever? How many abbots, how many monks, have I granted to other, not to say strange, monasteries, (alii, ne dicam alienis, ecclesiis) under the influence of your letters and counsels? Nor do I repent of having yielded to my friend, to whom I am prepared to yield a great deal more. But it is right that he should make a return; it is right that, to one who is always giving up to him, he should yield something. This thing is more profitable to your congregation than to us; for there is no person, unless it be yourself, venerable man, there is, I say, no person through whose advocacy they could more persuasively plead their cause, and no hook with which they could more effectively fish in the sea or in the river of Clugny. But I remember that when your holiness was at Clugny lately, you said, 'What do you want with Nicholas?' I answered, 'It is of no consequence, no great matter.' But I confess to you, dearest friend—if I sinned, forgive me—they were rather the words of wounded feeling than of truth. Truly I was then deceitful. I know not how it happened, for it is not often the case with me, that I used deceitful language. I had one thing in my heart, and another on my tongue. This is what my mind tacitly suggested, 'Why should you repeat your wishes so often? Perhaps, as you have been denied your request twice before, you may now be denied a third time. You have asked, and have not been listened to; why should you go on entreating?' I felt inclined to answer, as the man born blind did to the Pharisees, 'I have told you already, and you have heard; why would you hear it again?' I was inclined to answer thus, but I did not like to do it. Now, you see, I confess. Let my confession avail me—let it avail me that I have not covered the truth with a veil of falsehood—let it avail me that, as it is said all is naked among friends, so I have stripped before my friend what was disguised in my bosom. Let it, I say, avail me—but for what? That you should take anything for my sake out of your barns? or anything out of your cellars? that you should diminish your treasures of gold and silver, if you had them? What then? That you should send Nicholas; and not only now, but whenever I shall send for him. For I will take care, as far as possible, not to ask anything that can be reasonably denied, or which may in any way annoy you, not to say myself. Let it be then, let it be, as I wish, that Nicholas may spend next Easter with us, and, according to his custom, pour out your heart to me, and mine on his return to you."

THE CONVERSION OF JOHN THAULER, A DOMINICAN MONK.

(Continued from p. 253.)

THE Layman then thus addressed the Doctor (Thauler):—

LAYMAN. You said many excellent things in that sermon of yours, which has been so often mentioned; but while you were speaking, an image of this kind passed through my mind—what was good seemed to come from you just as if pure wine was passed through dregs.

THAULER. What mean you, my son, by this simile?

LAYMAN. Only to shew you that your vessel is not clean or cleared from dregs. The cause of this is, that "the letter kills" you, and you allow yourself to be killed by it daily. For, as you know better than I, the scripture tells us "the letter kills, but the Spirit giveth life;"

but the same letter which now kills you may give you life, if you will. But (according to your present condition of life) you are still in darkness, and there is no light in you, in which you can clearly know the letter. And, in addition to this, you belong to the number of the pharisees.

THAULER. In good truth, my beloved son, up to this very hour of my life, no one has ever spoken so harshly to me.

LAYMAN. Ah, Mr. Doctor! where is now that discourse of yours? See how you are caught. For even if I should speak still more harshly, yet I can easily prove, by your own shewing, that things are as I say.

THAULER. That is what I should most wish. For I did not know that I had ever loved the race of pharisees.

LAYMAN. First, venerable Sir, I will shew you how the letter kills you. You know of yourself, beloved master, that when you came to discern good and evil you applied to literature, in which, however, you had an eye wholly to yourself; and from this fault you are not free at this very hour, but even now are proud in your own nature, though secretly, and you rely much on your great knowledge and the title of Doctor which you have obtained. In all this you do not look purely to God alone in love and intention, nor seek his glory only in the study of letters; but you seek and love yourself more than enough in the favour of chance-creatures, and especially in one creature, to whom you often turn your eyes, and whom you regard with inordinate favour. And this is the reason that "the letter kills" you. What I said as to your vessel being unclean, is equally true; for you do not love God purely in all your doings and leanings, but in many things you will find that you seek and love yourself; and therefore your vessel is empty and filled with dregs. And thence it happens that the good wine of heavenly doctrine and the divine word, however pure and excellent, passing through it, is insipid, and brings no grace to a clean soul, which loves God and has no other object. Again, my remark that you are still in night and darkness, is equally true; and this is sufficiently proved by the fact, that so few of your sermons are supernaturally enlightened by grace. Finally, I will shew that my affirming that you are a pharisee is no less true. Though you are not altogether one of those false pharisees. Tell me, venerable master, did not those false pharisees seek and love themselves, without aiming purely at God's glory in all things? Now, consider yourself whether you are not a pharisee, and not the least of them; and doubt not that there are many in these days who are esteemed by God as real pharisees, though less or more, according to their respective lives.

When the Layman had ended, Dr. Thauler embraced him, kissed his cheeks, and said—"My beloved son, a certain simile comes into my mind, and I think that the same thing has happened to me as to the Samaritan woman by the well; for you have certainly set all my faults before me, and especially that I have had regard to pleasing one creature. But she did not know it, for I never allowed her to perceive or know that I loved her; nor do I think that any human

being knows it; therefore I doubt not that you have had knowledge of it from God himself. I beseech you, therefore, by our Lord's death, to become my spiritual father, and allow me, a miserable sinner, to be your son.

LAYMAN. Be assured, Sir, that if you speak this contrary to reason and order, I will on no account stay here, but go home.

THAULER. I beseech you not to do so, but to remain here, and I promise not to speak to you thus again. But know that I have resolved that I wish to be converted, and to enter on a more correct path of life, and that I much wish to set my life right by your advice. Whatever you advise, by God's grace, I will attempt to do.

LAYMAN. Truly, Sir, that is very necessary; for many doctors have been miserably seduced by learning, or *the letter*. Some who were quite false pharisees have been led to eternal damnation; some to a severe and horrid purgatory. For it is no small thing for men to get from the Almighty God a subtle intellect and great powers of reason, by which scripture is easily understood, and yet not to endeavour to live according to it.

THAULER. I beseech you to tell me how you arrived at so perfect a state; how you began—what were your exercises—in fine, what was the whole order and plan of your life.

LAYMAN. That question of yours, Sir, is quite simple; for, most certainly, if I should endeavour either to tell you or write down for you all that the almighty God has worked in me within the last seven years, I do not think you have a book large enough to hold them. Still, I will relate some to you which may be suitable to you at this time. First of all, God conferred a signal favour on me in this way,—that I was endowed with a true, profound, and most resigned humility: but it would not be of much avail to you that I should tell you what my outward exercises of body were, since the natures and temperaments of men are very different; but whosoever resigns himself wholly and humbly to God, to him God will supply such exercises, both by temptations and other modes, as he knows will be useful and can be borne. He who inquires of different persons what their religious exercises are, is generally misled; for every one mentions his own, and if he, without considering what his own strength is, wishes to follow them up, it is no wonder if he errs and is deceived. Exercises which are the most wholesome for the one, are often altogether destructive to another, and opposed (to his progress), if he persevere in them. Whence it happens that the evil spirit, with deceitful persuasion, often suggests to those whose nature he sees to be weak that they should attempt strict and rigid exercises, for this end, that they may die before their proper time, or have their understandings weakened. That you may understand this the better, Sir, I will tell you what happened to me at the beginning of my conversion: I was turning over a book in German which explains the lives of the saints; and when I noted the austere and strict life of each, I began to think and say to myself, "These persons were as much men in this life as you are, and perhaps they did not sin against God so much as you;" and upon this thought I began to imitate each saint in *something* with a

vigorous and severe exercise. The consequence was, that I fell into such a state of weakness as to be near death ; and one day, about sun-rise, when I had been too long engaged in these exercises, it happened that I fell asleep in the midst of them from over-fatigue and lassitude ; and in my sleep I seemed to hear a voice saying to me, ‘ If you kill yourself before the proper time, you will be severely punished for your self-willedness. If you allowed yourself to be exercised by God, he would exercise you far better than you can by the counsel of the evil spirit.’ On hearing this, (for the devil was named,) such a terror struck me that I suddenly awakened, and, getting up, began to reflect that I had undertaken these exercises without advice ; and presently I repaired to a certain wood not far off, where I told all this to an old hermit, and asked him for some advice. The old man answered, ‘ If I am to advise you, you must first tell me what your plan of life and exercises have been.’ According to his orders, I explained my strict exercises, and how I had read the lives of the saints, and wished to imitate them. Then he said, ‘ Tell me by whose advice you did all this.’ I told him that I had done it by no one’s advice or will but my own. He said, ‘ Be assured that it was the devil’s plan ; and you must take good care that you follow him no further ; but resign and relinquish yourself wholly to God, and he will exercise you better than you or the devil.’ On the old man’s advice, I gave up all my exercises, and gave myself up *wholly* to God, that he might exercise me according to his good pleasure. Now, Sir, I was by nature very clever, and of a good disposition and acute intellect, as you are ; but I had not that knowledge of the scriptures in which you are strong ; but I had such a height of intellect that, whenever I had recourse to it, I could understand great and lofty truths. Whence, it once happened to me, that, from one of these intellectual views of truth I began to think thus—‘ You have, certainly, so great and happy a genius and understanding that, doubtless, if you use it seriously, you will recognise some divine truth—something about God.’ As soon as this thought entered my mind, I perceived that it was a deceitful suggestion of the enemy, and I immediately broke out into these words—‘ Oh, malicious, malignant counsellor ! what a thought hast thou suggested to me ! Truly, if our God was one who could be comprehended by reason, I should not value him at all.’ After this, one morning when I wished to read my morning prayers, a great desire seized me, so that I spoke to the Lord thus—‘ Oh, most merciful God ! would that it might please thee now to make me experience something surpassing all my understanding ;’ but as soon as I had uttered the words, I was dreadfully frightened at having dared to desire such things, and I said to the Lord—‘ Oh, eternal and adorable God ! pardon this rashness of mine ; for I bitterly repent of what I have done. And how could a puny man—nay, a worm of the earth—admit such a thought as to desire so excellent a grace, when I well know how vile I am, to what sins I am liable, and how far I have ever been from loving thee as I ought, but have always been so ungrateful as well to know that I am unworthy for the earth to bear me ! Therefore, because I suffered such a desire for so excellent a grace to arise within me, it

is needful that my body should be punished, and suffer bitterly.' Saying this, I stripped, and did not cease to beat myself with hard stripes, till the blood flowed down my shoulders. Wherefore, when words of this sort passed through my mind and lips till sun-rise, then suddenly a fulgent light filled my whole cell, and in that light I incurred delirium (*mentis excessus*), so that, at that time, I was deprived of all reason, and my senses; but that hour seemed very short to me, and when I came to myself, I found a certain great and supernatural sign of the truth; so that I might well say, with the apostle St. Peter, 'Lord, it is good for us to be here.' For in that short, little hour, I learnt more truth, with much light and perspicuity, than you, and all the doctors in the world, till the day of judgment, could teach me. As to your present rule of life, Mr. Doctor, I think I have said enough.

FOX'S ACTS AND MONUMENTS. No. V.

"THE world," says Fox, "being commonly divided into three parts, Asia, Africa, and Europe; Asia is counted to be the greatest in compass," iv. 88. Whether we ought to understand from this that Fox had not heard of America, I do not know, and the editor does not undertake to decide. He merely appends a note,—“On the 4th of August, 1498, the great continent of America was discovered by Columbus; the above observations were made by Foxe, about 1566. —Ed.” One would think that the news must by that time have reached England; but some of Fox's geography might almost lead us to doubt whether it had reached him. To be sure, he elsewhere tells a story of “one Villegaignon, lieutenant for the French king, who made a voyage into the land of Brasil with certain French ships,” and further states (referring, I suppose, to his followers) that he “sent certain of them away in a ship to the river Plata, towards the pole antarctic, a thousand miles off.” iv. 440. But what idea Fox really had, or would be likely to convey to a general reader, respecting these localities, is a matter on which opinions may differ; and let us, therefore, proceed to what is more clear.

In my preceding letter, I noticed a monastery situated “in the midst of the river Delfar;” and if it should excite surprise to find a river in the sea, and a monastery in the river, it may seem no less remarkable that a pope should select a “deep river” as the place wherein to write a letter; yet we find that an epistle from Pope Alexander to the Archbishop of York was “given at Venice, in the deep river, the 26th of July.” ii. 257. It seems very doubtful whether general readers will guess what this means, any more than they would guess where the “protestation of the prelates,” of which I gave the first half-dozen lines in my first letter, was made, on reading that it was “Done at Paris, at *Lupara*, in the chamber of the said lord our king,” ii. 596. Why are well-known places to be thus masqueraded, as if for the very purpose of puzzling the English reader, who would

never dream that he was reading of places which he has probably visited, and whose names, at least, are perfectly familiar to him? Can any man believe that it was speed, or economy, or anything but sheer ignorance, that hindered either Fox or his modern editor from naming the *Rialto* and the *Louvre*?

After his professions that "modern orthography is introduced; grammatical errors corrected," &c., for the convenience of general readers, would the editor have suffered such barbarisms to stand in his pages as "the mount *Perineus*," 231, and "the mount *Pyrame*," 189, (which ought, I suspect, if he meant to be faithful to Fox, to have been *Pyranie*,) if he had known as much of the meaning as he seems to have afterwards discovered, when Fox, more largely, and somewhat comically, described the place as "the mountaynes of *Pirency*, which be in the uttermost partes of the great ocean in the British sea"? (228.) Here the editor has recognised, and has not scrupled to modernize, the Pyrenees. ii. 258.

It is, perhaps, hardly necessary, after these specimens, to adduce others, to shew that Fox had no very clear idea of the places about which he was writing; and, in fact, whoever reads a few pages of his book will see that he very commonly put down the Latin names for the reader to make the best of. The king of France offered to restore to the men of Flanders "these three cities, *Insulam*, *Rowocum*, and *Betony*." 698. The general reader may, perhaps, suspect that *Betony* means *Bethune*; and a very little Latin, and some guessing, and consideration of the country, may lead him to translate *Insulam* into *Lille*; but as to *Rowocum*, as he may probably be unacquainted with that way of spelling *Duacum*, there is little chance of his finding out *Douay*. He will also, probably, suppose (as Fox seems to have done) that *Arsacida* was a place, when he reads, "how the Christians were oppressed by the Soldan in Syria, and that from *Arsacida* there came a great power against the Christian princes." 467. I am afraid, too, he will be but little edified by being told, without any context to give him the least idea in what part of Christendom the thing occurred, that Pope Innocent VIII. caused eight men and six women to be judged as heretics "in the town of *Polus apud Equicolas*," 738; and when he tries to follow the Tartarians, who, "hearing of the coming of the emperor, left the straight way through Hungary, by which they came, and returned by the river Danube to *Taurica*, and so through the fens of *Meotida*, and by the river *Tanaum*, into *Sarmatia Asiatica*," 495, he will perhaps feel that the modern editor has not given him all the help which he might have expected, by merely translating Fox's *Danubium* into *Danube*. Some readers might even puzzle this out for themselves, guided, as I presume the editor was, by the similarity of the Latin to the English; but this, though in the present case successful, is not always safe, as I have shewn by many examples. Without particularly referring to them, I may add, for instance, that *Herfordia*, ii. 710, 711, is not the Latin for *Hereford*, (that is, "Hereford in Wales," iii. 337,) but for *Herford* in Westphalia.

Fox tells us that the Danes "landed in Sussex, and so came to the

port of *Lewes*," 25. This is remarkable; because he appears to have been translating (or copying somebody who had translated) Henry of Huntingdon, who says, "Ad portum *Limene* qui portus est in orientali parte Cent," p. 351. But if this was ignorance of his own country, it was not greater than is shewn in his telling us that William the Conqueror, "in his time, builded two monasteries—one in England, at Battle in Sussex, where he won the field against Harold, called the Abbey of Battle; besides another, named Barmondsey, in his country of Normandy," 135. One would think that a writer (and even an editor) of English church history might have learned more about a monastery so eminent as that of Bermondsey was, up to the very dissolution, than to have told his readers that it was founded by William the Conqueror, or that it was in Normandy. But this case, though it requires notice, as shewing how little Fox knew of the places about which he wrote, and that he was following (if any) some unworthy authority, is yet, I believe, of more importance in our inquiry, as an instance of the extreme carelessness with which he copied. I say, I believe this, because he gives no authority, and therefore may have correctly copied some other careless writer; but I cannot help thinking that he was copying from Fabian, whose words are,—“He buylded .ii. abbeys in Englande, one at Batayll, in Sussex, where he wan the felde agayne Harolde, and is at this daye called the abbey of Batayll; and that other he sette besyde London, upon the south side of Thamys, and named it Barmoundesaye: and in Normady he builded other .ii.” p. 247. Should the reader think it impossible that Fox's vaunted accuracy should have been misled by the juxtaposition of the words “Barmoundesaye” and “in Normandy,” (perhaps in his copy without a stop, and with only a contraction for the *and* between them,) I shall, perhaps, produce matter which may alter his opinion. Is it, indeed, more strange than for an English historian to talk of “the constitutions made at *Clarendon*, in *Normandy*”? p. 201.

I must however add, in the meantime, on the subject of geography, that Fox seems to have been somewhat at a loss, and his editor to have afforded the general reader no help, on the subject of Palatinates and Counts Palatine. Fox tells us that Lewis, son of Otho, obtained of Frederick II. “the dition of *Palatinatum Rheni*, so called, who gave also Agnes, the daughter of Henry, *Earl of Palatine*, to Otho, his son, in marriage. This Henry was the son of Henry Leo, the traitor, unto whom Henry VI., the father of Frederick, gave in marriage Clementia, the daughter of his brother Conrad, *Palatine of the Rhine*, and gave him the keeping of the palace of the same,” ii. 488. Is it intended that the general reader should make anything of this? But as to Palatines, we read that “this pope, being thus deposed, was committed unto the *County Palatine*, and by him carried to the castle of Manheim,” iii. 417. And again, that the emperor, “understanding their intent, sent Louis, the *County Palatine* of Heidelberg, and the Lord Frederick, Burgrave of Nuremburg,” iii. 450. In another place (and it furnishes a singular instance of Fox's careless copying, and of his ignorance of the persons about whom he was compiling) we read, “that in the island of Cyprus, and in the journey

before, died the *Earl of Palatine*, and one of the twelve peers of France, also the Earl of St. Paul and Blesse," ii. 446. The reader will naturally suppose (and I apprehend that Fox and the new editor never meant anything but that he should suppose) that these were three different persons, one of whom was Earl of Palatine; another, one of the twelve peers of France; and a third, Earl of St. Paul and Blesse; but, in fact, they are only two men, one of whom cannot be properly said to be named at all, though he was (like many other persons) both a Count Palatine and one of the twelve peers of France. But if Fox had not really thought that he was reading in Matthew Paris about three persons, when in truth he was reading of only one, common sense would have told him that it would be of less consequence to omit either of these adjunct titles than not to state that this person, who was a Count Palatine and peer of France, was the Bishop of Noyon. He seems to have thought it not worth while to say what became of the bishop, while he recorded the loss of the Earl of Palatine, the peer of France, the Earl of St. Paul, and, I may add, (in the same sentence,) "*Johannes de Denis*, a valiant captain," by whom the reader will please to understand, not the critic, but John Earl of Dreux.* It is a supposed misspelling.

A somewhat similar case of mistake, arising, as far as appears, from extreme carelessness in transcribing, and contented ignorance as to who and what the people were of whom the historian was writing, may be found at page 472 of the same volume.

"Of this treason of the pope against Frederick doth also Matthew Paris make mention, during his wars in Asia, who, saith he, purposed to have deposed him, and to have placed 'any other he cared not whom (so that he were a child of peace and obedience) in his stead.' And for the more certainty thereof, the said Matthew Paris repeateth the letter which a certain earl of Styria wrote unto him concerning the same, which letter hereunder ensueth word for word.

"To the high and mighty prince, Frederic, by the grace of God, Emperor of Rome, and ever Augustus, and most puissant King of Sicily, Thomas, Earl of Actran, his faithful and trusty subject in all things, humble salutation.' &c."

If the reader has never heard of any earls of Styria, or of any place called Actran, either in that or any other part of the world, he may perhaps turn to the old edition of Fox, and he will then find that what is here called *Styria*, there stands *Siria*. This is, I presume, an intentional alteration, by which the editor thought that he was correcting the text, and for which he took colour from the head-line of the next page, (303,) which runs—"the letters of the Earl of *Stiria* to Fred.," &c. As to his afterwards describing him (or letting him describe himself) as "Thomas Earl of *Actran*," it would have been much better to call him Thomas Aquinas, (which he really was, though not the angelic doctor who must at that time have been in petticoats, but one of his family,) for he was Earl of Aquino and *Acerra*, of which latter title *Actran* is, in the phraseology of the publishers, a supposed misspelling. I should rather suppose it to be a corruption of a barbarous translation of Matthew Paris's "*Atteranensis*," and that Fox had originally written it *Atteran* or *Attran*, and

* Matt. Par., an. 1249, tom. II., p. 771.

that the first black letter *t* had got changed into a *c*, as that letter is apt to do. Be this as it may, what had this Thomas Aquinas to do with either *Siria* or *Stiria*? And when the editor found one word in his text and the other in his margin, would it not have been better to turn to Matthew Paris than to content himself with merely modernizing *Stiria* into *Styria*, and putting that word, on mere chance, in place of *Siria*? If he had done this, he would have seen that the earl had nothing to do with *Styria*, and that even *Syria* was no more concerned in the matter than that when the earl had written his letter he sent it there to the emperor. The words of Matthew Paris are—“*Sed quoniam hujus rei certitudo nobis non nisi per alios constare potuit, ponemus hic literas Thomæ cujusdam comitis, quem imperator cum quibusdam aliis in recessu suo, imperii tutorem constituit et rectorem: quas imperatori super hoc negotio in Syriam destinavit, et quas a quodam fide digno suscepimus peregrino.*”^{*} If the matter can be better explained, let it be; but I can only suppose that, in hastily running over the words of Matthew Paris, Fox took the word *Syriam* for the title of the person to whom the emperor had destined this business.

I see that I am getting, or rather that I have got, into the question of Fox's use of authorities, and the actual fidelity of his translations. On this point I did not mean to have entered without some prefatory observations, which I hope to offer before I proceed further into the subject; but as we have got this letter in hand, I will give one or two specimens from it, the rather because Fox pledges himself that it is given “word for word.”

“Thomas, Earl of Actran, his faithful and trusty subject in all things, humble salutation. After your departure, most excellent prince,” &c.

“Thomas Comes Atteranensis, suus in omnibus fidelis ac devotus, salutem, et de hostibus triumphare. Post recessum vestrum, Domine excellentissime,” &c.

This omission is not worthy of notice, except as it shews either the carelessness of the transcriber, or the laxity which he allowed himself when professing to give “word for word.” The next is more hard to account for, unless we suppose that Fox meant to speak what is in his parenthesis in his own person, and frankly to say that he did not know how to translate “*de thesauris apostolicis*.”

“For the aforesaid John Brennus, gathering out of France and other provinces near adjoining a great army, giveth unto them of the treasure he hath gotten together (by what means I cannot tell) great wages, in hope to recover and get from you the empire.”

“Nam Johannes præfatus, de regno Francorum, et aliis conterminis regionibus, militiam contrahens non modicam; sub spe Imperii, si vos posset subigere, *de thesauris apostolicis*, suis militibus stipendia ministrat.”

On this translation, in other respects, it is not worth while to comment; but almost immediately after, a clause of a sentence is omitted, for some reason or other. I believe it to have been, that Fox did not know how to translate it.

“Neither spare they man, woman, nor child, but take and keep your towns and castles.”

“Nulli sexui parcunt, nec cuiquam extra ecclesiam vel camiterium deferunt: vicos et castella capiunt.”

^{*} Tom. II., p. 353.

In the next, one can hardly help thinking that there is the effect of that bitter hatred of the Romish clergy which is so glaring a feature in Fox's work.

"Your friends and subjects, most excellent prince, much marvel hereupon; yea, and also the clergy themselves of the empire do marvel with what conscience or upon what consideration the Bishop of Rome can do the same, making such bloody wars and slaughter upon Christian men."

"Mirantur super his amici vestri, excellentissime imperator; et precipue clerus imperii vestri: qua consideratione et conscientia talia facere potest Pontifex Romanus, et contra Christianos arma movere."

Surely the ideas intended to be conveyed by the writer and the translator of the letter are directly opposite. One represents the clergy as particularly scandalized at "the bloody wars and slaughter upon Christian men;" the other gives us to understand that *even* the clergy disapproved them. As to the following, perhaps the omission arose from mere carelessness, and the mistranslation from ignorance.

"Wherefore, most mighty and renowned emperor, I beseech your highness to consider your own safety, for that the said John Brennus hath laid and fortified all the ports and havens with no small company of men and soldiers; that if (not knowing thereof) your grace should arrive in any of them, the same garrisons of his may apprehend and take you as a prisoner, which thing to chance God defend."

"Provideatis nunc obsecro, imperator potentissime, securitati vestræ, et honori super præmissis: quia inimicus vester sepe dictus, Johannes de Brennes, omnes portus cismarinos cum exploratoribus armatis non paucis munivit: ut si forte incautus a perigrinatione redires, ipse vos sub captione conclusum incarceraret. Quod Dominus avertat."

It will be observed that all these instances occur in a short letter, occupying little more than half a page of the new edition, and which is professedly given "word for word."

I am, my dear Sir, yours very truly, S. R. MAITLAND.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 385.)

THE extracts given in the last number exhibited Buckingham in the full career of a popular minister, securing to himself a majority in the House of Commons by his patronage of the "popular," or puritan party among the clergy, and by such means holding the king in the most abject bondage. The extracts that follow complete the tale, taking up the sequel of Hacket's account of the plot which was laid for the destruction of cathedrals, and which was to secure to the prime minister the favour of "the godly party." It is not only a curious passage in itself, and especially worthy of attention in "these times," but is also immediately connected, in the Life of Williams, with the

efforts which he made, though more timorously than became the occasion, to stop the flagrant abuse of the trust which had been too indulgently committed by the king into the hands of his prime minister.

"Thus far the doctor, and to these heads, as the duke in a good mind revealed it. . . . You may be sure the duke sent this doctor away with great thanks, and bade him watch the best times of leisure, and come to him often, who did not lose the privilege of that liberty, but thrust into his bedchamber at least thrice a week, with a sly audacity. The lord keeper heard of it. . . . The duke had cast forth this project in a dark imperfect form before the king; and the king, muffling his true face that it could not be seen, heard him with a dissembled patience, because he was pleased to have him nibble upon this bait, that he might divert the yonker as long as he could from forcing him to undertake a war. . . . All this was conveyed to the lord keeper. . . . He was sure his majesty had no stomach to devour such an unsanctified morsel; yet against that assurance he objected to himself that the duke was wont to overturn all obstacles that stood in his way, and that the imperial eagle of necessity would stoop to any prey. Then he took cheer again, that he had never noted in the lord duke a displicency against the prosperity of the church. Again, his comfort was rebated, that self-preservation will make a saint a libertine, and that nice points of religion are not usually admitted to give law against it. Howsoever, he resolved to hazard all to crush this cockatrice in the egg. '*Causa jubet superos melior sperare secundos.*' He that stickles for God's cause sails by the Cape of Good Hope. . . .

"Also some care is to be taken against them that are unworthily promoted in the church; wherein the lord keeper interceded with the duke to the incurring a mighty anger, as may be seen by the letters of Dec. 24 and Jan. 4, Cab., p. 99. If threatenings had been mortal shot, he had perished; for he never had such a chiding before. But he kept his ground, because he held the fairer side of the quarrel. Dr. Meriton, the dean of York, was lately dead, and much deplored, for he was an ornament to the church. *My lord duke, entreated by great ones*, named a successor that had no seasoning or taste of matter in him, one Dr. Scot, but a doctor '*inter doctores bullatos*,' for he never stood in the commencement to approve himself; beside too many faults to be ript up. I have known a scholar in Cambridge so bad a rider, that no man, for love or price, would furnish him with a horse. I would have thought no man would have furnished such a scholar as this with a deanery, chiefly of York. It came about strangely. Scot was a prodigal gamester, and had lost upon the ticket to a noble person far more than he was worth, which debt his creditor knew not how to recover, but by thrusting him, *aided with my lord duke's power*, into this rich preferment. The casuists, among all the species of simony, never dreamed of this, which may be called '*simonia aleatoria*,' when a gamester is installed into a goodly dignity, to make him capable to pay the scores which he had lost with a bad hand; and yet the man died in the king's bench, and was not solvent. The lord keeper, intending to put off Dr. Scot from this place, besought for the remove of those most worthy divines, Dr. White or Dr. Hall, or to collate it upon Dr. Warner, the most charitable and very prudent bishop of Rochester. But he was so terrified for giving this good counsel, that he writes, now he knew his Grace's resolution, he would alter his opinion, and would be careful in giving the least cause of jealousy in that kind again. Yet it is a received maxim, '*defuturos eos qui suaderent, si suasisse sit periculum.*' Curt. l. 3. Certainly, with others this might work to his esteem, but nothing to his prejudice. . . . And I dare confidently avouch what I knowingly speak, (that I may use the words of my industrious friend, Mr. T. F., in his Church History,) 'that the solicitation for Mr. Theodore Price, about two months after, was not the first motive of a breach between the keeper and the duke (the day-light clears that without

dusky conjectures), no, nor any process to more unkindness than was before, which was indeed grown too high. The case is quickly unfolded. . . . It is certain that *all grants at court went with the current of my lord duke's favour. None had power to oppose it, nor the king the will*; for he ruled all his Majesty's designs, I may not say his affections. Yet the lord keeper declined him sometimes in the dispatches of his office, upon great and just cause. Whereupon the king would say, in his pleasant manners, 'that he was a stout man that durst do more than himself.' . . . Of two evils, the less was to be chosen by the keeper, rather to provoke one man than all men; nay, rather to provoke man than God."^{*}

"The keeper's behaviour and management of affairs during King James's reign had been, in all points, highly pleasing to his Majesty, though very often not so to his grand favourite, the Duke of Buckingham, who more than once attempted his ruin; but the king was so conscious of the lord keeper's worth and abilities, that during his reign the duke's displeasure could avail nothing, but, on the contrary, *his Majesty, of his own accord, without any solicitation, caused an act of council to be entered, that the archbishopric of York should be conferred upon him at the next vacancy*. For which the lord keeper most humbly thanked his Majesty 'that he was pleased to think of him when his Majesty knew best he thought not of himself.' Yet *my lord duke resented it ill, as if he climbed without his hand to lift him up*. Archbishop Mathew, understanding how his place was designed, took occasion to be pleasant upon it."[†]

"The archbishop . . . was ever pleasant, and full of becoming merriment; and knowing that his death had been long expected, was wont every year, once or oftener, to cause rumours to be raised that he was deceased. And when he had put this dodgery strongly upon those at London that gaped for the vacancy to succeed him, it was a feast of laughter to him to hear what running and riding there was to fill up his room, who jeered them behind the lattice."[‡]

"But it was high time for *the duke* to look about him; *King James* was not to learn now how far to play his game; he was an 'old,' but not a 'foolish king,' (Eccl. iv. 13,) and therefore failed not to make provision."[§] . . .

"The king was perceived to grow very melancholy, and to be much out of humour. He affected, in speaking to the prince and duke, to use broken and mystical expressions, which let them see something lay heavy upon his mind. At last the king, going one day to Windsor, and taking coach at St. James's, ordered the duke, on some slight pretence, to stay behind. Then the duke, hardly questioning any longer his disgrace, besought him, for God's sake, to tell him what was laid to his charge. The king made him no other answer than that he was very unhappy to be forsaken of those who were most dear to him; and taking the prince his son with him, left Buckingham at London. The duke retired to his own house, overwhelmed with grief, and thinking himself ruined past redemption. But, by the advice of the lord keeper Williams, he went immediately to Windsor, where he found means to remove the king's suspicions; at least, the king feigned to be cured of them. But the Earl of Clarendon affirms, in his History, what others assure, that the duke had entirely lost the king's favour. Meanwhile, James was naturally so timorous, that, instead of getting rid of a favourite whom he might easily have discarded, he gave himself up more and more to him, so apprehensive was he of his union with the prince. He expected with impatience the arrival of the Earl of Bristol, to have the benefit of his advice; but means were found to prevent him from declaring his mind to him, and even of speaking to him.

^{*} Hacket's Life of Williams, pp. 208—208.

[†] Ibid. p. 168.

[‡] Ibid. pp. 100, 101.

[§] Clarke's Lives of Divines, p. 99.

"Before the parliament broke up, the king received a fresh mortification at the hands of the prince and duke. Whilst they were in Spain, Lionel Craufield, lord treasurer, lately created Earl of Middlesex, having the courage to refuse them sometimes the exorbitant sums they demanded, they resolved to ruin him as soon as they came home. They made use, for that purpose, of their credit with *the parliament*, and caused him to be accused by their creatures of mismanagement in the discharge of his office. . . . The duke, who had raised him from the dust, had a mind to shew he was powerful enough to bring him down to his primitive state, for an example to all such as should dare to rise up against him. After this it must not be thought strange if the king, when he spoke to this parliament, appeared so different to what he was with respect to the preceding parliaments. Not that his opinions and principles were altered; but *he durst not do anything without the direction of the prince and duke*, who had formed projects to which *a parliament* was necessary. . . . There cannot be a clearer evidence of the subjection the prince and favourite had him in. Here is also another remarkable proof of the king's weakness or fears. He saw no remedy but in the earl of Bristol's counsels, whose return he impatiently waited for. And yet no sooner was this lord arrived in England, but the king was constrained to send him express orders at Dover not to come to court, but to remain at his own house till he had answered certain questions which should be put to him by some of the council. The parliament being prorogued shortly after, the earl wrote often to the king, to desire he might be examined. The king wished it; but it was not the prince's nor *Buckingham's interest*, who still found fresh excuses to put off the examination. The earl was examined, however, at last, after much solicitation, and returned such answers that his examiners could not help declaring that his conduct was unblameable. But this could not procure him his liberty nor admittance into the king's presence. . . . Notwithstanding all this, *it was not in his power* to speak with the earl, because the prince and duke did not think it proper. . . .

"About the middle of March he was seized with a tertian ague, of which he had some fits. But though commonly such sort of agues are not dangerous in the spring, this brought him to his grave. He died on the 27th of March, in the fifty-ninth year of his age, having reigned two-and-twenty years in England. His death happening, as I may say, thus suddenly and unexpectedly, caused many suspicions, which fell upon the duke of Buckingham. . . . The duke was afterwards impeached by the Commons, not directly for poisoning the king, but for daring to apply remedies without the advice of his physicians." . . . *

* Rapin's History of England, anno 1625. "Wilson says, one of Buckingham's chief motives was thought to be his fear the king would set up Bristol, his deadly enemy, against him, to pull him down. And if what Burnet says be true, he had reason likewise to fear the king's old favourite, Somerset. He says, the king being resolved to bring the Earl of Somerset into favour again, met him in the night in the gardens at Theobalds; two bed-chamber-men were only in the secret; the king embraced him tenderly and with many tears. The Earl of Somerset believed the secret was not well kept, for soon after the king was taken ill with an ague, and died at Theobalds. Burnet says, he had this from some who were told it by the earl himself. Dr. Craig, the king's physician, was disgraced for saying he believed the king was poisoned.—Burnet, p. 17."

SACRED POETRY.

BUTLER'S ANALOGY.

" Though but a partial answer to the question, ' How we came to be placed in this state ? ' yet it is a more satisfactory answer to another, which is of real and of the utmost importance to us to have answered—the inquiry, ' What is our business here ? ' "—Part I. ch. v.

BUTLER, in lowliness divinely strong,
To whom the mighty key of Faith was given,
And Wisdom took behind the struggling throng,

And shewed afar the golden stair of heaven,
Muffled with clouds ! with thee, methinks, I see
The mists recede, and, 'tween the darkness riven,

Uplifted Nature, wed with Piety,
Looking to Him that died. That Spirit blest
Wore unadorn'd golden simplicity

And looks of love, that in my dark unrest
Bade me not seek repose where all is motion,
Nor couch of rest upon the billow's breast.

" Go, talk of rest unto the rolling ocean,
To stars of heav'n, unto the wandering breeze,
And cataract's choral voice of wild devotion !

All motion, all mutation, herbs and trees ;
All living, earth and heav'n ! And who art thou ?
On wheel of rolling summers, while at ease

Thou seest the banks recede behind life's prow,
Beneath thy keel is the great shoreless billow,
Around thy soul is the eternal Now.

Sit not and weep 'neath Exile's shadowing willow,
But gather strength with strength, and light with light,
Nor take wild ocean for thy resting pillow.

'Tis not enough for rest, but on—and write
' Blessed are they that faint not.' Heed not guile
Of Wisdom's folly, nor inquire of Night

Where she hath hid the sun ; content awhile
Amid dun shadows, and night's darkling noon,
To walk with the moon's lamp, and hail each smile

From her dim house of clouds, and thou full soon
Shalt come to light of the eternal city,
That needeth neither sun nor wintry moon.

O haste, for Time is on the wing, and Pity
Doth stretch her arms to thee, and holy Love,
And Nature sings aloud her changeful ditty."

That Spirit spoke ; methought I looked above ;
And then from 'neath my feet, all fearfully,
The world—the big round world—it seem'd to move.

THE ATHANASIAN CREED.

[“ Shall be sung or said.”—*Rubric.*]

O WARNING voice, from truth's eternal shrine
Proceeding, where the seraph ever sings,
Through three-fold arching piles, on sounds divine

And the live thunder of melodious wings,
Rising in adoration. Mother dear,
To thy mysterious breast my spirit clings

Then most when that appalling voice I hear ;
There, at the sound of those thy stern alarms,
Hide me, and on the world look back and fear ;

For she would tempt me from thy sheltering arms,
And stop thy voice, which baffled Pride disdains,
And the dread sound of never-dying harms :

Vain thought ! The o'erwhelming Future yet remains,
Though Ebal and Gerizim's voice be still,
The everlasting Now and penal chains.

And from thy voice hide ourselves as we will,
Death draws aside the screen. Then wherefore flee
With birds of darkness to the caves of ill ?

Rather in garb of our deep poverty
Let us stand forth before thee, not to gaze,
But tremble, with the heart's adoring knee,

Full in the light of thy meridian blaze.
Nor leave thou us in the dark mysteries
Of our own hearts to hide, and in the ways

Of our own darkness, lest we, seeming wise,
Shrine thee in shapes of some foul deity,
And in our unbaptized phantasies

Think wickedly that God is such as we,
Some Jove, or Pan, or Ashtaroth unclean.
So may we 'scape thy judgment. Dread the sea

Of glory which enshrouds thee, yet unseen,
And in the path whereon thy light doth burn,
Ere that we pass the inevitable screen,

Well need we walk and fear ; to thee we turn
For help, nor on thy glory gaze too bold.
O sternly kind, and kindest when most stern,

Ancient of mothers, in thy barriers old
With them that love thee is best liberty ;
Fain would we hide us in thy sheltering fold.

By thee baptized into the Eternal Three,
Blest Arbitress of holiest discipline,
In the world's freedom let me not be free,

But follow mine own will in following thine.
To Christ our Rock with dripping weeds we cling
While ocean roars beneath : and at thy shrine

May Heav'n's own Dove, on Contemplation's wing,
Be o'er us, and mature each holier choice,
And all around thy calmer influence bring.

Then let me ever hear thine awful voice,
Deep warning, deep adoring; while we sing
We tremble, but in trembling we rejoice.

LIGHT IN THE DARKNESS.

"O send out thy light and thy truth, that they may lead me."

Pure fount of light and love, that beam'st on all
Who humbly seek thy way,
O shine on me, a poor benighted thrall,
With one sweet ray!
Thou tell'st my flittings and my anxious sighs;
To thee I bow, to thee I lift mine eyes.

O ask thyself, my soul, Am I a child
Of light, and of the day?
Day is where'er thou art; but minds defiled
In darkness stray.
O Sun of Righteousness, with healing might
Touch my dim eyes, that I may see thy light!

March 5, 1836.

Θ.

DAVID AT THE RUINS OF ZIKLAG.*

"And David was greatly distressed, for the people spake of stoning him; . . . but David encouraged himself in the Lord his God."

Their gallant chief, whose spear was dyed
So deep with blood of Judah's foes—
Their friend, their counsellor, their guide,
The partner of their joys and woes—
They seek to stone him! It is well!
This is thy faith, O Israel!

Quailed in that hour his princely heart?
Shrunk from their scowl his dauntless eye?
No—he will do a hero's part:
Till God shall please, he cannot die.
Sorrow may fill his soul, not fear;
His strong Deliverer is near.

* "Sacerdos Dei evangelium tenens, et Christi præcepta custodiens, occidi potest, non potest vinci . . . Nullus Dei sacerdos sic infirmus est, sic jacens et abjectus, sic imbecillitate humane mediocritatis invalidus, qui non contra hostes et impregnatores Dei divinitus erigatur, cujus non humilitas et infirmitas vigore et robore Domini protegentis animetur. Nostra nihil interest, aut aquo, aut quando perimamur, mortis et sanguinis præmium de Domino recepturi."—Cyprianus ad Cornelium.

Pastor ! if e'er thou see thy sheep
 Thankless for tenderest guidance prove—
 If base ingratitude sink deep,
 And trouble all the springs of love—
 If scorn, and calumny, and strife
 Thy footsteps haunt, and cloud thy life :

Behold him, ere thou dost repine,
 Strong in his God, in sight of death.
 How sharp his cross, compared with thine !
 How weak thy hopes, how cold thy faith !
 Mark thy high lesson written here,
 And blush for thy unmanly fear.

This spirit comes not from above ;
 It bears no power thy work to bless.
 God hath thee given the spirit of love,
 And heavenly strength, and stedfastness.
 Th' anointing hand was on thee laid ;
 Stir up thy gift—be undismayed.

May 27, 1836.

Θ.

THE OBJECTION ANSWERED.*

“ Thou bearest not the root, but the root thee . . . be not high-minded, but fear.”

They tell me, Lord, if I maintain
 Thy priesthood's clear unbroken strain,
 It may be cause for pride :
 They little know the world within,
 Who deem such self-deceiving sin
 To Truth was e'er allied.

Can I be proud that I, most base,
 Am call'd to stand in that dread place
 Where martyrs stood before ?
 Can I be proud that I, who deem
 My worthiest deeds an empty dream,
 Should bear the charge they bore ?

Can I be proud that I must feed
 That church for which my God did bleed,
 With weak, unskilful hand ?
 Proud—a most strict account to yield
 In that dread day, when all revealed
 Before the Judge shall stand ?

Proud—that my Master's flock I keep,
 To answer for each single sheep,
 Watched by grim wolves of hell ?
 Proud—that with them that love not peace,
 Whose wars and fightings never cease,
 My harassed soul must dwell ?

* The above lines were occasioned by an argument employed against the doctrine of the apostolical succession, that it would be a source of pride in the minds of those who maintained it.

Proud—as ambassador to go
 Amongst a high rebellious foe
 That deem my claims untrue?
 Proud—when my heart might sooner sink,
 From thy great mission lest I shrink,
 Nor give thee glory due?

Proud—of my shame, that such as I
 Should stain thy glorious ministry
 With many a thought of ill?
 That my poor earthly hands should break
 The bread of God, that well might quake
 Such mysteries to fulfil?

Far sooner, humbled in the dust
 With thought of such o'erwhelming trust,
 I need to fear thy rod:
 Unworthy ever, tenfold more
 Unworthier sinner, since I bore
 The stewardship of God.

May 6, 1837.

Θ.

PSALM CXXXVII.

“Super flumina.”

By Babel's streams we sat and wept,
 O Sion! when we thought on thee;
 Our harps upon the willows slept,
 And mute was all our minstrelsy.

Our tyrant lords a song require,
 And melody from hearts in woe:
 For heathens who shall tune the lyre,
 Or bid God's song for strangers flow?

Sion! when I forgetful prove,
 Let my right hand forget her art!
 Salem! when thee I cease to love,
 Let joy forsake my lips and heart.

Remember, Lord, how Edom's race
 Exulted in our mournful day,
 And bade our foes, with triumph base,
 Low in the dust thy temple lay.

Daughter of Babel! thou in turn,
 Wasted with misery, shalt fall;
 Th' avenger's hand thy fanes shall burn,
 And stain with children's blood thy wall.

June 2, 1836.

Θ.

THE HEBREW'S LAMENT.

“How vain are our labours—our treasures how vain;
 The glory of Zion returns not again!
 In exile we wander through many a land,
 Where slaves may despise, and where tyrants command.”

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No temple receives us—no cymbal's glad voice
 Bids the tribes on the festival morning rejoice.
 The ark it is broken, the dove she is flown,
 We are left on the waters of trouble alone!"
 Ye mourners of Israel, check'd be the tear,
 Remember, remember, ~~our~~ succour is near;
 The fathomless seas, and the desolate shore,
 Are still within reach of the God we adore.
 His star-lighted heavens a temple shall be,
 His footstool of clouds a bright altar for thee;
 Thy pray'rs and thy sorrows upon it shall lie,
 While swift-winged cherubim minister nigh,
 And bring to Jehovah his people's last sigh,
 Till Judah, delivered from bondage and pain,
 Leads back her glad thousands in triumph again.

E. A. H.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

ON THE INVIOABILITY OF CONFESSIONS.*

SIR,—In answer to your correspondent, "W.," of Cambridge, I would say, in general, that no communication confided to a chaplain, under an express or implied promise of secrecy, whether it be made by a convicted or an untried prisoner, ought, upon any consideration whatever, to be divulged, without that prisoner's consent. Not only honour and Christian sincerity, but sound policy, forbids it; for if the chaplain once gives cause to the prisoners under his instruction to suspect that their confidence in him has been betrayed, adieu to his best source of information—to that which best enables him to bring his advice and exhortations home to their bosoms, and in various ways to benefit the public. Whilst they retain this confidence unimpaired, it is almost incredible how ready, and even glad, are many offenders, under the influence of fear, sorrow, or contrition, to confide in one to whom they can unburthen a labouring conscience in the fullest assurance that their communications shall not be converted to their prejudice. It is thus that the chaplain accumulates a mass of information, with respect to the crimes and criminals of his district, inaccessible to other persons, and highly useful to himself in the discharge of his various duties. But then there are occasions on which he will avoid receiving these communications under the condition of secrecy, or he will, at least, prudently guard himself against being *unnecessarily* fettered by any

* The Editor thinks it right to call attention to this letter by stating, that having been informed, in confidence, of the name of the writer, he can vouch for its coming from one who has long discharged the duties of a chaplain with a zeal and fidelity which have won for him the respect, esteem, and confidence of the neighbourhood which has been the scene of his meritorious exertions.

direct or implied promise of it. In the case of condemned criminals, it is seldom required. Here the chaplain's chief business will be, to prepare the unhappy sufferers for their awful change; to instruct them in the principles of our holy religion; to point out the only foundation of hope in the merits of their Saviour; to insist upon the absolute necessity of sincere repentance in all its branches of contrition, confession, &c., and to convince them that they can place no safe reliance on any evidence of their faith and repentance being accepted which is not accompanied with the strict performance of all those Christian duties which are yet in their power to fulfil: and he will not fail to shew them, separated as they are from society, how few opportunities they have of performing the common duties of life, and how much more it therefore behoves them to employ with diligence and sincerity the few that remain to them, amongst which he will place prominently forward that of restitution to society and to individuals for the injuries they have done. This course will seldom fail, especially when all hope of life has fled, to induce the condemned criminal to confess his guilt, and to acknowledge the justice of his sentence, and that on Christian grounds and for the public good,—that the community, for whose sake his life is forfeited, may be assured that it has not been sacrificed wrongfully or in vain, and that his dreadful example may produce its desired effect. The criminal probably will go still further, and enter into a more particular history of his life and crimes, with the intention of its being made available in warning his companions and fellow-prisoners against those courses which have led him to disgrace and death. Facts and circumstances will sometimes arise involving the names and conduct of others, which the prisoner will stipulate shall not be published. These, of course, will not be divulged, and, among others, for this plain reason—that without this stipulation the chaplain could not have obtained information of them. But with respect to the criminal's own share in them I have never been restricted, nor have I been withheld from disclosing whatever the public had a right to know, or what could be really useful to it. As for that morbid curiosity which rests satisfied with nothing short of all the particulars, important or unimportant, down to the minutest trifles attending these distressing transactions, no good can arise from satisfying this depraved appetite. On the contrary, how often does it lead to impertinent interference with the chaplain's duties and the criminal's preparation for the awful termination of his life. I feel truly grateful to the magistrates of my own district for having secured me against such annoyances; but I have been shocked above measure at the accounts I have read of the injudicious, unfeeling, and injurious proceedings which are said to have occurred in other places, especially in the metropolis, well knowing how distressing it must be to the chaplain, and subversive of his labours,—how cruel to the criminal, and obstructive to his best interests,—and how mischievous and unjust in a public point of view, by hindering the legitimate and merciful provisions made by the legislature for the sufferer's benefit, and for obtaining that information from him which it may be useful for the world to know.

AN OLD CHAPLAIN.

CHURCH ACCOMMODATION.

SIR,—Your correspondent, "Presbyter," in the last number of the British Magazine, calls your attention to the subject of church-pew-ing. One defect, he considers, in the present system is, that those seats which are styled *free* should be free and open to any one who chooses to tenant them, and should not, as he tells us is the case at the meeting-house, be private, and appropriated to a particular individual or family. Now, he ought first to consider that the cases are not parallel, as in the meeting-house generally there is no such thing as a free seat; but having dismissed this, which appears his chief argument in favour of close-pew-ing, I think any one may readily persuade himself that we cannot adopt any system which will sooner drive the poor from churches than this of the meeting-house. It may be difficult to account for it, but I have heard it remarked, that the mere circumstance of a step to a shop is sufficient to deter many persons from entering that shop, and the formality of entering when the door is closed is a much more serious hindrance still. And for this sort of reason, among others, it is that I believe pewing will prove much less inviting to the modest poor than the plan of open sittings, the happy result of which has been to ensure a large attendance of the humbler classes at the services of the church. And if the people were properly instructed to keep as nearly as possible, to the same sittings, I am persuaded there is sufficient courtesy among us, especially in our villages, to make doors quite unnecessary. Families, then, as your correspondent wishes, might be properly accommodated, but it would be the result of courtesy, and not of compulsion.

So much for the expediency of the proposed change. But what has ever been the usage of the church? She has set her face decidedly against everything which could countenance the notion that there is such a thing as private property in the church; and although it may be well that some regularity should be observed in our sittings, yet she has never thought fit, till in modern times, to purchase this at the hazard of introducing the selfishness of voluntarism into her system. In the present state of society, I agree with your correspondent, it would be difficult to reintroduce entirely the free sittings of the middle and earlier ages; but I am at a loss to conceive why on this account we should sweep away every vestige of the ancient plan. Any one who may chance to have seen a church in which the ancient order to any extent yet remains, will, I am sure, be inclined, with me, to hesitate before agreeing to a violent change. The parish of Powick, for instance, near Worcester, from having, perhaps, been blessed with a succession of superior churchwardens, has admitted but few of those barbarisms with which village carpenters delight to deform our churches; and the impression which this hospitable and catholic method made upon me was such, that I vowed to denounce from that time all needless departure from this simple and beautiful plan. For certainly, the solemn and appropriate edifices which our fathers reared, and to which we ought to assimilate those now building for a like holy purpose, demand some better feeling at our hands than we evince when

we block them to the height of five feet throughout with our vulgar pewing, better calculated to incite sleep than devotion, instead of the modest sittings of our ancestors, implying that for God, and not man, were the wonderful churches of our country and of Christendom reared. Truly we rather enshrine ourselves than God in our churches, and cannot be surprised if they be mistaken for mere decent shelters against weather.

But your correspondent shews a want of proper feeling altogether in the planning of his churches. He talks as if it were of little consequence whether the desk and pulpit obstruct all sight of the altar or not, and I have seen many a modern church-plan into which it has been difficult or impossible to edge a font from the closeness of the pewing. In this insignificant light does the modern church-builder hold the ordained sacraments of the church, and I lament to think how few and far between are the signs of a better feeling. Instead of nineteen out of twenty, sure I am that ninety-nine out of one hundred of our churches require to be entirely new-seated; and I have no hesitation, in saying, to as great an extent as possible open sittings should be preferred, and that our pewing is generally two feet higher than necessity or fitness demand.

I must apologize for troubling you with this lengthy letter; but really, when we are building so extensively throughout the country, the subject of church-pewing becomes an important question, and demands some attention.

I am, Sir, your most obedient servant, AN ARCHITECT.

London, Sept., 1837.

THE NEW CHURCHES IN LONDON.

SIR,—The noble effort which is now* making in the metropolis to supply the religious wants of its inhabitants, by erecting churches for that purpose, gives a plain contradiction to the fears of those who would assert that the church is in danger. Assaulted, as she is, by Romanism on the one side, and ultra-protestantism on the other, she has still nought to fear, so long as those great principles are maintained which form her only solid ground of defence. Surely, those persons almost belie their own professed sentiments who suppose that the church of this country can suffer final harm and loss, so long as she continues faithful; for do they not believe that she is a branch of that church against which Christ has promised that the gates of hell shall not prevail? Let us not, then, doubt our Saviour's words, but be true to our principles, and we shall find that He who preserved her in the hour of pagan persecution will not fail us when surrounded by enemies of a different kind. No compromise with error must be made

* This letter has been so long delayed, from want of room, &c., that this allusion to the Metropolis Churches Fund may perhaps appear out of season. It is to be hoped, however, that all who wish well to this most important object will remember that their exertions are still needed, and will be thankfully appreciated.—Ed.

—no base yielding to gratify the wishes of the age—for the sake of present comfort, but at the expense of consistency and future safety. And if the great principles of the church are to be upheld, it will be well that those of lesser moment should be rightly considered, and that, while articles of faith are to be preserved with sacred care, at the same time the rites and ceremonies used from time immemorial in the holy catholic church, and enjoined by our own as a branch of it, should be likewise reverently maintained.

These observations lead me to speak on a subject which, though it may appear to some of trivial importance, yet will, I believe, be viewed in a different light by those who love the practices of the primitive church, and look upon those observances which were hallowed by the practices of apostles and martyrs as of no light or trifling moment. It is to be lamented that, in many of the churches which have been erected in the present and during the last century, so little attention should have been paid to the sanctity of God's altar; and, as if it were not enough that the holy table should be carelessly moved about by the attendants of the church, and considered an object of very little reverence by them, and by too many of the congregation, the pulpit, from which the minister is to deliver the word of life, from which he is to exhort his hearers to draw near and partake of the holy mysteries as they would value their salvation, is placed in front of the altar, and so as nearly to obstruct the view of it from a great part of the congregation. Now, not to mention any other objection to such a course, would it not be enough to say that it is highly inconvenient for the view of the minister to be kept from the congregation? as well might he preach in the same position; and doubtless no one would defend such a system. But there is far higher ground to be taken than the mere principle of *expediency*. Is it not to be feared that the inattention paid to the altar arises from a limited and imperfect view of the mysteries celebrated upon it? Such views are, we trust, wearing away; and now that men are arising on every hand who, with bold fearlessness, are contending for the catholic faith, on the subject of the holy eucharist, let not those in whose power it is to assist them fail to do so. While the former are searching out and digesting the true doctrines of the catholic church, and proving that they are our own, let those in whose power it is to aid their efforts by other means act with them.

It is well known with what reverence the altar was regarded by the Christians of the first and purest ages of Christianity, and that the preacher was accustomed to address his audience from its steps, although St. Chrysostom* and St. Augustine† sometimes preached from the ambo, or reading desk. And though afterwards pulpits were introduced, and the custom was followed in our own country, yet never was it known that they were placed with their back to the altar. Look, for example, at the cathedrals and old parish churches of England: we uniformly find the pulpit placed on one side of the church,

* Socrates, lib. vi. c. v.

† De Civ. Dei, lib. xxii. c. 8.

or at least so far removed to one side as not to obstruct the view of the altar. It may, I know, be said by many, that these things are of very little importance, and that, in descending to these particularities, we are forgetting those great principles which are of far more importance than any ritual observance; but let us look well that, while we are guarding the citadel, the outworks be not carried; for should they be, the consequences are likely to be fatal. Moreover, when men are taught to look with little respect upon the altar itself, they will soon come to lightly regard that oblation which is offered upon it, and will turn their backs upon the table of their Lord with as much carelessness as if he had not said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." I would respectfully put it, then, to those who have the superintendence of the erection of the new churches in London, whether it would not be advisable to arrange them so as that the object which should be more particularly before the eyes of the people may not be hidden from their view; but that, following primitive antiquity, and the former usages of our church, the pulpit may be so arranged as not to obstruct the prospect of the holy table? It is not the part of the writer to suggest in what way this object may be effected; but there would appear no difficulty to its accomplishment.

Let us, then, as far as our own generation is concerned, leave a witness to posterity that we have followed our pious forefathers in their adherence to the usages of Christ's holy catholic church; that they may look upon our temples with as much pleasure and reverence as we do on those of past ages. I close with the following quotation from St. Gregory Nyssen,* that it may appear with what reverence the altar was regarded in primitive times:—"This altar," says he, "whereat we stand, is by nature only common stone, nothing different from other stones, whereof our walls are made, and our pavements adorned; but, after it is consecrated, and dedicated to the service of God, it becomes an holy table,—an immaculate altar,—which may not be promiscuously touched by all, but only the priests in time of divine service." M.

St. Peter's College, Cambridge.

CHANCELS OF CHURCHES, ETC.

SIR,—At a time when so many, upon this side of the Atlantic, appear to be under the influence of an ultra-protestant monomania, which leads them to regard with suspicion many of their brethren, who have as great an abhorrence as they have of the abominations of the Romish church, but do not see the expediency of adopting puritan prejudices and puritan phraseology, it may not be amiss that I forward to you an extract or two from the last-published journal, being

* *De Baptismo Christi.*

the fifty-first, of the convention of the protestant episcopal church in the diocese of New York. It will be seen by these extracts, that the worthy bishop of the church in that part of the American Union has no such morbid sensitiveness as some of our divines have about the use of the term "altar" when applied to the communion-table. He does not think, either, that there is any thing so very popish in the affix of the ornament of a cross on the outside of a Christian church. As many new churches are now in the course of erection, it is not unlikely that some, who coincide with Bishop Onderdonk, may take a hint from his remarks upon the good taste exhibited at Zion church, Greene, and at St. John's church, Medina.

In the bishop's address or journal I observe, that he, upon two several occasions, administered the right of confirmation singly to persons who were confined to their beds by sickness. To this practice I should rejoice that the attention of our own right reverend fathers were called. It had often occurred to me that such an administration of confirmation would be strictly proper,—that, were I so situated, and unconfirmed, I should much desire it to be so administered to myself, when the bishop was making a visitation of the churches in my own neighbourhood. But I have never, till now, seen a record of its being administered in modern times in the sick room. This is one of the many advantages of small diocesan charges,—that the bishop may be made intimately acquainted with the wants of all the members of our communion in the parishes which are under his spiritual supervision; and I trust that the time may not be far distant, when the revival of suffragan bishops may make such an efficient supervision practicable among ourselves. But now for the extracts.

"Monday, June 6, 1836.—Consecrated Zion church, Greene; the chancel of which, I think it my duty to observe, comes nearer what a chancel should be than any which I had previously seen, combining as it does the important requisites of sufficient height and sufficient dimensions. If there is any value in the decent and impressive solemnities of our ritual, they ought not to be concealed from the people. And yet, in such chancels as are usually provided in our churches, the solemn services of communion, confirmation, and ordination, are almost as effectually removed from their view as if performed behind an intervening screen."

"The floor of the chancel," the bishop observes, in a note at this place, "should be, at the very least, two feet higher than that of the church; and it should be so large as to allow a perfectly easy passage between the altar and the rails, and to admit of being occupied by a number of clergy on solemn occasions."—*Journal*, p. 25.

"Tuesday, Sept. 13.—Consecrated St. John's church, Medina, Orleans county, and administered the communion; and, in the afternoon, baptized 2 adults and 3 children, and confirmed 11.

"This is probably one of the chastest and best proportioned Gothic churches in the diocese. I spoke before of the chancel of the church at Greene as a good model for our churches. This at Medina is in some respects its superior. It consists of a platform running nearly across the church, and raised above the level of its aisles three or four steps; the communion table is against the centre of the wall in the rear of the platform; and in front of the platform, on the extremity at the right of the altar, is the reading-desk, and on that at the left, the pulpit—the three standing on the same level, and the desk and pulpit being exactly alike. The effect of this is the very proper one of presenting the altar as the chief place in the church, and the desk and pulpit as subsidiary to it—a plan every way preferable to the so common one of making the altar a mere appendage to the desk.

"Another peculiarity in the construction of the church in Medina, in which, I

believe, it and that at Geddes stand alone in our diocese, is the surmounting of its spire with a cross. The conceding of the epithet *catholic* to the church of Rome, as in any peculiar way appropriate to it, and regarding the sign of the cross as symbolizing its distinctive principles, I cannot but consider as serious errors, inconsistent with sound protestantism. It is generally granted by Christians, in accordance with the teachings of nature and the sanction of holy writ, that it is meet and right to have, in the construction of churches, a due regard to becoming ornament. Emblematic representations are frequently introduced into them. Why should one so full of deeply-interesting meaning, and the very name of which is made in holy writ to represent the essence of the Christian's faith, and all that is well-founded, holy, and true in the Christian's hopes, be discarded? Why should it be given over to degrading association with heresy, corruption, and idolatry? Let it not be. Let the cross stand on every temple devoted to the true Christian worship of THE CRUCIFIED, as indicative of this its sacred purpose, and as symbolizing the holy faith in which that worship is conducted."—*Ibid.* pp. 10, 11.

To this aspiration of the Right Rev. Benjamin T. Onderdonk, and to the preceding remarks, your correspondent would humbly subscribe.
Σεμνοφίλος.

ON CERTAIN IRREGULARITIES IN THE CELEBRATION OF DIVINE WORSHIP.

MR. EDITOR, — Will you permit me, through the medium of your Magazine, to remind the clergy of some few irregularities which are continually occurring in the celebration of divine service? They are as follow:—

I. "The first [or second] lesson appointed for this morning's [or evening's] service is," &c., is very often said before each lesson, instead of "*Here beginneth the — chapter of —*" &c., as the rubric directs.

II. "The — morning [or evening] of the month: the — psalm," is continually said, instead of the correct form—"The — day of the month, morning [or evening] prayer: the — psalm."*

III. *The rubric directs* that "the curate shall declare unto the people what holydays or fasting days are, in the week following, to be observed," immediately after the Nicene creed. How frequently is this injunction disregarded!

IV. *The rubric directs* that, after the above declaration, shall follow the sermon, or one of the homilies, and *that* over, "The priest shall return to the LORD's table," and repeat the prayer for the whole state of CHRIST's church, "together with one or more collects, concluding with a blessing." The latter injunction is systematically neglected.

V. *The rubric directs* that holy baptism shall be celebrated "upon Sundays and other holydays when the *most number of people come together*"—"either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer." How generally is this command disobeyed; and how grievous have been the consequences! even the degradation (so far as lies in man) of that blessed mystery of the new birth into a mere unmeaning, *unsacramental* ceremony!

VI. *The rubric directs* that, "upon the day and at the time ap-

* What is the authority for this form?—Ed.

pointed for the ministration of the holy communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration—that is to say, *a white alb plain, with a vestment or cope*. And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration as shall be requisite. And shall have upon them likewise the vestures appointed for the ministry—that is to say, *albes with tunicles*." By what authority have copes, albes, &c. come into disuse? and why have not surplices been cast off also? The *same* act of parliament enjoins the wearing of *both*.

VII. *The rubric directs* that (not only in cathedral and collegiate churches and chapels, but) in *all parish churches*, two lights be set upon the altar at the times of divine service, as a significant ceremony to represent the light which CHRIST'S gospel brought into the world. This injunction is, also, almost universally neglected.

And now, Mr. Editor, I will ask those clergymen who may commit all or any of the above irregularities, two weighty questions:—

I. How can they reconcile such irregularities with the solemn vow and promise which they have all made before Almighty God, that they will "*use the FORM* in the Book [of Common Prayer] prescribed in public prayer, and administration of the sacraments, and *none other*"?

II. How can they, with justice, censure any who may leave out the creeds, or the Lord's Prayer, or the cross at baptism, or the absolution, or make any other omissions or alterations in the church service, when they themselves are equally guilty of flagrant rebellion to the rubric?

I will conclude with the following remarks by a great prelate of our church:—

"This," says he, "I have observed further; that no one thing hath made conscientious men more wavering in their owne mindes, or more apt and easie to be drawne aside from the sincerity of religion professed in the church of England, than the want of uniforme and decent order in too many churches of the kingdome. 'Tis true, the inward worship of the heart is the great service of God, and no service [is] acceptable without it; but the external worship of God in his church is the great witnesse to the world, that our heart stands right in that service of God. Take this away, or bring it into contempt, and what light is there left to shine before men, that they may see our devotion, and glorifie our Father which is in heaven? And to deale clearely with your Majesty [Charles I. M.] these thoughts are they and no other, which have made me labour so much, as I have done, for decency and an orderly settlement of the external worship of God in the church. For of that which is inward, there can be no witnesse among men, nor no example for men. Now, no external action in the worlde can be uniforme without some ceremonies. And these in religion, the ancients they bee, the better, so they may fit time and place. Too many overburden the service of God; and too few leave it naked. And scarce anything hath hurt religion more in these broken times, than an opinion in too many men, that because *Rome* hath thrust some unnecessary, and many superstitious, ceremonies upon the church, therefore the *reformation* must have none at all; not considering therewith, that *ceremonies* are the *hedge* that *fence* the substance of religion from all the indignities which *prophanesse* and *sacriledge* too commonly put upon it. And a great weaknesse it is, not to see the strength which ceremonies (things weak enough in themselves, God knows) adde even to religion itself."—*Laund's Conference with Fisher*. Dedication. Fol. 1639.

I am, Mr. Editor, yours, &c.,

A FRIEND TO ORDER.

DEVIATIONS FROM THE RUBRIC.

SIR,—Having been a constant reader of your Magazine ever since its commencement, I beg to tender my best acknowledgments for that advantage and information which, as an humble member of the truly apostolical church happily established in these kingdoms, I have ever derived from a perusal of its pages.

Among other subjects, for the discussion of which your Magazine seems most admirably adapted, there is one which has particularly interested me as a layman, on account of its practical bearing at the present day ; and which, as it had long occupied my own attention, I am glad to see now taken up by several of your correspondents, more able than myself to discuss it correctly. I refer to those deviations from the directions given in our book of Common Prayer for the guidance of both the minister and people in the celebration of divine worship. Many of these deviations have been noticed by your correspondents, which I have myself witnessed, in various parts of the country, whenever I have attended the services of our church, as I always make a point of doing wherever I am. There is one service in particular—namely, the celebration of the Lord's supper, in which the variety of modes adopted by the minister cannot but cause doubt and perplexity to the mind of the devout and humble worshipper who sincerely desires to have conveyed to him, personally, that benefit which was intended to be applied by the authorized ambassadors of Christ, to each faithful communicant individually. For, besides the distracting uncertainty what to expect, which confuses the mind at a time requiring its most serious and fixed attention, we have also the doubts arising from the fear of ourselves partaking in the apparent irregularities thus introduced.

Being myself humbly desirous of doing all things in order, and according to the intentions of our venerable church, in which I have the fullest confidence as “the pillar and ground of the truth” to me, and being desirous also of submitting, in all teachableness, to her authorized ministers, I still cannot help a feeling of perplexity when I am called upon to unite in so many various ways of proceeding in those things in which the church has willed a uniformity to be observed in all the congregations of her charge.

Moreover, there is another unpleasant idea suggested by many of the deviations now in vogue with some parties—namely, that those very things are altered or neglected which the dissenters have singled out for attack ; and thus it appears as if we had got those among our clergy who have scarcely yet fully determined whether our church or the dissenters are to be followed ; and a simple-minded layman is thus left to infer that those things which he had thought the beauty and distinctive excellence of the church's rites, and especially that doctrine of *uniformity* which she boasts of maintaining, must be deemed of no material importance, but subject to be changed or wholly neglected, according to the fancy or caprice of individual ministers.

Hoping, Sir, that some one will point out plainly whether there be any and what authority for such irregularities as are complained of,—and, if no authority for them, who are the proper persons to prevent and abolish such variety of practice,—I remain, your obliged well wisher,

A LAYMAN.

P. S. I am aware that the practice of deviating from the directions of the rubric in the administration of the Lord's supper is defended and justified on the ground that some bishops deviate from it in celebrating the rite of confirmation; but I do not feel satisfied that the example of any person can justify a breach of any order in the rubric.

NON-COMMUNICANTS.

SIR,—I have great reason to be thankful to the Almighty Disposer of men's hearts for the proportion which those who attend the Lord's table bear to my congregation. I attribute this encouraging fact, in some degree, to the habit which I have for many years adopted, of allowing no opportunity whatever to escape me of pressing the performance of this duty from the pulpit. I am convinced that the incidental mention of this duty, when the subject-matter of the discourse will admit of it, in a few paragraphs of an ordinary discourse, has a far greater effect upon the minds of general hearers than a set quarterly or even monthly discourse upon the text, "Do this in remembrance of me;" or, "They all, with one consent, began to make excuse."

I frequently, moreover, read the second stirring Exhortation to the Communion; I take care, too, that it shall be mentioned in the afternoon and evening service of the Sunday preceding, as well as at my Wednesday-evening lecture; and, above all, I administer this holy sacrament on the first Sunday of each month, independently of the great festivals, which is as seldom, I think, as it should anywhere be administered. I have found another practice, also, attended with advantage, in leading those who absent themselves from the Lord's table, and separate from their brethren who feed on the banquet of this most heavenly food, to feel that they are depriving themselves of a blessed privilege, and guilty of a neglect of God's command. On the morning of the Lord's supper being administered, I leave the pulpit immediately after the ascription of glory, at the end of my sermon, without any prayer whatever. The clerk and people sing, as their usual custom is, one of the doxologies of glory to the Trinity; and, by the time this is ended, I have changed my gown for my surplice, and am standing at the altar, looking at the members of the congregation as they turn their backs upon the sacred elements. My own inward aspiration is, "Will ye also go away!" Theirs, I doubt not, that it would be good for them to be there!

Yours, &c., Σεμνοφύλος.

CONDITIONS OF SALVATION.

DEAR SIR,—It strikes me that many of our modern theologians are apt, unreasonably, to find fault with us, when we use the words “conditions of salvation,” as applied to good works, and when we say that “a sincere though imperfect obedience is accepted under the new covenant for the sake of the Redeemer.” For the data of some of these objections, it may not be amiss to call attention to the following extract from the works of one of the most enlightened and able writers, out of the church, which this age has produced. I do not suppose that Robert Hall will be accused of “legality,” “indistinct views of the gospel,” &c., and yet the following is his description of the teaching of *evangelical* ministers :—

“None lay more stress on the duties of a holy life, or urge with more constancy the necessity of their hearers shewing their faith by their works; and they are incessantly affirming, with St. James, that the former without the latter is dead, being alone. Though, in common with the inspired writers, they ascribe their transition from a state of death to a state of justification solely to faith in Christ previous to good works actually performed, yet they equally insist upon a performance of those works as the evidence of justifying faith, and, supposing life to be spared, as the indispensable condition of final happiness. The law, not altered in its requirements, (for what was once duty they conceive to be duty still,) but *attenuated in its sanctions to the circumstances of a fallen creature*, they exhibit as the perpetual standard of rectitude, as the sceptre of majesty by which the Saviour rules his disciples. They conceive it to demand the same things, *though not with the same rigour*, under the gospel dispensation as before. The matter of duty they look upon as unalterable, and the only difference to be this: that whereas under the covenant of works the condition of life was sinless obedience, *under the new covenant an obedience sincere and affectionate, though imperfect, is accepted, for the sake of the Redeemer*. At the same time, they do not cease to maintain that the faith which they hold to be justifying comprehends in it the seminal principle of every virtue;—that if genuine, it will not fail to be fruitful;—and that a Christian has it in his power to shew his faith ‘by his works,’ and by no other means.”

It will also be noticed that Hall asserts here, that true faith comprehends in it the seminal principle of every virtue, a statement which has also been vehemently objected to by rigid theologians of a certain school. May we hope that the authors of the “Two Memorials to the Christian Knowledge Society” (which are now, I see, advertised for sale,) will soberly consider whether they are not doing most serious mischief by such ultra statements as they have put forth in these productions? Let them object, as they justly may, to any ascription of “*merit*” to creature obedience, however sincere; but let them not discard the scriptural doctrine of *reward*, nor present that one-sided view of the great doctrine of justification by faith which, I fear, has too often had the effect of lulling men’s conscience asleep, and standing in the way of that active diligence in God’s service which, we know, is absolutely necessary to “make our calling and election sure.”

I am, Sir, yours very truly,

FIDELIS.

London, August 22, 1837.

DEATH-BED NOTICES.

SIR,—It will probably be one of the few things universally allowed by your readers, that dying-beds and sound doctrinal notions, as connected with them, are severally very serious things. Under this impression on my own part, I was much struck with the following paragraphs, extracted from the *Standard* of yesterday. The subject of them is the late Mr. John Lawless; designated in both instances alike as “Honest Jack.”

1. The first is from the *Morning Chronicle* :—

“Mr. Lawless’s ‘ruling passion strong in death’ was powerfully developed. He raised himself from his pillow, and, with his wonted animation, reprobated the conduct of the Middlesex electors toward Hume; at the same time expressing his firm conviction that the ‘boys of Kilkenny’ would do their duty. A friend who sat by his bed-side delicately hinted that other subjects ought to engross his attention, and inquired whether the reading of a prayer would be agreeable. Lawless thanked the gentleman, and while in this communion with his God he expired—

“No groan, no sigh, to speak his soul’s release.”

This, perhaps, is chiefly noticeable as a specimen of the religious taste of the ascendant *ministerial* journal.

2. The second is a much more serious affair; professing to be an *authentic* narrative. It is given in the shape of a letter to the *Dublin Record*, and has the date of 25, Cecil Street, Strand, August 9th, 1837, with the initials “G. W. R.” subjoined by the editor (to whom the writer had given his name.) The letter is too long to quote entire, but the following is the important paragraph. Mr. Lawless’s death was now close at hand :—

“Mr. L. received the intimation with composure, and apparently with becoming resignation, and did not express any desire to send for a Roman-catholic clergyman, although the subject of religion had been forcibly brought under his consideration. Mr. Shee asked him if he would like him to read a passage or two from scripture, to which he readily assented. ‘That is the *protestant* Bible from which you are reading,’ said he. Mr. Shee said it was. Mr. Lawless said, ‘It is very good.’ And as Mr. Shee proceeded, Mr. L. paid the most profound attention, frequently saying, ‘Yes, yes; beautiful!’ He turned to Mr. Alley, and told him to go to his desk, and he would find a Bible. Mr. Alley took up the book; it was the *Book of Common Prayer*! (sic) which he remarked to Mr. Lawless, who said, ‘Yes, it is; and the *best* edition of it: it is mine.’ He now began to sink apace. I was sent for, and instantly attended. *I was only in time to witness the last effort of expiring nature.* He died ten minutes before noon, on Tuesday, August 8th. *Nor have I a single doubt upon my mind that he died relying on the alone merits of his Saviour’s blood.* The 12th and 13th verses of Rom. x. were read to him several times, and he pressed the hand of Mr. Alley, feebly saying, ‘Yes, yes!’ I examined the books upon his table, and singular to say, though there were five or six of a theological character, not one of them was of the Roman school. Paley’s *Natural Theology*, Milton on the Trinity, the *Book of Common Prayer*, and Channing’s *Sermons*. *The last work is, I believe, in support of Socinian views.*”

It is not my object to offer comments, but simply to submit such statements of dying hours to calm reflection. Is this the *protestantism* that is to vanquish and supersede *popery*?

I am, Sir, yours respectfully, X.

OUR ECCLESIASTICAL POLITY.

DEAR SIR,—In several communications addressed to you, on subjects of practical importance in the ceremonies and discipline of the church, there has appeared, I think, sufficient proof that many of her members, both clerical and laical, are dissatisfied with the present state of our church government. Your pages have presented, from time to time, complaints on the administration of the sacraments, and the celebration of public worship, as well as on the “commissionery” and parliamentary interferences, which appear to have been witnessed by the church at large rather with silent astonishment than with any real approbation or contented acquiescence. If any portion of our brethren have watched with partial approval legislative efforts to improve and to strengthen any part of our system of church polity, what has their indignation become on hearing those ministerial “leaders” (?) in parliament, who have ever on their lips the boast of attachment to our church, declare, with one breath, that their own judgment and opinion were decisive on the beneficial tendency of measures which had been matured, and almost passed into the form of law; while, in the next breath, these measures were meanly and whiningly abandoned by the very same sworn guardians of the church, merely because the radical once M. P. for Middlesex, and the dissenting M. P. of Leeds, had announced their intention to oppose the passing of the said church bills into law! Such weakness and recklessness of legislators cannot but have disgusted every pious and sincere lover of our apostolic church, and brought every one, that considers unity of purpose in the governors and the governed to constitute the strength of a Christian church, to the conclusion, that the house of commons is utterly unfit to be trusted with legislative powers over the property, and the discipline, and the spiritual offices, of our Zion.

But if we cannot look up with anything like confidence to our parliaments for good ecclesiastical laws, nor to the ministers of the crown for that friendly patronage in the executive department, to what other support may we turn our expectation? If the ministers are either adverse to the church, or deem *ecclesiastical* as secondary and subservient to *party* considerations,—and if the temporal head of our church is so shackled and coerced by her own ministers that of herself she can do nothing either for or against us, what remains for the church to depend upon now in the days of hostility and conspiracy against her very existence? Surely, Sir, some of your able correspondents will direct the attention and guide the efforts of your readers to accomplish something towards an amendment of this strange anomaly of the church's position, by which her laws are left without executive, and her society without any but dissenting, infidel and popish legislators. Surely some one among your learned contributors could inform us, without much trouble to himself, *where* ought to commence our reformation in these matters, and what are the actual lets and hindrances which retain so noble an array of saints as our church contains from asserting their rightful independence as a Christian society, and the church's title to manage her own resources, and distribute her own

officers over her territory, as best may suit the grand objects of conversion and salvation, for which she has been chartered and incorporated of old by Him who is King of kings and Lord of lords.

I will only add, that if you deem my request such as may be made known through the medium of your "Correspondence," and if any one of your talented correspondents shall be induced to treat the subject at length, he may be assured that he will greatly oblige many who wish, in knowledge and practice, as well as in profession and desire, to be everything implied in the designation of—A SINCERE CHURCHMAN.

FOX'S BOOK OF MARTYRS.

SIR,—Being possessed of an old edition of Fox, I have been little solicitous to know how its recent editors accounted for that monstrous list of blunders which an acute correspondent of yours has detected. But, opening the advertisements of your July number this afternoon, I saw an attack upon him, and also a "specimen page." This specimen page I have been at pains to compare with my own edition. Several alterations occur in a passage impugning the efficacy of the mass to deliver souls from purgatory. The old text was, "Neither can you tell where *to* find it [i. e., the soul] when you go to mass, nor where you leave it when the mass is done; how then can you *save* the soul?" The new edition reads, "Neither can you tell where *you* find it when you go to mass, nor where you leave it when the mass is done; how then can you *have* the soul?" Can this new text be as Fox penned it? And even if so, is it sense? What do the editors mean by "having the soul"?

Again, on what authority is "Whitsunday even" substituted for "Whitsun-even"? The day meant is the seventh, not the first, of the week.

"St. Pulchri" is put for "S. Pulcher's." Is there such a saint as Pulcher? Is not S. Pulcher's an abbreviation, or a mistake, for Sepulchre's?

"Baily-arrant" for "Baily-errant." This spelling is surely both obsolete and inaccurate.

For "Wye," a large village near Ashford, the new edition reads inaccurately "Wey."

These, except the first, are trifling faults, but they occur in the new specimen page.

I find also an interesting particular of a graphic kind left out. "As he was brought to the town one night, there to be set in the stocks, it happened, as God would, that a young maid of his house coming by, and seeing her master, ran home and told her mistress."

Having entered on this subject, let us ask whether Senibalde, in Grostete's address, may not have been meant as a pun? [Canusini more.] Matthew Paris writes Senibalde, though he calls the pope Sinibaldus. I suppose, too, that Cave must have had some authority for calling the Bishop Groshead. At all events, the example of Matthew Paris justifies Fox's change of spelling.

W.B.

CONVOCATION.

SIR,—No thoughtful person would wish either to see convocation restored to full activity at once, or that the church in England should be permanently deprived of all power of self-regulation. No one would deny, in the abstract, that every church must, for its well-being, have not only an executive, but a judicial and legislative authority existing *somewhere* within her. Though her great principles and character (when originally right) must remain fixed, yet in the adaptation of these to circumstances, in deciding in “controversies of faith,” in pronouncing on any new heresy and providing for any new exigencies, in arranging any unforeseen changes which may have taken place in her property, in ordering her discipline, there will be manifestly occasions, as time goes on, requiring more than her ordinary executive powers. Take the great schism arising in Wesley; in the Romish church, the energies therein manifested had never been wasted, or employed so as to weaken and divide the church; why should they not in ours also have been capable of receiving direction? Or, to take our modern desultory efforts for good, our thousand scattered societies, intersecting each other at every step, wasting resources, and jostling one another, why should not these objects have been regulated by the whole church? Or, again, the whole church (themselves included) wishes for the restoration of some discipline, (at least among the clergy,) or for a more numerous body of bishops, which should give them the benefit of their more immediate presence, or for some equitable provision whereby the spiritual wants of her great towns might be remedied, and so on. These, and the like cases, occur sufficiently often to cripple and disable any church which should, for a long continuance, have no means of acting in common, or consulting as a whole, for her common wants. The machine, if well constructed originally, will go on for some time; and its irregularities will come on so slowly, that by an unthoughtful observer they will scarcely be perceived; and then they will increase so gradually, that although every body will see that something is out of place, they will only see that it is relatively a little less regular than it was just before; and then it will be supposed to belong to the nature of the machine; and because people have forgotten when it was otherwise, they will conclude that it must be so; until, at last, the whole becomes so disordered that men turn round and blame the mechanism, and take it to pieces to reconstruct it, and so mar it altogether. Independent of any question whether convocation be the best form of assembling the body of clergy, and without any special partiality for it, it is manifest that, from time to time, some such assemblies are essential to regulate the affairs of the church “*pro re nata*.”

But then, it is as manifest that, *at present*, the church is not in a state to legislate; our very wrongs incapacitate us. We have not, for above a century, been allowed the free exercise of our privilege, and now we are cramped and disabled; scarcely half-a-dozen of us have thought upon half of the subjects which might be brought before us, and perhaps scarcely one with that maturity which would make

him a fit legislator. It has not been our duty to legislate, and so we have followed out, perhaps, to a certain way, our own notions, but neither with the feeling of responsibility, nor with the precision, nor, perhaps, with the compass necessary, had we to legislate. Why should we? They who have incurred most responsibility, by making their opinions public, still but cast them forth to modify the opinions of others, or to be modified, or as containing principles, but without advertising to details, or that cognizance of them which would be necessary for a legislator. Legislation has not been our province; why should we "leave our own sweetness"—the duties and gifts which God has assigned us—to prepare ourselves for an office which there seemed, a few years past, no prospect that we should ever be called upon to discharge? What had we to do, to "go and be lord over the trees?" It was enough to rough-hew any notions which we thought might hereafter be useful to the church, leaving them to be shaped, under God's good providence, by subsequent times. But if this be the case with the few, what will be that of the many who would have to act in so large a body as convocation? It is not here as in state legislation, where by legislating a person learns to legislate, and through mistakes perhaps corrects his own views. We have not here to do with the coarse texture of worldly policy, which, if it undergo any injury, may readily be patched up again, which only by accident is right, as far as it admits Christian principles, but which is, in the main, selfish, narrow, and sordid, founded on the assumption of human selfishness, bent on the aggrandizement of a particular nation, with scarcely any principles of even international justice, and none of international benevolence or mutual furtherance. A legislator can hardly leave the best of human policy much worse than he found it; but in legislating for the church we have "the coat" committed to us, "woven from the top throughout," whole, uniform, all interlaced together, so that we can do no injury to any one part without marring the seemliness of the whole, and when rent, cannot restore it. This is not the place for experiment. Everywhere we are involved in principles, and principles not of our making, but delivered to us by God. From the lowest subject, the property of the church, to the highest, the administration of His sacraments, we might perpetually be exposed to carry with us some ill-digested notions of expediency, which, when acted upon by individuals, involve no extensive mischief, and may die with them, but when sanctioned by the church, commit her, probably, for ever. We risk committing the church in an hundred ways. How few of us have studied what the real bounds of the authority of a particular church are! how far she is bound not to change things which have practically, though not formally, had the sanction of the church universal,—in what way one portion of the church is allowed to interfere with another; or, to take domestic matters, what are the offices of cathedrals,—whether they in any respect vary from those which they had at their foundation,—to what their present comparative inefficiency is to be attributed,—how they might be restored,—what is the nature of testamentary property,—has the whole of a particular church the right to redistribute what has been

given her in trust for a particular end, even if she thinks she can dispose better of it? or whether any portion of her property which has incidentally changed its character may be remodelled by any but the church? and so on; and yet in these, and many other ways, our church might involve itself in the sin of promoting schism, contravening the whole church, or sacrilege, unawares. And they who know what questions have of late been agitated, and might be brought before convocation, will be aware that these are no imaginary cases.

Our wiser course, then, surely, is to prepare ourselves on these subjects; turn our thoughts to them; discuss them among ourselves in our several dioceses; have more communication with each other; mature our own views, and not ask for the power to legislate before we are fit to exercise it, and "go with weapons which we have not proved." The right to legislate for ourselves is so manifest, that it will not be denied us when we all earnestly desire it; but for our good it is probably now denied us, not by politicians who know not what they are doing, but by Him who guideth both us and them. Meantime there are other subjects more immediately pressing, and in which we can act separately, and prepare to act conjointly: such is the disposal of church appointments, which have gradually fallen more and more into the hands of politicians, and been by them more and more used to political ends, in proportion as the secular bribes of places and pensions have been withdrawn from them. Let us begin by the lowest, before we meddle with the highest; let us ask conjointly, in our several dioceses, that individuals be not selected for the cure of our parishes, with reference to the votes which themselves have given on some secular election, or to the parliamentary interests of their friends, but conscientiously, as men who, in being appointed to serve a church, are being appointed to serve "the spouse and the body of Christ" (Ordinat. Serv.); let us ask that our intermediate dignitaries, the members of our cathedrals, be appointed for their piety and learning, as in the good times of old, when our church was, for her godly learning, famed throughout all Christendom; let us prefer these righteous requests to her who is the temporal, and to Him who is the ruling, Head of the church, and we shall then have men meet for every office, and shall be able to legislate, when legislation shall be needed, soundly and securely. But a hasty legislation, just when we are awakened to the pressure of evils, will be neither sound nor secure.

Be it remembered also, that "convocation" is not the only legitimate mode of legislation for the church. Some valuable hints on this head are contained in the petition of the archdeaconry of Exeter, which was prepared to be presented to his late Majesty, and stopped only by his sudden death.* "Diocesan synods," there mentioned, depend not upon the advice of politicians, but upon the will of our respective diocesans. Each visitation is, or may be, such a synod; and if the church wished to legislate for herself—e. g., on the discipline of the clergy, the holding of pluralities, the residence of the clergy,

* This petition was printed among the documents in the July number.

the stipends of curates, &c.,—it would be necessary but to petition our bishops to concert such measures on these heads as to them, *collectively*, should seem good, and propose them to the adoption of the presbytery and provincial or diocesan synods; and they would become binding upon us; nor need we have the sanction, or the expense, or delays, of courts of law recognised by the state.

There is, however, one office now for convocation to do—although, if the clergy are wise, they should not seek to legislate—and that is, to seek to prevent, what they would themselves abstain from, hasty legislation; to protest against their office being superseded, although they do not at once petition for its restoration. Is a body—the majority of whom are laymen, and they nominees of the ministers of the day—is such a body as this to change the bounds of dioceses or to dissolve them, to annihilate the most ancient bishopric in our islands, to destroy foundations which the piety of our forefathers endowed for specific ends, to take upon them the title and authority of the collective church, and supersede its legitimate organs? And now, in the very beginning of things, the lay portion of it is unhesitatingly stated to have carried their point against the small fragment of the clergy admitted, and this proportion has been increased, and their dependence on politicians now secured. This is the beginning, and “what will ye do in the end thereof?” Convocation will ill have done its duty if now, on this its first meeting since this invasion of its rights, it fail to protest against it, to deliver the bishops involved in the unhappy commission from their thralldom, and to demand that the clergy should not be legislated for, or rather against, by a body which have, of necessity, no interest in the church, and may more frequently have an interest against her; that “no powers, properly belonging to convocation, be confided to any mixed body of laymen and ecclesiastics, and that in every future commission which her Majesty may be pleased to issue for objects relating to the church, a due proportion of the inferior orders of the clergy may be associated with the bishops, as in the Commission for inquiring into Ecclesiastical Revenues;”^{*} or that not a portion only, but the whole body of bishops advise thereon.

Convocation has received from its forefathers a suspended, indeed, but an un mutilated right; if the present pass by this occasion, they will betray the church, bound hand and foot, into the power of the state, to do with her as she will, until her day also shall come, and “she be recompensed according to her deeds, and according to the work of her hands,” (Jer. xxv. 14.) But let the convocation be content, for the present, in that which seems her plain duty—to protest, and not seek her own, her own power or authority, but bide her time; “though it tarry, wait for it; because it will surely come, it will not tarry.” We cannot hasten the fitting time, except by rendering ourselves fit for it; and any other who would hasten?

CANONICUS.

* Petition of the Archdeaconry of Exeter.

NOTICES AND REVIEWS.

The principal Objections against the Doctrine of the Trinity, and a portion of the Evidence on which that Doctrine is received by the Catholic Church, Reviewed. In Eight Sermons, preached before the University of Oxford, in the year 1837, at the Lecture founded by the Rev. John Bampton, M.A., Canon of Salisbury, by the Rev. Thos. S. L. Vogan, M.A., of St. Edmund Hall, Vicar of Potter Heigham, and Curate of Weston Longville, Norfolk. Oxford. pp. 416.

LUTHER used to say, that, amidst all his theological studies, he never could get beyond the theology of the creed, the ten commandments, and the Lord's prayer; and it is most cheering to every lover of his church and country to remember that, whatever Luther's countrymen may have done, the majority of English divines exhibit a practical agreement with that sentiment of the great reformer. The lovers of novelty may rejoice in the annual systems of theology and criticism furnished by foreign theologians, and reproach the church of England for adhering to the dull monotony of eternal truth; but all thoughtful Christians will consider it as a signal token of the divine mercy, that our universities still take their stand upon the fundamental articles of the catholic faith—that they have not learned to treat Christian doctrines as Jewish or scholastic speculations, nor to regard the gospel-narrative of the Saviour's life, death, miracles, and resurrection, as a collection of Jewish legends. It is particularly gratifying to know that the university pulpit is occupied by men whose glory it is to proclaim the truths of the gospel—not the private opinions of any man or set of men, but those great principles which the catholic church has ever acknowledged as essential. Of this, Mr. Vogan's Bampton Lectures for this year furnish another satisfactory proof. The subject is, as the title imports, the Doctrine of the Trinity; of the evidence for which Mr. Vogan here gives a most perspicuous and powerful recapitulation. The particular object which he has in view is thus announced in the advertisement:—

“The mystery of the Holy Trinity I have not presumed either to illustrate or to explain; but it has been my endeavour to render the doctrine as intelligible as may be to the most ordinary capacities. . . . It will be perceived, that I do not profess to give all the evidence of scripture for the doctrine of the Trinity, but only an outline or general review of it. . . . Many lengthened disquisitions might, indeed, have been added on various points touched on in the sermons; but the volume would have been, perhaps, both too much increased and less acceptable to general readers.”

The first lecture answers the objections,—“That the doctrine of the Trinity is mysterious and incomprehensible—that the fact which it states, of there being three Persons in one God, is impossible—that its very expression in words is self-contradictory.” In the course of his reply, he illustrates very happily the use of the word “Person,” as applied to the Divine Being. The second lecture is occupied with the objection that the doctrine of the Trinity “is opposed to the first principles of natural and revealed religion.” Mr. V. investigates the

claims of natural religion, and shews satisfactorily "that there never has been, and, as man is now constituted, in all probability, there never could have been, such a thing as natural, in contradistinction to revealed, religion; and that natural religion, instead of being the rival or the equal of revelation, is altogether subordinate to it." In the third lecture, Mr. V. "inquires into the first principles both of natural and of revealed religion; and examines to what extent, and in what sense, those principles are to be proved, as well from nature and reason, as from the scriptures." The great object is, to prove that, though both natural and revealed religion establish the doctrine of the divine unity, they do not prove that this unity is personal. The fourth lecture reviews the Old-Testament evidence for the doctrine of the Trinity, and is amply sufficient to shew that the Old Testament teaches the same doctrine as the New; though, as must be self-evident, one lecture cannot do justice to this part of the subject. The three following lectures contain the New-Testament evidence. The fifth treats—first, "Those passages which bear joint testimony to the Three Divine Persons; and then considers those proofs of the Godhead of the Son which arise from the worship received by him, and likewise from his miracles and attributes. The sixth contains the proof of our Lord's deity from "the titles ascribed to him in the New Testament." The seventh proves the deity of the Holy Ghost, as it is set forth in the New Testament. These three lectures contain a most masterly recapitulation; and are perfectly unanswerable, though some most important evidence is here omitted. For instance, in the sixth lecture, in enumerating the titles of Christ, that of "Bridegroom" is overlooked, which is most important, because our Lord appropriates it to himself, and the Old Testament writers, and the Jews, uniformly apply it to Him who is very God; and again, the application which the New Testament makes to Christ of Old-Testament passages which plainly speak of Jehovah; and again, the incidental evidence arising from our Lord's employing language in reference to himself which the Jews use of none but the Shechinah. The eighth lecture vindicates the Athanasian creed, and answers "the objection which appeals to the judgment of the first Christians." The references here are chiefly to Dr. Burton's "Ante-Nicene Testimonies," and Mr. Faber's "Apostolicity of Trinitarianism;" this, though satisfactory as far as it goes, is the most defective part of the whole. Mr. Vogan does not treat apostolic tradition as a distinct line of argument, in itself fully sufficient to prove the point, but merely as a subsidiary to answer an objection, and thus loses one of his two witnesses. But after noticing the defects of the work, which are, after all, rather defects of the plan than of the execution, these lectures are recommended as the most complete and satisfactory manual of the evidence for the doctrine of the Trinity—most convenient to the student for reference, and most valuable, as being popular and intelligible to every one of ordinary understanding, at the same time that the reasoning is so close and cogent as to be worthy of the attention of the most acute. In a future edition, Mr. Vogan may make them still more valuable by giving more numerous references to books where the individual arguments or

criticisms are more fully discussed. Some, to avoid the affectation of pretending to extraordinary learning, are shy of giving references; but English writers must get over this shyness, for, however the appearance may be interpreted, there is nothing more valuable to the student than the knowledge of the books consulted by one who has thoroughly studied his subject; and it is, perhaps, to the habit of multiplying references that the Germans are indebted for the diffusion of extensive learning.

The Two Brothers; a Narrative exhibiting the Effects of Education. London: Groombridge. Edinburgh: Sutherland. Dublin: Robertson and Co. 12mo. pp. 99.

THIS is the story of two brothers, the children of a loyal country gentleman, something between a squire and a yeoman, who encouraged the eldest in boyish cruelty, as being manly, and always promoted his desire of being a soldier. The young gentleman's youthful tricks, and his exploits at school in ducking and blowing up the usher with gunpowder, are rather more detailed than is needful. The younger brother, of a quieter disposition, is left chiefly to the care of an uncle, who educates him for the church, and trains him in a life of holiness and piety. The elder persuades a comrade to leave his prospects at home, and join the army, which ends in his being killed after a campaign of a few weeks. The story is told by the elder brother, who, after three years of a soldier's life, in which one of his exploits is to kill a quarrelsome companion in a duel, comes home disabled for life—a wretched crippled being, without anything to cheer him on this side the grave. His younger brother, whom his more ardent brother had thought wanting in spirit, after giving proofs of high courage, in saving human life from peril by water and fire, had married a Baronet's daughter, and lives a life of usefulness and honour. The elder, after meditating self-destruction in his misery, begins to turn to the Bible for consolation, and thus concludes his account of himself:—

“I read it—I prayed to God for wisdom to understand it. There I have discovered that there is *one*, and only one, can wipe away the stains of blood on the conscience—he saved the murderer on the accursed tree. I found rest for my soul—my agonized spirit enjoyed a calm after a storm; and now, like the tempest-tossed and weather-beaten mariner, I seem in sight of a new port, and am looking for the haven of eternal happiness.”

The drift of the book is to warn preceptors and parents against what the writer calls “deluding the young by the glare of false glory;” and asks them in the end the following question:—“Have you ever thought, while extolling the exploits of warriors—‘Is war a virtue, or a crime?’ and that, for the principles you have propagated, you must hereafter be answerable at the unerring tribunal?” This narrative, of course, takes one side of this question very strongly, and, most unquestionably, the soldier's life is one of great trial and temptation; but, unless the writer is prepared to shew that war can altogether be dispensed with, some other remedy must be sought than the abolition of the army.

In one portion of the book there are some very good remarks on the evil influence on the young of such books as *Tom Jones*, which is classed with *Gil Blas*, *Roderick Random*, and *Don Quixote*. The tone of *Don Quixote* is different from that of the others; but they, it must be confessed, have often misled the young to believe that atrocious immorality is a becoming portion of a manly and gentlemanly character.

A Handbook for Travellers in Germany; being a Guide to Bavaria, Austria, Tyrol, Salzburg, Styria, &c., the Austrian and Bavarian Alps, and the Danube from Ulm to the Black Sea, &c., with an Index Map. London: Murray. 8vo. 1837. pp. 407.

THIS is an accompaniment to the Hand Book for Northern Germany, which is too well known to require further mention. This is not only a book which may be almost indispensable abroad, and perhaps save the necessity of any other guide, but it contains very much amusement and information of a very valuable kind to stay-at-home travellers. It would be out of place here to enter into any detail; but the plan appears excellent, and the information just such as a traveller requires.

An Exposition of the Counsel of God for the Redemption of the World; for the Use and Instruction of the Young. By the Very Rev. Robert Stevens, D.D., Dean of Rochester. London: John Booth, Duke-street, Portland-place; Rivingtons, St. Paul's Churchyard, and Waterloo-place; and W. Waldesh, Rochester. pp. 253.

THE design of this book is thus given in the introduction—

“It has been said that Christianity had its origin in human artifice, practising upon the credulity of mankind; and that all attempts to trace its existence under any veil or preparatory arrangement before the time of Jesus, are so many subtle expedients, resorted to for the purpose of attaching the weight and consequence of antiquity to the particular faith in which we have been brought up and educated. To shew the fallacy of this assertion, and to prove the Divine origin of our holy religion, is the design of the following exposition of the counsel of God for the redemption of the world.

“In going through this subject in a regular consecutive detail of the leading points, it will, it is hoped, be evinced that the scheme of human redemption is much more ancient, vast, and comprehensive, than is apparent to superficial observation; and that it bears evident marks of being, not a contrivance of human ingenuity, but a work of Divine wisdom.” &c.

It is, in fact, a summary of the evidence derived from pre-existing prophecies, types, and preparatory institutions. The first paragraph is headed, “God eternal, first cause”—the second, “The creation of angels, their rebellion, and its consequences”—and so the author proceeds, in regular order, through the books of the Bible, from *Genesis* to the last chapter of *revelations*. It is to be feared, however, that this is not a book likely to be useful to the young. There is a peculiarity of phraseology, which savours too much of dry, systematic theology for the very young; and the discussion of the various topics is far too brief for the more advanced. Some of the deepest and most

perplexing questions are started without being satisfactorily disposed of. Thus, on page 8,—“But why, it has inconsiderately been asked, did God, knowing what would happen, create man at all? Or, having created him, why permit him to be tempted? &c. These questions might be met by many reasonable and sufficient arguments; though the difficulty would still remain of fathoming the Divine counsels. It is deemed wiser and safer, however, to waive these arguments; that disputation may be avoided upon matters which, from their evidently mysterious nature, may be discussed over and over again, without affording satisfaction to the inquirer, or edification to any.” But, if so, why start these subjects at all? This subject is again touched at page 10, and again 14, 15. Enough is said to set all young persons, who are not stupid, thinking, and to lead them to discuss the origin of evil, eternal predestination, &c.; but who can answer for it that they will stop at the author’s conclusion, that predestination and free-agency may be reconciled? Young people readily take in an objection; but they are, of all reasoning beings, the most difficult to satisfy with the answer. They have not yet learned that there are innumerable problems, for the solution of which we must rest satisfied without demonstration. But there are some other things which must also be noticed. On page 5, &c. it is said, that scripture teaches the rebellion of the angels before the fall of man. Now this may well be doubted: scripture teaches that Satan was the enemy of God and man, and the author of man’s ruin; but of the rebellion of the angels before this period, not one word is said in scripture. The popular theology is perhaps far more indebted for this information to Milton than to Moses, or any other inspired writer. Again, at pages 216 and 199, the author interprets the Revelation of St. John—the seals, the trumpets, and the locusts. Mahomet, the Saracens, the Waldenses, and the Albigenses—the woes upon the Roman empire, and the dark ages, all appear as fulfilments of the prophecies. Now, the writer of this notice cannot withhold the expression of his own conviction that such forced adaptations of history to prophecy are far more likely to make unbelievers than to confirm the faith. At all events, the controversy is not yet at an end. Mr. Maitland’s two inquiries have not yet been answered. His “Facts and Documents” have entirely altered the state of the question as to the claims of the Waldenses and Albigenses as witnesses; and the papers on the Dark Ages which have appeared in this Magazine ought surely to lead all considerate persons to cease from the popular cry on that subject.

In treating of the unfulfilled prophecies, the author has fallen into the inconsistency necessarily common to all who wish to speak of the future without losing their character for judgment. He disclaims all pretension to the character of a prophet, and yet announces the future destiny of Jew and Gentile, and the whole course of events to the end of time—defends the literal sense, and yet admits that the mystical interpretation may be true.

“In holding the former opinion, which adheres to the literal meaning, it is not presumed to say that the latter, which adopts the mystical signification, is incorrect,” p. 234.

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Now, how is this possible? How can two contradictory propositions be both true? Interpreters of scripture must make a choice, and stand to it. If they think this imprudent or impossible, then they must leave the prophecies uninterpreted, and choose other topics for discussion.

The History of the British Possessions in the East Indies. By R. Montgomery Martin, F.S.S. Vol. I.

THE former volumes of this Library have been strongly recommended in this Magazine, and the author appears to be still pursuing the same track of usefulness which rendered his account of our other colonies so valuable. There is much information in the present volume condensed into a small space; and as the work is written in an agreeable manner, and a good spirit, it will hardly fail of success. There are many statistical details, some of which have never before been published; and these are, of course, a great accession to the volume. It contains a brief history of our acquisition of India—a chapter on the state of India, and the consequences of our conquest of Hindostan,—together with details on the physical aspect, the geology, and climate, of British India, and its vegetable and animal productions; as well as some details on the population and the languages of this vast tract of country. In another volume, the subjects of education, government, crime, commerce, &c., are to be treated, and it is of course impossible to give any judgment as to the completeness of the work before the next volume makes its appearance.

Questions on the History of Europe. A Sequel to Miss Mangnall's Historical Questions. By Julia Corner. London. 12mo. pp. 404.

THIS little volume will prove acceptable to those who prefer teaching history by means of books in which it is treated of by question and answer. Of course, when the history of France from the time of Pharamond to the battle of Waterloo is dispatched in seventy-eight pages, not very closely printed, nothing but the most striking points can be touched upon, and even those only very briefly. Perhaps, however, it may be found useful to those also who are encouraged to read history in the form of a continued narrative, by suggesting questions as to the most important events, and accustoming them to fix their minds on these more definitely. It comprehends the history of France, Spain, Portugal, Germany, Italy, and the Papal States.

A Complete Latin-English Dictionary, for the Use of Colleges and Schools; chiefly from the German. By the Rev. J. E. Riddle, M.A., of St. Edmund's Hall, Oxford. London: Longman and Co.; and Murray. 8vo.

The Young Scholar's Latin-English Dictionary, with a List of Latin Verbs, Tenses, &c.; and Tables of Time, Weight, Measure, and Value; being an Abridgment of the "Complete Latin-English Dictionary." By the Rev. J. E. Riddle, M.A. London: Longman and Co.; and Murray.

THE useful labours of Mr. Riddle in rendering accessible to the English scholar the rich store of knowledge contained in Scheller's Latin

Lexicon are too well known and appreciated to need any mention here. The bulk and price of that volume entirely precluded its use in schools, and, indeed, even in colleges, it would only be attainable to a comparatively small number of students. It is therefore satisfactory to find that Mr. Riddle has not thought it beneath him to publish a smaller work, which may be considered as an adaptation of the great folio to the use of colleges and schools. He has, as will be seen by the titles of these two works, gone even one step further, and abridged the abridgment, and thus given the little learner a helping hand on his very first introduction to the study of Latin. Both these dictionaries appear to be both well devised and well executed, and altogether admirably adapted to the purpose for which they are designed.

Lectures on Entomology. By John Barlow Burton. London: Simpkin and Marshall. 8vo. pp. 48.

THE author of these Lectures has contrived to make an amusing little brochure, which contains a good deal of the information which works of this kind usually convey. It may prove, perhaps, an incitement to some persons to pursue the study of entomology, by giving anecdotes of insects, and shewing how varied and how interesting are the marks of our Creator's skill displayed in this minute world. The mode pursued is, after mentioning the seven orders of Linnæus, to give a description of some insects of each order, with an account of their habits, &c. The pamphlet concludes with some proper remarks on the uses of a collection of insects, and a caution against supposing the mere collecting of specimens to be worthy of the name of a study.

The following passage is curious enough, and may be worth extracting, as containing some original observations of Mr. Burton:—

"My own observations tend to confirm some of the statements which I have related. I put some *Ants* of the yellow species (*Formica flava*) into a large glass bottle, that I might watch their proceedings under-ground; and I had likewise obtained some of the *Black Ants* (*Formica rufa*), which I likewise placed in the same situation. For the first two or three days no work was carried on; at the end of that time, the top of the mould which was placed in the bottle was covered with dead and dying of the black species; for the *Yellow Ants*, being in much larger numbers, had conquered the *Black Ants* and destroyed them. They then set about constructing galleries; for, unlike the species I have related above, they dig into the earth instead of raising chambers on the top of it. I have not been able to ascertain whether the *Ants* are totally blind, but I have reason to think that their *antennæ*, or feelers, answer the purpose of eyes; for as I was watching them one day, I perceived that an *Ant* had lost one of its *antennæ*, and, in consequence, was proceeding very slowly, almost every second touching the earth with its remaining feeler, as if it had been totally blind. They proceeded very quickly in their work of excavating galleries, and made passages in every direction. In about a week after I had placed the first *Ants* in the bottle, I procured another quantity and put them on the top of the earth. A very curious circumstance then occurred, which, if I had not seen with my own eyes, I certainly should not have believed. One of the *Ants* had been accidentally cut in two, and I saw the legs and the head running about the mould evidently in search of its body. In about two hours it had been successful, for I saw it joining its body to its head and legs, and it then walked about with as much activity as the rest."

There are a few plates, containing a coloured specimen of each order; they are, however, as in a little work like this they would naturally be, rather coarse. The author, in his account of flies, does

not take any notice of the late observations relative to their means of walking on ceilings and the under surfaces of glass, by which the common account, which attributes this to the pressure of the atmosphere against a vacuum, is attempted to be impugned.

The First Rejection of Christ, a Warning to the Church. A Sermon preached in Christ Church Cathedral, on Sunday, Feb. 9th, 1834. By the Rev. J. C. Crosthwaite, M.A. of Trinity College, Dublin, Dean's Vicar in Christ's Church Cathedral. London: Wertheim. 12mo. pp. 33.

IN this plain and energetic discourse, Mr. Crosthwaite enters upon the motives which engage men to reject Christ. He maintains, that "men continually deceive themselves by imagining that it is peculiar views of Christianity which excite the enmity of mankind;" and he contends that it is the acting up to the spirit of Christianity, and requiring other men to do so, which gives this unpardonable offence. He first lays down two positions; one of which is, that no man *can be uniformly popular who is perfectly righteous*; and the other, that no man *can be uniformly popular who is perfectly honest*. He then considers the state of the church when Christ first came into the world, and the causes which produced his rejection; and uses this inquiry as a means of suggestion to ourselves, that we may inquire in what respects we are under a similar condemnation, and that we may be taught thus to turn from the error of our ways. It is a vigorous and able sermon, well worthy of the author. It has been printed in a cheap form as a tract for general circulation.

Gleanings, Historical and Literary, &c. London: Simpkin and Marshall. 1837. 8vo. pp. 400.

As this is only a collection of acknowledged extracts from various writers, accompanied by a few illustrative observations by the compiler himself, it seems difficult to give any account of it. It can only be said, that it seems to be composed of amusing and interesting passages, and may serve pleasantly to beguile a leisure half-hour.

Marriage Scripturally Considered. A Sermon preached at South Hackney Church, on Sunday, July 2, 1837, on occasion of the New Law of Marriage coming into Operation. By the Rev. H. H. Norris, A.M., Rector of South Hackney, and Prebendary of St. Paul's and Llandaff. London: Rivington; Cochran, Wix. 1837. 8vo. pp. 20.

THE excellent author of this sermon has here done what in his title-page he professes to do—considered the subject of marriage in a scriptural point of view. He has collected together various passages of the Bible, from the very first institution of marriage, at the creation of the human race, which tend to throw light on the manner in which God looked upon this holy state of life; and the conclusion of the whole matter is, that as God's blessing is that alone which can render it a holy and a happy state, the desecration of it, by making it a mere matter of civil contract, is a national calamity, and that it ought to be discountenanced in every possible way, lest it should fearfully demo-

ralize our people. To those who seem to think this a question of indifference, or a matter which the legislature does right to treat as a civil question, this sermon may be recommended most strongly, as likely to prove to them that, at all events, scripture revolts from such a view of the case.

The Protestant Missions Vindicated against the Aspersions of the Rev. N. Wiseman, D.D., involving the Protestant Religion. By the Rev. James Hough, M.A., Perpetual Curate of Ham, Surrey, late Chaplain to the Hon. E. I. Company at Madras, &c. London: Seeley and Burnside. 1837. 8vo. pp. 146.

THE subject here treated is a grave and important question, and this volume is calculated to be of considerable service to those who are desirous of obtaining accurate information, and forming just views, with regard to our missions in the east. It is published with the best motives, the desire of refuting error, and of promoting the propagation of the truth; for any profits which arise from it will be given to a society which has for its object to promote education on Christian principles at Madras. The experience of Mr. Hough, as a former chaplain at Madras, enables him to speak as an eye-witness to many points, and gives weight to his opinions whenever he touches on what belongs to opinions rather than to facts. But with all these claims to a favourable reception, there are still some circumstances which render the book less satisfactory than Mr. Hough, no doubt, might make it. The writer of this notice, at the time Dr. Wiseman's Lectures appeared, had noticed certain instances of craft and positive unfairness in that part of them which relates to missions, and his impression was, assuredly, that the cunning displayed in making out a case, however creditable it might be to Dr. Wiseman's ingenuity, was disgraceful enough to his honesty. A notable instance of this special pleading in getting up his case is to be found in *Lecture the Seventh*, p. 228, where he quotes a passage from Dr. Buchanan, which is favourable to the Romish church, but the effect of which would be tolerably neutralized had Dr. Wiseman quoted another passage from the same writer, which is to be found in p. 94 of his "Essays on Colonial Ecclesiastical Establishments." This, and other passages, gave the writer a sufficiently unfavourable impression of Dr. Wiseman; but still the answer of Mr. Hough is not so full in its statements as he conceives an answer to Dr. Wiseman ought to be. As, however, it supplies those who are inclined to take up the question with much useful matter, although not with all which Mr. Hough could have furnished, it will be desirable to give a somewhat detailed account of this book. But it will previously be necessary to make one or two remarks on the position into which Dr. Wiseman has endeavoured to place the question between the protestant and the Roman-catholic churches. The state of the case, then, when shortly put, is simply this: Dr. Wiseman contends—

1. That no success, worthy of mention, has attended the missions of protestant churches; and hence, that the blessing of God is not with their labours, and therefore that the protestant church is no true Christian church.

2. That such success has been and is vouchsafed from God to the missions of the Roman-catholic church as to establish its claim to be that "system whereon God's blessing and promises of eternal assistance was pronounced."

There is considerable ingenuity in the idea of setting the question upon this footing, and it is followed out by an execution fully worthy of the design. Every one knows the fable of the lion and the statuary: when the lions become sculptors, there is an end to the supremacy of man in marble statue or on animated bas-relief! Dr. Wiseman is a very skilful artist, it is readily acknowledged; and he is admirably qualified, by peculiar impartiality, to tell the tale of protestant missions! But he is subtle enough not to tell it in his own words—that would be too barefaced; but if he tells it in the words of protestants favourable to the missionary cause, how can it be gainsaid? Here is the secret of the artifice employed by the Roman-catholic controversialist. If a person can contrive to string together a multitude of desponding expressions, and those regrets which every missionary must experience when the state of things fall short of his too highly-raised expectations, or his own success is not commensurate with his wishes, he will make an impression on the ill-informed and the half-reasoning. This is a valuable stock in trade to a Roman-catholic trader in controversy; but of course this is not all. There are cases in which a missionary or one of our Indian bishops mentions very small numbers of native Christians, or shews that their numbers have hitherto been exaggerated. Here is another highly valuable ingredient in spicing the tale of protestant failures in the work of evangelizing the world. It is easy, on these occasions, to cry out "*Ex uno disce omnes*," and to form calculations on any scale of reduction which a single instance would give. This, and a few more tricks of controversy, which a greater adept in the art than the writer of this notice would readily suggest, are very plausible arguments, and serve a very good turn in making out a case. It may be imagined that Dr. Wiseman has not overlooked the advantage which such a course would give him, nor been slow to avail himself of every method which the most ingenious advocate could devise of *packing* a mass of evidence in favour of his cause. But this, again, is not all. Doubts may be cast on all protestant accounts which mention any large number of converts or native Christians, while the reports of Roman catholics, even down to a private letter, are to be admitted without the shadow of an imputation on their accuracy. Those who have any acquaintance with the early letters of the jesuit missionaries will know how to appreciate such confidence. With them (the writer means the missionaries of the 17th century) one meets with narratives of wholesale conversion of the heathen which certainly put to shame all the reports of protestant missionaries. Those who can convert and baptize thousands in one day are placed far beyond competition with human beings of ordinary powers. No doubt, the thousands converted by the apostles in one day (*vid. Acta, ii. 41*) will be brought forward in defence of the possibility of such conversions. Those who bring forward such an instance, besides the circumstance of divine inspiration and

supernatural powers being vouchsafed to the apostles, do not exactly consider from what state of mind these thousands were converted to Christianity. The change from Judaism to Christianity, great as it was, was only the adoption of a new interpretation of their own sacred books, or an acceptance of ideas with most of which they had for a time been in some degree familiar. It is not a parallel case to the conversion of superstitious heathens, or idolatrous and ignorant savages.

Then comes also another question. It is well known that the jesuit missionaries, in order to obtain proselytes, made such a compromise in some instances, by adopting the dresses and the customs of the idolatrous priests, that it would seem almost doubtful on which side the conversion had taken place. This is pointed out in section ii. of Mr. Hough's former work in reply to the Abbé Dubois, pp. 61—64.

Now, in estimating the number of converts made by the two churches, the compromise made, and the portion of idolatrous practices retained, is a most important element. Such a conversion is merely nominal; and, on the other hand, where protestant missionaries are as scrupulous as Henry Martyn, the rite of baptism is perhaps refused to many who have accepted the truth, though not so as to satisfy a conscience like his. All these considerations are of primary moment in forming a correct estimate of this matter, and they are therefore suggested here; but it is impossible to do more than suggest them, as points which must be taken into the account.

To return now to Dr. Wiseman and Mr. Hough. Mr. Hough points out another artifice in the conduct of his opponent's argument. It is this: Dr. Wiseman, in order to make more of the failure of protestant missions, grossly exaggerates the amount of the means at their command. He is thus enabled to exclaim to something like the following effect: "See, with all this lavish expenditure—with all this command of money—how little the protestants can do! And on the other hand, with the small means which the Roman catholics possess, see what wonders they have wrought! The Divine blessing must be with these, and must be withheld from the former!" This, too, forms a very plausible argument; but it seems to the writer of this notice that the proper mode of meeting all this plausible array of argument is, not by attacking the detail, but denying the propriety of appealing to this success as a sufficient test of truth. It is applying *our own interpretation* of the providential dealings of God as the means of discovering truth, and thus subjecting ourselves to the liability of error in two different ways. First, in ascertaining *the facts* of the case we are liable to error from prejudice and partiality; and, secondly, even supposing we had ascertained the facts correctly, we should be liable to err from judging of the Divine scheme of salvation by the miserable part and portion which our own time and our own confined operations can possibly disclose. It is not meant to be denied that success is an earnest of God's favour, a legitimate source of encouragement, and, in some degree, a confirmatory argument; but as a test of truth thus applied, it is as unsafe and slippery a test as enthusiasm or crafty cunning could devise. But all this is too familiar to the man of education to need

any further illustration. Having therefore hinted in what way it seems to the writer of this notice the general question ought to be disposed of, the details are of less consequence, except as an illustration of Roman-catholic subtlety, or a source of information as to the state of missions generally.

It is here that the writer would complain of a deficiency in Mr. Hough's book. He could surely have given more specific information, and more detailed and statistical accounts in reply to Dr. W. And even that which he has given might perhaps have been more conveniently arranged. The addition even of a sort of summary of what he has brought forward, and a table of the errors and misrepresentations of Dr. W., would render his book more useful to those who cannot give the time requisite to make it here for themselves.

Mr. Hough has powerfully pointed out a great many instances of Dr. Wiseman's unfairness in details; but it would be impossible to enter into an examination of these in the present notice. It is sufficient to recommend this answer to all who are interested in the subject. At the same time there is some strange oversight in Mr. Hough's performance. He makes a part, though an insignificant part, of his accusation of jesuitical artifice to consist in Dr. Wiseman's quoting a statement of his own, and attributing it to Mr. Townley, and implies that Dr. Wiseman did not dare to refer to *his* answer to Abbé Dubois. Now, in the edition of the Lectures before the writer of this notice, p. 181, Lecture vi., the passage is as distinctly attributed to Mr. *Hough* as words can make it. This is the genuine edition, by Booker; can Mr. Hough use the pirated one? or what is the mistake here? It is a very bad thing to enable Dr. Wiseman to accuse his opponent of falsifying passages of his Lectures. It is wrong not to be more careful in casting imputations even on an unfair antagonist, and it gives him an advantage which nothing besides could bestow. It is true that Dr. Wiseman has dealt most unfairly with the passage he has quoted, as any one will see who takes the trouble to read Mr. Hough's former book; but to accuse him of jesuitical artifice &c. in doing what he does not appear to have done, is mischievous to the cause of truth.

Mr. Hough's work is divided into two parts; the first refutes the statements relative to protestant missions, the second touches chiefly on the means employed by the Roman-catholic missionaries, and argues the question of their success. The second part contains some information extracted from a most valuable writer of the early part of last century, Dr. Michael Geddes, the chancellor of Sarum. He is one whose learning and knowledge, especially his acquaintance with Spanish history and literature, render his books most interesting and valuable in the Roman-catholic controversy. The volume of his which relates to India is that which Mr. Hough has quoted and abridged. In the Appendix, Mr. Hough has reprinted his own evidence before the House of Commons, which is very interesting. It is also impossible not to acknowledge throughout the volume that very much of misrepresentation is exposed, and that there is much light thrown upon the former proceedings of Roman-catholic missionaries.

The following statement of the present state of the American mission

among the Burmese will be a matter of at least some interest to the reader:—

"In 1803, the mission was suspended during the Burmese war with the English, which was protracted beyond expectation, and left the country in a state very unfavourable to missionary operations. These, however, were resumed in 1830; and the missionaries soon began to reap the fruit of their former labours. It appeared that the seed sown had not all perished. Not to enter here into details, it may suffice to state the present condition of the different missionary stations in the Burmese empire.

"RANGOON—suspended in 1823—renewed in 1830.—In 1836: 1 missionary—7 native assistants—and of the numerous attendants on their ministry, 47 were regular communicants.

"AVA, the ancient capital of the empire—suspended in 1829—renewed in 1833.—In 1836: 2 missionaries—11 baptized—and the number of catechumens very great.

"MAULMEIN, in the British territory, eastward of Rangoon: the chief seat of the mission—established in 1827.—In 1834: 5 missionaries and printers—8 native assistants—3 congregations, Burmese, Karens, and English soldiers—324 baptisms up to January, 1834—50 scholars.

"TAVOY, in British Burmah—established in 1823.—In 1828: 2 missionaries—8 native assistants—of the numerous attendants upon their ministrations, the communicants were—248 Karens, 7 Burmese, and 4 Europeans.

"Such is the state of the mission to the Burmese empire, which Dr. Wiseman has described in the most contemptuous terms. We challenge him to produce anything like it in the entire range of Romish missions, whether in reference to the short time of their existence, to the nature of the impediments to be surmounted, or to the character of the converts."

An Address to the Members of the Church of England, both Lay and Clerical, on the Necessity of placing the Government of the Church in the Hands of Members of its own Communion. By the Rev. John Warren, M.A., Chancellor of Bangor, and Rector of Graveley, Cambridgeshire, late Fellow and Tutor of Jesus College, Cambridge. London: Simpkin and Marshall; Stevenson, Cambridge; Edis, Huntingdon. pp. 38.

MR. WARREN has thrown out in this pamphlet his suggestion as to what he considers "the necessity of placing the government of the church in the hands of its own members," by means of establishing a synod, partly composed of laymen who are communicants, and partly of clergy. He considers that, according to primitive custom, the laity ought to have a share in its government, and that the exclusive administration of the church by the clergy savours too much of the times when the clergy were magnified in the eyes of the people by the invention of the blasphemous doctrine of transubstantiation. This synod is to be enacted and formed into a permanent legislative body for the church by means of convocation, and the act of convocation is to be ratified by Parliament. Mr. Warren says that he has felt it to be a duty to make some public protest on the necessity of making such a change, and therefore delivers his sentiments in this pamphlet. Most persons will agree with him as to the unfitness of Parliament, in many respects, to legislate for the church, especially now that it is composed of Romanists and dissenters of every creed or of no creed. Members of Parliament, even in these days of enlightenment, cannot know everything; railways and corporation-reform bills, and matters of this kind, occupy so much of their time and their thoughts, that it will happen only too often that they display rather more ignorance

on ecclesiastical matters than is desirable in legislators; and the heterogeneous composition of the motley class of varied hues of belief is another element in the constitution of the assembly which serves to unfit it still more for the discussion of matters relating to the church. The inconveniences, therefore, of the present state of things, are easily seen, but the remedy for the evil is a matter which will cause division of opinion; and of course Mr. Warren, officially situated as he is among the clergy, must be aware that a pamphlet of thirty-eight pages can only disclose his views, without giving any earnest of their practicability. He wishes, however, that his scheme should be known and considered; and as it is a subject which it may be well to have subjected to the deliberation and the thoughts of the clergy and laity of the church, the better plan may be to quote that part of his book which exhibits the chief features of his scheme.

"However, that you may better understand my views upon this subject, I will place before you an outline of what I conceive might possibly be a good constitution for such a synod. Male communicants of our church, above the age of twenty-one, to form the constituency (if I may so speak) of this synod.* In each of the large parishes these persons to meet together, and to elect a person, whom, for want of a better name, I will call a synodsmen; several small parishes to be consolidated for the purpose of making the same elections, and thus consolidated, to elect one synodsmen. The synodsmen to meet at the same places where the parochial clergy now meet to elect proctors to sit in convocation, and there to elect lay proctors, also to sit in the lower house of convocation. Thus, according to this plan, the upper house of convocation would remain as it is at present constituted, and the lower house of convocation (besides the deans, archdeacons, and proctors of the chapters, and of the parochial clergy, of whom it is now composed) would also contain proctors of the laity, equal in number to the proctors of the parochial clergy. Thus, one synod or convocation to be formed for the whole of England, and this synod, thus constituted, to be the legislative body for the internal affairs of the church.†

"Now, as the very ground on which these changes are recommended is that of giving security for the maintenance of the true faith, it will be of the utmost importance that care be taken that the members of this synod be sound in doctrine, and irreproachable in moral conduct (as far as by human laws such objects can be attained.)

"But in order that the lay proctors of the synod be sound and conscientious members of our church, it will be necessary that the constituency by whom they are elected be so too. The foundation of a good synod must be laid in a good constituency; care, therefore, must be taken that the power of repelling unworthy persons from the holy communion be duly exercised. Unless this point be attended to, we shall in vain attempt to create a synod which will give security to the church for the maintenance of the true faith."

He then considers the mode of effecting a return to such a state of discipline as to the holy communion as would enable him to effect this object. He must of course be aware that all schemes of this sort on paper will cause great diversity of opinion. Many will probably follow, differing more or less from this; but what will be the result remains to be seen.

* "Besides this qualification of being a communicant, some other qualification might be required with respect to property in order to give a vote."

† "This is merely a rough plan, and only intended as such, and would require some alteration in detail to carry it well into execution; probably it would be best to divide each diocese into archdeaconries or districts of a convenient size, and to have two clergymen and three laymen returned for each archdeaconry or district, who, together with the deans, archdeacons, and proctors of the chapters, should make up the lower house of convocation, thus making the number of clergy and laity in the lower house nearly equal."

The Doctrine of Baptismal Regeneration, as it has been stated in some recent Tracts, Weighed in the Balance of the Sanctuary. In Three Dialogues. By the Rev. Thomas T. Biddulph, M.A., Minister of St. James's, Bristol. London: Seeleys. 12mo. pp. 140.

MR. BIDDULPH informs us in his preface that the substance of this tract was published in 1816, as "Remarks on a Tract which had recently been placed on the list of the Society for Promoting Christian Knowledge," which, of course, must allude to the tract of Bishop Mant, which at that time caused so much discussion. Mr. Biddulph further states, that being in his seventy-fourth year, and having just been "restored from an illness which placed him on the very verge of an eternal world, the censure or praise of man must be supposed to be of very little consequence!" These are circumstances which would justly preclude any harsh remarks, and would tend to prove that this little volume is written in sincerity of spirit, and in a zeal for God's truth. With every kind feeling, however, towards the author, it is but justice to say, that to the writer of this notice the line of argument throughout appears so weak, that, without entering into this much-debated question, he would only express his conviction that this book is not calculated to do service to that side of the question which it espouses. It seems to him that it misrepresents the views of those who maintain the other position, and thus, in some parts of it, to combat a shadow. For instance, in page 92, the writer considers the question to be, whether regeneration is ever separated from baptism; and his opponents are made to maintain that the grace of God is dependent on a mere *opus operatum*, without any regard to the fulfilment of the conditions of the covenant on the part of man. See, also, the note, p. 10. It would probably save much dispute with well-intentioned persons, if each person who writes on this subject would define strictly what he means by the word "regeneration," and agree never to attribute to an opponent any consequences which follow from that definition unless they agree in that preliminary step. The very writer who contends that regeneration, according to his own view of the term, is the effect of baptism, might be equally ready with his opponent to deny it, when a different meaning is assigned to the word. However, an article like this is not the place to attempt settling discussions which have engaged the attention of so many able men, and, unhappily, divided so many who are excellent from each other. And yet, when a tract is published which takes up so decidedly one view of the question, and is written as if the views of those who embrace a different opinion on the subject were so nearly allied to popery as to cause danger to the church, it is needful to mention that its arguments require very much careful sifting, and its statements of the views opposed to it much modification.

It must further be said, that Mr. Biddulph, aware that the baptismal service speaks very strongly on the subject, attempts to shew that its language must be interpreted by the other writings of Cranmer and the reformers in general. This is a fair principle, if fairly applied to difficult and obscure passages, and it would be a fair guide to interpret what they mean by the word "regeneration." But Mr. Biddulph

does not say what use he makes of this principle to interpret one or two plain passages in the office for infant baptism—viz., “Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ’s church,” &c. ; and that, also, in the prayer after the Lord’s prayer, in which “heartly thanks” are offered up to God that “it hath pleased him to regenerate this infant with his Holy Spirit.”

This language is certainly unequivocal, and the only explanation it admits of by other writings of the compilers of the liturgy is, by defining the sense in which the word “regeneration” is used. The question is not intended to be gone into here ; but if harsh things are to be said of those who hold the doctrine of baptismal regeneration, and they are told that they must interpret the liturgy by other writings, it is but just and fair to ask in *what way* they are to interpret these words. If they hold baptismal regeneration, so do these passages ; and the thing to be shewn is, that they hold it in a different sense ; but they are not to be condemned for merely holding that doctrine, nor accused of holding it in any sense which others may attach to the term.

This remark was absolutely necessary ; there are one or two others which ought also to be made. Mr. Biddulph quotes Hooker, p. 104 ; but might he not have found other passages in that great writer which would shew that Hooker himself held the doctrine of regeneration by baptism, which is not *contradicted* by this extract ?

One more remark to justify the writer in saying that the arguments in this book are weak. Mr. Biddulph, page 28, quotes the original of Acts, ii. 47, and says, that “*the saved*” would be a more correct translation of *τοὺς σωζομένους*, than “*such as should be saved*.” If persons appeal to Greek to support their opinions, they ought to treat it correctly and critically. Surely, this would be a wrong translation, and a deterioration of the established one. The fact that, to give the meaning of “*the saved*,” the original ought to be *τοὺς σῶσιν*, is a matter of such common knowledge, that one is surprised to meet with such a translation. And, again, the case of Cornelius is quoted to prove that baptism is not necessary to justification and acceptance before God. Surely, if such an instance is appealed to, and the *justification* of Cornelius is thus insisted upon, this example would prove a difficulty in the way of other doctrines which Mr. Biddulph holds. Did Cornelius know the doctrine of the cross when he was thus justified ? Will there not be some difficulty in this view of his case if urged against the doctrine of baptismal regeneration ? and was not the conclusion of the Apostle, that they should all be baptized ? Might not this instance be adduced by the opponents of Mr. Biddulph to prove a portion of their case ?

In conclusion, it shall only be said, that these remarks are not meant in any unkindly spirit towards Mr. Biddulph, who seems to be zealous and well-intentioned ; and one only regrets that differences should arise among those who love the cause of religion. In some degree they may be inevitable ; but it is only because this work seems more likely to promote controversy, without settling any part of the question, that it is necessary to point out what appear to the writer of this

notice to be its defects. Having said that he thought its arguments weak, he felt it a duty to give some instances of this weakness. Towards Mr. Biddulph, whose career of Christian usefulness may be drawing now towards its decline, he can only express his best wishes, and trust that his remaining years may be free from the din of controversy, and that both he and those who differ from him may, under all their difference, retain a mutual spirit of charity and forbearance, and that if they cannot view things exactly alike, if they cannot convince each other, they may never cease to love each other as Christian brethren.

A First Grammar of the Latin Language. Designed for Schools or Private Tuition. By the Rev. W. Butler, M.A. of Queen's College, Oxford, Head Master of the Free Grammar School, Nottingham. London: Longman and Co. 1837. pp. 128.

THIS grammar is designed for the use of beginners; and it contains a great deal in a small space. It is written in English, and the rules of syntax seem to be very carefully condensed from the best philosophical grammars. The question of its adaptation to practice, or its superiority to other grammars, must be left to the decision of those engaged in early education; but the circumstance of its proceeding from the head-master of one of the grammar-schools is an earnest of its having been constructed with a practical view, and it is likely, on that account, to remedy, at least, some of the defects of former elementary grammars.

Music and the Anglo-Saxons; being some Account of the Anglo-Saxon Orchestra, with Remarks on the Church Music of the 19th century. By Francis Diederich Wackerbarth, A.M. Queen's College, Cambridge. London: Pickering. 8vo. 1837. pp. 46.

THIS appears a most unpromising title; but Mr. Wackerbarth has contrived to make an interesting treatise on a somewhat dry subject. He investigates the nature of the musical instruments in use among the Anglo-Saxons,—the organ, the psaltery, the harp, the canticum, the drum, the cymbals, the trumpet, &c.,—giving quotations from Saxon or Latin writers, and, in some instances, engravings of the instruments from old MSS. Those who wish to understand this subject will do well to consult this little treatise.

MR. BELL's very beautiful book on "British Quadrupeds" is now completed, by the publication of the Eleventh Part. It is a book which ought to be in the library of every English gentleman who is interested in the natural history of his country. The wood-cuts are beautiful, and the name of the writer is a guarantee for the excellence of the descriptions, &c. This last part contains an excellent preface, which illustrates the classification adopted by Mr. Bell. The cover contains an announcement which will gratify all the friends of natural history—viz., that Mr. Bell is about to continue his labours, and follow up the Quadrupeds by a History of British Reptiles.

MR. YARRELL'S "History of British Birds," Part II., is out, and forms a worthy companion to the above. The engravings of the *goshawk* and the rough-legged buzzard in this number are beautiful.

FINDEN'S "Ports and Harbours" is proceeding with its usual beauty; although the views in Part VIII. are less striking than some of the former ones. Those, however, of Weymouth and Ramsgate are beautifully contrasted—the one all quiet and peace, the other all storm and foam.

THE "Churches of London," No. IX., contains two views of St. Andrew's Undershaft; one of which is the monument of the celebrated antiquary, Stow.

A VERY interesting little pamphlet, under the name of "Some Recollections of His late Majesty King William IV.," has made its appearance. It is said to be written by the Rev. I. R. Wood, the preceptor to Prince George of Cambridge, and may therefore be relied on as authentic. It may, too, be guessed, that it was published under the sanction of the Queen Dowager; for nothing but this supposition will account for the very slight mention of her unremitting attention to our late sovereign in his last hours. In one edition of it, a character of the late King is appended, which, although it is dated Hampton Court, appears of a different order, and not to be worthy to accompany the former performance. It claims on the title-page, however, to be the authorized edition; although the writer of this notice cannot but imagine that there is some mistake in this matter. Possibly, the whole having appeared in the newspapers, it is considered that there is no copyright in the case at all. The edition alluded to is published by Harding, of Red Lion Court; and contains, at the end, a sheet of puffs of the "Pastoral Echo" and the "Church of England Preacher," &c. It seems rather remarkable that some of the numbers of the *Church of England Preacher* should contain sermons by Dr. Chalmers, and others sermons by Dr. J. Pye Smith. What does "Church of England" in this case mean?

MISCELLANEA.

CONVICTION OF A CLERGYMAN UNDER THE NEW REGISTRATION ACT.

At the court-house at Leeds, on Wednesday last, the Rev. Robert Taylor, curate of the parish of Leeds, was summoned before the magistrates of that borough, to answer to an information preferred against him for not having registered the death of one William Pinkey, with the registrars duly appointed under the new act of parliament, within the time prescribed by that act; or that he had not within seven days from performing the funeral service over the body of the said William Pinkey given notice in writing thereof. The court-house was much crowded.

Mr. G. Rawson, jun., solicitor and superintendent registrar, appeared in support of the information. The rev. defendant had no legal assistance.

Mr. Rawson, in opening the case, said that he did not appear there as

superintendent registrar, having had no communication with the registrar-general, nor any instruction from him on the subject, but he appeared as the solicitor of Edward Cooke, the complainant: and, as far as he (Mr. Rawson) was concerned, he had done everything in his power to keep back this question from coming before the magistrates; but the registrars of births and deaths find they could not perform their duties efficiently under the present system. He would take the liberty, in the first place, to state the course taken by the clergy in the neighbourhood with regard to the registration of births and deaths.

The Rev. Mr. Taylor objected to this course, as calculated to prejudice his case.

Mr. Rawson said, that his object in referring to it was to shew that it was only in the last resort that they had been driven to their present step of summoning a clergyman before the bench.

Alderman Tottie said, that it was for Mr. Rawson to prove the facts alleged in the information, and in the outset he (Alderman Tottie) must state, that he had not read the act of parliament, and therefore he should like to see the law bearing upon the subject.

Mr. Rawson (handing up to the bench some copies of acts of parliament) stated, that the information was laid under the 27th section of the "Act for Registering Births, Deaths, and Marriages in England."

Alderman Tottie (to defendant).—You are aware of the act of parliament?

The Rev. Mr. Taylor said he had read the act of parliament, and he supposed that he had acted agreeably to it. He hoped to be able to prove to the court that he was at least conscientious in his opinion, and in the course he had adopted.

Mr. Rawson said, that the information was laid against the Rev. Mr. Taylor for having performed the funeral service over the body of William Pinkey, of Apple-street, in Leeds, on the 27th of August last, and not having given notice to the registrar of the district in which the said William Pinkey died. It would be his first duty to put in Mr. Taylor's own register of the burial of William Pinkey. Mr. Rawson then handed in a certificate of the burial of William Pinkey, extracted from the register-book of burials at the parish church.

The Rev. Mr. Taylor admitted the handwriting to be his.

Alderman Tottie here suggested an amicable arrangement, in order to raise the question in dispute before a higher court.

Mr. Lofthouse (acting clerk to the justices).—There is no *certiorari* allowed by the act.

Mr. Rawson.—There is an appeal to the sessions in cases where the penalty exceeds 5*l*.

Alderman Tottie then desired the case to go on.

Mr. Rawson said—There is one point which I wished to be admitted, namely, that William Pinkey died in the workhouse.

The Rev. Mr. Taylor.—I cannot admit that. All I know is, that this is a certified copy of the parish register.

Mr. Rawson.—Do you admit that he lived in Apple-street?

The Rev. Mr. Taylor.—I cannot say that; I do not know. I have buried forty people at once, and it is impossible I could know where they all lived.

Mr. Rawson.—I can prove it, if it is not admitted. The burial took place at St. Mary's church on the 27th of August. Did it not?

The Rev. Mr. Taylor replied in the affirmative.

Alderman Tottie.—Then that seems to be the only fact admitted, that he did bury a person at the church of St. Mary, on the 27th of August.

Mr. Rawson.—And I shall prove by three registrars now in attendance, that no certificate was ever granted of a previous registration, and then I shall call on Mr. Taylor to prove the giving of the notice that he is required to give under the 27th section of this act. I shall, however, first proceed to

prove their appointment, by putting in an order of the poor law commissioners. Will Mr. Taylor admit that?

The Rev. Mr. Taylor. I have no objection to that. I do not come here to do anything but what is right, and to shew that I have acted conscientiously.

Mr. Rawson said he should prove that the township of Leeds was divided into three districts—namely, the north district, of which Robert Greig is registrar; the west district, of which Thomas Taylor is registrar; and the Kirkgate district, of which Edward Cooke is registrar. He then handed to the bench an order of the poor law commissioners to that effect, which being sealed with their seal, was evidence of what it contained in any court of justice, under the 3rd section of the Poor Law Amendment Act. He then cited the 7th and 10th sections of the Registration of Births &c. Act, to shew that where there was no board of guardians of the poor, the poor law commissioners were required and empowered to divide townships and parishes into registering districts, and to appoint the registrars to them, as had been done in the order which he put in evidence. Mr. Rawson then read an extract from the 18th clause of the Act for Registering Births, Deaths, &c., shewing that every registrar was authorized and required to inform himself carefully of every birth and every death which shall happen within his district, and to learn and register, as soon after the event as conveniently may be done, the several particulars required to be registered, according to the forms prescribed. He then came to the clause under which the present information was laid, the 27th section of the same act, which he read at length.

Mr. Rawson next called attention to the 42nd clause of the same act, which enacts that every registrar who shall refuse, or without reasonable cause omit, to register any birth or death of which he shall have had due notice, shall forfeit a sum not exceeding 50*l.* for every such offence. Having referred to the clauses on which he relied, it was his duty first to contend that the intention of the framers of the act clearly was, that there should be a certificate of registration delivered in all ordinary cases to the minister officiating at every funeral service; and in order to strengthen that opinion, he should beg leave to read a notice issued by the Dean of Ripon in reference to this act.

The Rev. Mr. Taylor.—That is not evidence. I am a clergyman of the church of England, of equal authority under the bishop with the dean, and therefore, if made evidence, I submit it could not bind me.

Mr. Rawson began to read the document.

The Rev. Mr. Taylor persisted in his objection. As a further reason, he objected to it because it was an unnecessary consumption of time. At 11 o'clock it was his duty to offer up the prayers of the church, but he had been torn away to answer this charge, and he had been obliged to ask the vicar to take his duty.

Mr. Rawson said that, as that had been alluded to, he ought to state, that in consequence of a suggestion from the magistrates, a message was sent to Mr. Taylor, desiring him to attend there at any time that might be convenient, without summons, but that he had refused to do so.

Alderman Tottie said that he had suggested that course.

The Rev. Mr. Taylor was obliged to him for his consideration, but he thought that if there was a determination in certain quarters to persecute the church, the sooner it was withstood the better.

Alderman Tottie said, there was no wish on the part of the bench to persecute the church.

The Rev. Mr. Taylor acquitted the bench of any such intention.

Alderman Tottie said, that they should endeavour to administer the law impartially; and to enable them to do so in this case, which involved a new point, they should be glad, even though at the risk of irregularity, to hear any opinions or arguments, or any evidence that might be offered.

Mr. Rawson observed, that he did not offer the Dean of Ripon's notice as evidence, but in support of his argument. With reference to the remark of

Mr. Taylor, that there was an intention to persecute the church, he begged to state that the registrars at Leeds had had a distinct overture from Mr. Pickard, the sexton, that he would give them every facility if they would pay him 3d. per name.

Mr. Pickard.—You should state that they have 1s. each.

The Rev. Mr. Taylor.—That was not my act.

Mr. Rawson.—But you said that you would sanction everything he did. There was a negotiation between the registrars and him on the subject. He wanted 4d. a-name, which they refused, and that is the reason we are here to-day.

The Rev. Mr. Taylor.—That is your assertion only. When I spoke of persecuting the church, I did not refer to the registrars of Leeds only.

Alderman Tottie.—Proceed with the case.

Mr. Rawson read the notice from the Dean of Ripon, which stated that the only change which the Registration Acts had made that affected the services of the church was, that in cases of burial, a certificate of registration must be procured from the registrar before interment.

The Rev. J. Fawcett (who accompanied Mr. Taylor) asked how it was known that that was the Dean of Ripon's notice?

Alderman Tottie said it was not evidence; it only amounted to an opinion.

The three registrars, Greig, Taylor, and Cooke, were then sworn, and in answer to questions put to them by Mr. Rawson, severally said they had not granted, previous to the burial, a certificate of the registration of William Pinkey.

Mr. Rawson.—I now call upon Mr. Taylor to shew that he has given the requisite notice.

The Rev. Mr. Taylor said that this was the first time he had appeared in a court of justice, and he was quite unacquainted with the technicalities of the law; he wished therefore to be guided by the common sense view of the question, and he trusted that in this case he had understood the act correctly. He should be able to prove that he had given a notice of the burial, as required by that act.

Richard Hodgson Pickard, sexton of the parish church, was then sworn. He said that he delivered to Mr. Thomas Taylor, one of the registrars of Leeds, a notice of the burial of the body of William Pinkey, and if Mr. Taylor would produce it, he could identify the document.

Mr. Rawson said, that Pickard should have been prepared with a copy. He then handed to the bench the original, of which the following is a copy :—

(" To the Registrar of Births and Deaths in the Leeds district.)

" Pursuant to act of parliament, 6th and 7th William IV., cap. 86, entitled, 'An Act for Registering Births, Deaths, and Marriages in England,' I hereby give notice, that I performed a religious service for the burial of a dead body, which was buried on the 27th of August, 1837, in the parish of Leeds, in the county of York, for which no certificate, according to the form of schedule E to the aforesaid act annexed, has been delivered to me.

" And for the burial of another dead body, on August 27th, 1837.

" And for the burial of another dead body, on August 27th, 1837.

" And for the burial of another dead body, on August 27th, 1837.

" Witness my hand this 2nd day of September, 1837,

ROBERT TAYLOR."

Mr. Rawson.—This is not a notice such as is required.

Alderman Tottie.—When was it delivered?

Pickard.—On the 2nd of September.

Alderman Tottie.—This is a notice that certain dead bodies were buried on the 27th of August, but there is no mention of the name of William Pinkey.

Pickard.—The registry of the burial of William Pinkey is No. 1,276 on our register, and that is one of the burials mentioned in this notice.

Alderman Tottie.—But as it stands, the notice does not apply to Pinkey ; it may refer to another. You must shew that the notice applies to him.

Pickard.—The number will identify him.

Mr. Rawson read from Mr. Greig's original register an entry of the death of William Pinkey, aged 11 years, who died at the workhouse on the 25th of August, and which was registered by him, on the information of Margaret Nettleton, his sister, who attended him in his last illness, and he (Mr. Rawson) was prepared to contend that the notice must be given to the registrar of the death which occurred.

The Rev. Mr. Fawcett observed, that the first act was confused in its description of the persons to whom the notices were to be given, and there had been some new enactments on the subject.

The Rev. Mr. Taylor said, that the notice was according to a form drawn by a high legal authority in the church, and sent down to them.

Alderman Tottie.—I don't understand what the object of this notice is ; it had better not have been given at all.

The Rev. Mr. Taylor.—I think it had better not have been required.

Alderman Clapham.—There are repeated instances where property has been lost for want of registers being properly kept in the churches.

The Rev. Mr. Taylor.—Not in churches, but in other places. I can shew you registers that have been kept in this parish for 300 years, and which are not at all damaged.

Alderman Tottie.—Upon such a notice as this, the registrar could not be made liable to the penalty for not registering.

The Rev. Mr. Taylor.—The question is, whether that is a sufficient notice or not.

Alderman Tottie.—I don't know whether you think so or not, but I don't.

The Rev. Mr. Taylor.—It is a form of notice sent down for us to act upon.

At this stage of the proceedings, Pickard, who had been despatched for his church book, returned with it, and he stated that the last dead body mentioned in the notice of the 2nd of September, which he gave to Mr. Thomas Taylor, the registrar, referred to the 1,276th entry in the book of burials, and that was the burial of the body of William Pinkey, aged 11 years.

Alderman Tottie.—Then, on the 13th of September, there is a notice given to the registrar of the burial of the person mentioned in the information. There has not been any notice of it before.

The Rev. Mr. Taylor.—It is the "dead body" that is mentioned in the notice.

Alderman Tottie.—"Person" is mentioned in the information.

The Rev. Mr. Taylor.—You do not suppose I ever buried any other than dead bodies. There is no particular form given or required by the act. It gives a form for the registrar, but not for the clergyman ; therefore the clergyman gives his own form according to the letter of the act.

Alderman Tottie.—But that is your construction of the letter of the act.

The Rev. Mr. Taylor.—No it is not.

Alderman Tottie.—Well, but 'tis a construction which amounts to no notice at all, and could not be the intention of the framers of the act.

The Rev. Mr. Taylor.—I gave him a notice.

Mr. Rawson.—There is another point which I wish you to understand I have taken—namely, that this notice was given to Mr. Taylor, who is not the registrar of the district in which the party died, nor in which he was buried.

Pickard.—You have settled that point by calling the three registrars to prove that they did not give any certificate.

Alderman Tottie.—As I understand it, the object is to conceal the name.

Pickard.—We say that we are not under any obligation to give it.

The Rev. Mr. Taylor.—The registrar is to busy himself in the district, to find out births and deaths, and to register them.

Alderman Tottie.—The whole question is, whether a clergyman is to give notice of the burial of a body, or of a particular body.

Alderman Clapham.—It must have been the intention of the act to give the name.

Mr. Pickard.—It is not the literal meaning of the words, whatever may be the spirit of the act.

Alderman Tottie.—Have both sides said all they wish to say?

Mr. Rawson.—I wish to press the point I mentioned just now, that the notice of the burial was not given to the registrar of the district in which Pinkey died or was buried. I mention this point because we have been informed by the agent of the clergy that he intends to take the next notices to the registrar of births and deaths at Rothwell, a place five miles distant, but in the Leeds superintendent registrar's district.

Alderman Tottie.—I do not think we have anything to do with what is intended to be done.

The Rev. Mr. Taylor said that the 27th clause, which imposed the penalty now sought to be recovered, required the person who shall bury or perform any funeral, or any religious service for the burial of any dead body, to give notice thereof to the registrar, and on looking back to see who "the registrar" is, he found a great confusion of names of registrars and superintendent registrars; and on looking to the amended act, he found that where clergymen were required to give notice to the superintendent registrar, it was to be taken as sufficient service if given to some registrar under his superintendence.

A good deal of discussion ensued upon this point, but no decision followed, as the case was decided on the main question—the general insufficiency of the form of notice.

In the course of the argument, Mr. Pickard aptly put the case of a person who died at Thirsk, and who was buried at Leeds without a registrar's certificate. In such a case was it expected that the Leeds clergyman should go or send over to the registrar at Thirsk a notice of the burial?

Mr. Rawson said, that clergymen had refused burial in cases where a certificate was not produced.

Mr. Lofthouse said, that any clergyman who did so was liable to a penalty.

Alderman Tottie, in pronouncing the judgment of the bench, said, that they had permitted a lengthy discussion of the question, from a desire that everybody should have an opportunity of stating anything that could be stated on the subject. It seemed to be a new question, and, however juvenile they (the justices) might be in such cases, they must discharge their duty by dealing with the question. It had happened to be his lot to attend courts of justice, both civil and criminal, and therefore he might be more *au fait* in such matters, than others who had had less experience in those places. He had always found that in cases of difficulty as to the construction of an act, the judges referred to the preamble, and on this occasion he should adopt the same course. This was an act for registering births, deaths, and marriages in England, and it recited, that "Whereas it is expedient to provide the means for a complete register of the births, deaths, and marriages of his Majesty's subjects in England." That was the primary recital, which stated the great object of the bill, and no person would deny that a complete register of births, deaths, and marriages, was a benefit, not to a sect or party in the country, but to the whole community, because constant litigation arose in consequence of inaccuracies and deficiencies in the registration of these matters. The register of baptism was deficient as to the time of birth; the register of burials was deficient as to the time of death; and besides that, a large portion of the community, who from conscientious motives might have avoided burying or baptizing at the parish churches, had no means of proving what was necessary to their pedigrees; and it was to remove all such difficulties that the acts which had been referred to were passed. The question next arose how far

the enactments were calculated to effect that object, and particularly as to how far registration was compulsory. To judge of this, they must refer to the 27th clause, on which this information was mainly grounded. (The Alderman read the clause.) Now, in order to judge what the words "give notice thereof" in the last passage of the clause meant, he thought they should refer to the contents of the two certificates which were mentioned in the preceding clauses, and which were appended to the act, to see what they said, whether they referred to a body without a name, or gave any other reference. (The Alderman read schedules E and F of the act.) In schedule E, the registrar, John Cox, certified that the death of Henry Hastings was duly registered by him. It was therefore thought necessary to mention the name; and in schedule F, the coroner, James Smith, ordered the burial of the body shewn to the inquest jury as the body of John Jones. So that both certificates mentioned the names of the parties referred to, and he should imagine that the ordinary and common-sense meaning of the 27th section was, that if the clergyman could get at the name, he should state it in the notice given to the registrar. That the notice given by Mr. Pickard to Mr. Taylor was no notice at all within the meaning of the act; therefore, they should feel it their duty to impose a penalty of 10*l.*, in order to enable the party to appeal if he should think fit. If it were not with that motive, this being the first case of the kind, they should have dealt with it leniently. After some conversation on other points, Alderman Tottie said, that it was only necessary that the penalty should be above 5*l.* to give the power of appeal. He had supposed that it should be 10*l.*, but it was not so; they would therefore reduce the penalty to 5*l.* 5*s.*

The Rev. Mr. Taylor gave notice of appeal.

THE CHURCH REGISTER NOT SUPERSEDED BY THE NEW REGISTER.

A NOTICE is in circulation, from the new register office, calculated to give an erroneous impression, that the use of the church register for births and deaths is superseded by the new act.

That is not the case. The whole scope of the act is, to establish a register for a *new purpose*, altogether optional; and to leave the validity and use of the church register untouched. The act imposes on the public *no duty whatever*, further than that of giving information of a birth and death when requested. The burthen of putting the provisions of the act into operation rests entirely with the officers of the establishment, the local registrars, whose duty it is to *inform themselves carefully of every birth and death*, and to register it. Members of the church will find that *the church register* is precisely of the same value it has hitherto been, and that it *answers all the useful purposes of a civil register*.

The measure which has received the authority of the law is not calculated, and was not designed, to produce a *perfect register* of births and deaths. That is an object which never can be effected, without a machinery much more cumbersome and expensive than the legislature has thought fit to sanction.

If the members of the church think they obtain any advantage by the new register, they will avail themselves of it; but there is no legal obligation on them to resort to it, nor is there any moral obligation to put themselves to inconvenience, merely to aid an imaginary system, which has not received, and I trust never will receive, the sanction of law. Members of the church may be assured, that in the church register of baptisms they will have all the advantage of a registry they can desire; and that they may safely leave the entry of the birth in the new register, to the officers of the new establishment.

The placard asserts, that "the church register is not the register of births, but only of baptisms, and is evidence *only of the time of baptism, which sometimes does not take place till many years after the birth.*" Now the truth is, that

the church register is evidence, and the only proper evidence, of the baptism of the child of such parents, by such a name,—that is, evidence of all that a register need to record. The new register will not be the proper evidence of the baptismal name, and is therefore defective as to identity. It will not be evidence of the *day of birth*;—it only professes to register that such a person, the parent or some other,—any person from whom the registrar receives his information,—did, at the time of the registration, *inform the registrar, that a child of such parents was born on such a day*. The act directs that the entry shall be received as evidence of *the birth*, that is, *prima facie* evidence of the birth of a child of such parents. It never can amount to more; and the register of the baptism, insomuch as it will be not only better proof of the identity, but also of the fact itself, will always be *better proof of the birth*. The entry in the new register is no evidence of *the day of the birth*, and no register ever can be, which shall not be founded on legal evidence, taken at the time, of the fact. Now it appears, that so far from the new register embodying any such evidence, it will be sufficient, if, in this record of unparalleled authenticity, *the entry be made within six weeks, and the name may be given within six months*. The truth is, that the day of birth, where necessary to be proved, must be proved by legal evidence of the fact, just as before.

So far as to the legal merits of these assertions,—but that is not all. The paper continues—“All members of the established church ought to take their children to be baptized; but baptism is to be regarded as a sacred rite, and not merely as a means of registration, for which purpose, indeed, it is no longer requisite.” The members of the church of England, I shall take leave to say, needed not to be instructed in their Christian duties by the registrar general. “*Baptism is not to be regarded merely as a means of registration: for such purpose it is no longer requisite.*” In other words, baptism having been regarded merely as a means of registration, it is fit to state, from authority, that for such purpose it is no longer requisite. Now is it possible to assign any fair ground for such an observation? Could any have been imagined more offensive to the feelings of an attached member of our church? What other meaning can such an observation be designed to convey than this—“You, members of the church, who have been in the habit of *baptizing in order to register*, have now an opportunity, under the new scheme, of *registering without baptizing*”? The registrar general may rest assured that the members of the church will baptize and register as they have hitherto done, and will learn, that official advice of this sort is little calculated to gain the esteem of the people for the scheme itself.

Assertions not less inaccurate and reprehensible are made with regard to the *register of deaths*—“The right to a legacy sometimes cannot be established without proving the exact day of a person’s death.” Undoubtedly there may be many occasions on which *proof* is required of the *day of the death*. “For this purpose, the *CHURCH REGISTER of burials is in general of no use*. It is not a register of deaths, and is evidence, not of the day of the death, but only of the day of the burial, which sometimes does not take place till *several weeks after the death.*”

Now the truth is, that neither the church register nor the new register will be evidence of the *day of the death*. The church register is *prima facie* evidence that such a person was buried; and the presumption will be, that he recently died. The new register will be *no evidence at all of burial*, but merely that, upon the information of such a person, with no limitation whatever in regard to the means of knowledge of the informant, *such a person was REGISTERED AS HAVING DIED on such a day*. I think the church register will be *better evidence of the death*,—and the *day of the death* must still, where required, be *proved* by other means.

But mark the paragraph immediately following:—“The entry of the death in the new register book, by the registrar of births and deaths, is legal evidence of the day of the death; but *this entry may be made at any time*, without

any payment being required." So, then, this new entry, which is to be paramount in authority to prove the *day* of the death, may, according to the registrar general's official manifesto, be made at *any time*. The authority of the church register is, as evidence of the time of death, to be set at naught, "because sometimes the burial does not take place till several weeks after the death;" but the authority of the new register is to be paramount,—is to be "*the legal evidence of the day of the death,*" when "*the entry may be made at any time.*" The church register, in the case of both baptism and burial, records a *fact*,—the new register professes merely to register *information*; and it remains to be seen whether a register so constituted will carry with it more of legal weight, when tried in evidence on controverted points, than that which it would fain supersede.

After stating that the entry of the death in the new register book may be made at any time, the placard proceeds—"Though a death may be registered at any time, it ought, if possible, to be registered before burial, and a certificate of registry *obtained* from the registrar, to be shewn to the clergyman officiating at the funeral; if this is not done, the clergyman will be liable to a fine, unless, within seven days, he give notice to the registrar."

Such is not in truth the tenour of the enactment, nor is it a fair exposition of the purport of the act. "The death *ought* to be registered before burial, and a certificate *obtained*." The obvious meaning of such a statement must be, that the friends of the deceased are bound to *obtain* the certificate from the registrar, or, at least, to require it from him. Now the enactment says no such thing. The provision is, that the registrar *shall carefully inform himself* of the death, and *immediately* give the certificate; I say, immediately give; the language of the enactment, I know is,—"*immediately on registering, or as soon thereafter as he shall be required so to do;*" but the obligation to give when required, is only cumulative on the first and main part of the obligation to give immediately. There is no obligation on the friends to obtain the certificate. The certificate is to be shewn to the clergyman officiating at the funeral; and if this is not done, the clergyman will be liable to a fine, unless he gives notice to the registrar. If, then, the construction be, that there is not any obligation on the registrar to give the certificate *until required*, and no obligation (and none is to be found in the act) on the party to require it, the practical effect of the enactment would be, either to stop the burial, or to impose on the clergyman, under a large penalty, a very onerous duty, without cause, and without compensation.

The tenour of the act throughout is to impose the duty of putting its provisions into operation on the registrars; whereas the inference from the notice is, that the burthen rests on the clergy, and the people. If the district registrars do not *carefully inform themselves* of the event, and register it,—if they fail to execute that for which they receive their remuneration,—on them lies the blame, and on the official authorities under which they act; and if in fact the working be found inconvenient, let the people see where the blame rests.

The districts ought to be so divided, and the residence of the registrar therein so fixed, that he may readily be able to learn every event which he is called on to register. There *ought to be no default* or omission; and if there be, it is the duty of the registrar general to remedy it, because, although it was the guardians who, in the first instance, were to divide the unions into districts, it is in the power of the registrar general to subdivide any district. The registrar is bound to reside *within his district*, but that may be a wide space, and his residence may be convenient or inconvenient, just as where it may happen to be fixed within the district. The registrar general ought to require, not only that the districts be so divided as best to ensure the efficient and easy performance of the duty, and that the registrar reside in the spot within the district the most convenient to all, but that the registrar use diligence in the execution of every part of his duty, and that no default arise.

The manifesto thus concludes :—"The new register books, used by the secular registrar for the registration of births and deaths, *are the only register books provided by law for the purpose* ; and registration in these books is *equally applicable, useful, and obligatory*, for persons of all religious persuasions, both churchmen and dissenters."

The new register books used by the secular registrar are *not* the only books provided by law for registration. I know that the assertion strictly is, that they are the only books provided by law for registration of *births and deaths* ; but the *inwendo* of the paragraph was much larger. The fact is, that the *church register books for baptisms and burials* are provided by law, and acknowledged as authority in law, for all the purposes of that registry, just as much as the secular register books are for the purposes of its own registry. Those distinct purposes have been explained.

Again—registration in the secular register is *not* equally applicable, useful, and obligatory, for persons of all religious persuasions, for those who are members of the church of England and those who are not. I have endeavoured to explain the reasons why the secular registry is not equally *applicable and useful* to the members of the church, who have the legal register of the church to resort to, as it may be to those who, dissenting from the church, cannot avail themselves of its register ;—and as to the new registration being *equally obligatory on all*, that may be literally true, because the truth and fact is, that it is *not obligatory on any*.

Let the scheme be *fairly* tried ; but, nevertheless, it may prove a failure,—the part relating to marriages, I trust, for the sake of religion and my country, an utter failure,—and I warn the public not to be led into new enactments, and subject themselves to new penalties, for an object of so very doubtful value.

RALPH BARNES,

Exeter, August, 1837.

Deputy Registrar of the Diocese of Exeter.

THE CONVOCATION.

To the Clergy of the Archdeaconry of Exeter, Barnstaple, and Totnes, qualified to vote for a Representative in Convocation.

(From "Woolmer's Exeter and Plymouth Gazette," Sept. 16, 1837.)

MY REVEREND BRETHREN,—If I had received any notice of the meeting appointed for the parochial clergy of the diocese to elect their proctor in convocation, I should certainly have attended it, not as a candidate, but either to concur with others in making such a choice as the jeopardy in which the sacred interests of the church are placed might seem to dictate, or, in the event of your adherence to the practice of re-appointment as a matter of course, to express a very few sentiments connected with the occasion. Having lost this opportunity from no error or failure of my own, I trust I may without impropriety offer a remark or two on what passed at the meeting in relation to myself, as well as on the office to which you have done me the honour to re-elect me. Convocation having for beyond a century been altogether inoperative, the office of each member has been merely nominal, and consequently his nomination of little or no general interest. It may be, however, that new considerations ought at this time to have weighed. For I confess my firm belief that our church is not destined to subsist long in its integrity, under an interminable suspension of its own constitutional powers and privileges, and without more general synods or councils than are held for its internal government. Nor will I suppress my dissatisfaction at the anomalous character of that recently constituted body, which, if the representatives of the clergy are too supine, or if they are compelled to remain inefficient, may supersede for ever their legitimate share of power in regulating the concerns of the church. The prohibition of the parochial clergy from raising their voice through some *elective* and so far *purely representative* organ, whilst laymen are especially

invested with a share of ecclesiastical authority, seems to me matter of just complaint, if not, at the present crisis, of alarm. In this view, if there be a question between the expediency of compulsory inaction on the one hand, and of allowed activity on the other, however restricted or modified in the exercise of convocational power, the issue of that question must be pregnant with important, perhaps with vital consequences, however it may be decided.

In this view also the appointment of your proctor assumes a proportionably serious aspect, and can no longer be looked upon with indifference as merely nominal. Yet, however diffident I may be, as to a discharge of duties that may possibly be called for or expected, no degree of personal inconvenience will deter me from being at my post, in order to confer with those who have accepted the like responsibility.

When I observe that my present and my late colleague, as well as my predecessor, are distinguished both in ecclesiastical and academic dignity, and that not only my two brethren, who opposed my nomination—one of whom on a former occasion was himself named as a candidate,—but also the nominee of the other on the recent occasion, are each distinguished by at least one of those honours,—in the absence of all pretensions on my own part, on the ground of rank as well as of deep learning, of eloquence, or of wit, (to more or less of which qualifications those parties may each respectively lay just claim,) I cannot but hope, that my original nomination by a friend, and your kind acquiescence in it, had some reference to principles evinced by my conduct. With this encouraging impression on my mind, whatever measure of confidence I may fairly conceive to have been implied in my appointment becomes enhanced in its value to me, by the very objection raised against it. For if my near connexion with a member of the upper house of convocation can be considered by candid minds as exposing me to temptations to be biassed by fraternal or episcopal influence against any independent convictions of rectitude, you have at least shewn that you do not regard me as likely to yield to these temptations. But you could hardly be alarmed at the suspicion of such a liability to sinister or corrupt bias in the case of one who “never has changed, nor wished to change his place,” who owes nothing to episcopal patronage, and who, while he holds a willing obedience and respectful submission to his diocesan to be but compliance with a sacred duty, and the wanton and virulent “speaking evil of dignities” to be a most offensive violation of it, yet will ever be most unwilling to surrender to any superior the exercise of that judgment for the pure and uncompromising use of which, in matters belonging to him, an elder of the church must in conscience be responsible. Therefore, whatever light I may derive from the learned remarks and the talents of my principal reverend opponent, or of my right reverend brother, (and I acknowledge a debt on that score to each of them,) I trust in the Divine aid alone to enable me to turn it to good account; nor do I believe myself to be in the smallest danger of being led astray by either.

If I should live to see the day when the danger of the church may seem to summon still more loudly, or with a better prospect of efficiency than at present, a concentration of the best powers of her best members, qualified to meet the arduous duties of a deliberative assembly, I shall be the first to remove any impediment to your selection that may arise from the existing practice of re-election. In the meantime, during the period of my own responsibility, let me assure you again of my determination not to condemn your choice by shrinking from the task, if there be any task to come untried.

Hoping to be blessed with grace to devote the energies of which increasing age and the trials of life may leave me in possession to the support of that cause on earth which we all deem most important, because most holy, I have only now to subscribe myself, with every sentiment of grateful respect, and in the unfeigned spirit as well as tone of unfeigned charity and humility, your anxious fellow-labourer, and fellow-servant,

J. G. COPLESTON.

Offwell, Sept. 12, 1837.

CHURCH RATES.

IN the last number of this Magazine it was intimated that it would be proper to recur to the subject of Church-rates. No better method of calling attention to this subject has suggested itself at present, than by reprinting some of the very useful statements made by various archdeacons during their respective visitations. Accordingly, the two following papers are submitted to the public. The first is extracted from a paper separately printed at Exeter, by authority of Archdeacon Barnes, the other from Archdeacon Lyall's excellent Charge, referred to last month.

ARCHDEACONRY VISITATION.

At the conclusion of the service, the archdeacon, having requested the churchwardens to approach the communion table, proceeded to state that at this court it was part of the ordinary business to receive their solemn declaration in writing, on entering on the duties of their office, and for taking from them those presentments which they were instructed to make; and then, with the assistance of the deans rural, the archdeacon was accustomed to make inquiries as to the necessary repairs and expenses of the parochial churches, and other matters connected with their office. He pointed out to them that the general rules by which they were to be guided were more particularly specified in the canons, and until of late years no difficulty had existed in carrying them into effect; but that considerable difficulties had now arisen, and he alluded more particularly to the objections raised against church-rates; and standing there, as he did, in the execution of his office, he had no doubt they would naturally look to him to put them in possession of the law on this subject, and to give directions for their general mode of proceeding. He assured them of his readiness to do so, and at the same time most distinctly declared his determination to put the law in operation as far as his office permitted. He then stated that it was a settled principle in the law of England that *every right, when withheld, must have a remedy*, and that his first point should be to shew that, to have the maintenance and repairs of the parish church, and whatever was necessary, provided for the ministration of the church offices according to the Liturgy, was a right at common law, and an obligation on the parishioners at large; and then that he should have less difficulty in shewing them the remedy for enforcing such obligations. They should bear in mind that the law was either common law, statute law, or ecclesiastical law. Common law was the general custom, the universal rule of the whole kingdom, recognised by the king's courts. Statute law, as the name implied, were those acts passed by the legislature. The ecclesiastical law was formed of certain canons and constitutions, adopted at different times by the church for its regulation, and recognised by the common law, or confirmed by statute. There was no distinct account when parish churches were first built, or the country divided into parochial districts; but it was known that parish churches existed in the seventh century, and that in the time of the Saxon kings there were laws which recognised the obligation on the people to maintain the fabric of the church. They might have heard that this obligation was originally a charge on the tithe. The error appeared to arise from this:—after the introduction of Christianity, Augustine was deputed to this country from the church of Rome; and on his inquiring from the pope how he should dispose of the oblations of the faithful brought to him *at the altar*, the pope replied, "You know the prevailing custom of our church is, that they should be divided into four parts—the first for the bishop, the second for the clergy, the third for the poor, and the fourth for the repairing of churches." This letter is no evidence that the custom of the apostolical see was followed in England. On the contrary, there is the most indisputable authority that *custom* or common law imposed this obligation of repairing parochial churches on the parishioners. Lynwood, one of the oldest and best writers, alluding

to the rule of the church of Rome, expressly states that by *custom* (that is, the *common law*) the obligation of repairing the church in England lay on the parishioners at large. This obligation had been recognised as the common law of the land for upwards of eight hundred years. It had also been confirmed by statute law, and particularly by the statute "*Circumspecté agatis*," passed in the time of Edward the First, 1285. In confirmation of this, the archdeacon referred to those several writers,—Bacon, Viner, Watson, Degge, &c. ; and to the authority of such eminent lawyers as Coke, Holt, North, Kenyon, Tenterden, and others. Lord Tenterden, especially, in the case of the *King v. Wix*, held that the law made it obligatory on parishes to appoint churchwardens to see that the repairs of the church were properly attended to ; adding, the law would not require parishes to appoint officers without requiring and compelling the parishioners to afford them the means of discharging their official duties. As still later authority, the archdeacon would direct particular attention to the following passage in the Report by the Ecclesiastical Courts Commissioners, a few years since :—" It is the duty of the churchwardens to take care that the body of the church be duly repaired, and all things necessary for the decent performance of divine service provided ; and the law imposes on the parishioners the burthen of raising by church-rates the funds required to defray the expenses—to *this extent all the authorities concur*." This Report was signed, among others, by Lord Tenterden, Chief Justice of the Court of King's Bench ; Lord Wynford, late Chief Justice of the Court of Common Pleas ; Sir N. Tindall, Chief Justice of the Court of Common Pleas ; Sir J. Nicholl, then Judge of the Arches Court ; Sir C. Robinson, then Judge of the Admiralty Court ; Sir H. Jenner, then King's Advocate ; Dr. Lushington, Judge of the Consistory Court ; and Mr. Cutlar Fergusson. This, he should hope, was sufficient to prove his first position, *that it was a legal obligation at common law on the parishioners to maintain their parish church, and to provide all things necessary for divine service*. He would now proceed to point out the duties of churchwardens, as they were the persons to whom the law looked for carrying this obligation into effect. They should be prepared with estimates of the probable expenses that might occur in the year ensuing, because doubts had arisen whether, after churchwardens had laid out their money, their claims could be enforced. But as it had, he observed, been the common practice of churchwardens to do this, he should consider it unfair unless the parishioners gave notice that they should refuse to pay them by a rate for money so expended in usual course. He repeated that it was doubtful whether such sums laid out by churchwardens could be recovered ; therefore the right course was, to be prepared, at the beginning of the year, with an estimate, as carefully, and also as economically drawn as could be, and lay the same before a vestry. Let it, however, be borne in mind, the parishioners were not called together to discuss the obligation, but to determine, on the churchwardens' estimate, the quantum required, and then apportion the rate with the churchwardens, throughout all the parish equally ; and that rate was, he considered, a charge on the land and property of the parish, or at least it was a charge on the person in respect of the land ; therefore he could not understand how it was that dissenters came forward, and said it was against their consciences to pay church-rates. He would not call on them to pay anything really violating their consciences ; in strictly religious matters, free toleration was conceded. But he must say, that if, after becoming possessed of property which he knew was subject to certain claims upon it, he sought to discharge himself from his obligations on the plea of conscience, he should be guilty of a most dishonest act. The same commissioners to whom he had before alluded, stated in their Report that there was no difference between the church-rate and the poor-rate, as to the mode of rating. If the majority of the parishioners consented to make a rate, their (the churchwardens') case was clear, because if any individual, after that, whose rate had not exceeded ten pounds, refused to pay, they had only to apply to a magis-

trate, and he would be dealt with in a summary way. The parishioners, if the churchwardens asked more than they considered necessary, might vote a less sum, and they (the churchwardens) should take that sum, lay it out to the best advantage, and if not sufficient, again apply to the parishioners for a further sum. The churchwardens, he should hope, would hardly refuse to do their duty in this respect, by calling a meeting for the purpose of obtaining a rate; they had made a solemn declaration to perform their duties faithfully; and, if they did not, the Court of King's Bench would grant a mandamus to compel them. But suppose the churchwardens willing and ready to do their duty, and the parishioners either refused or adjourned to a distant day, obviously with the intention ultimately of refusing the rate. If to a distant day, there was the authority of the present Attorney-General that "such an adjournment would be considered a shallow device, and would be tantamount in law to a refusal." The churchwardens according to some authorities would then have power to make a rate themselves; and in confirmation of this the archdeacon referred to various law authorities, and stated that Bacon, Viner, Watson, and others, concurred in this statement of the law. The Archdeacon then quoted from the pamphlet of Dr. Nicholl—"In the case of Gauden and Selby, an appeal from the Consistory Court of Peterborough, in 1799, Sir William Wyn, in the course of his judgment, thus broadly and unhesitatingly stated the law:—'The law is in that case (viz., that, being called together to make an assessment, the parishioners refuse to make it) that if the parishioners will not make a rate, the churchwarden has a right to make it himself. He cannot without calling upon them; but if he calls, and they refuse, saying that they think the repairs were not necessary, not denying that they were done, he has a power to make a rate himself, and the law will justify him.' " If they, as churchwardens, should not wish to make a rate on their own authority, they might proceed as also laid down by Dr. Nicholl:—"First, a criminal proceeding by articles against the parishioners individually, as for an offence in neglecting or refusing to make a rate; or, secondly, a civil proceeding, by monition to make a rate. First, in a criminal proceeding against individual parishioners for refusing to make a rate, when called on by the churchwardens so to do—in proof that the church was in need of repair—that the churchwardens had no funds in hand—that they called a vestry—that the vestry met, and contumaciously refused to make a rate, (or, what is the same thing, collusively adjourned the meeting,) and that the defendants joined in that refusal, the Ecclesiastical Court might, as a punishment for their neglect, proceed to excommunicate them, under which sentence they might be imprisoned for six months, (by 53 Geo. III., c. 27,) or the court might, as a remedial measure, issue a peremptory monition to make a rate. Secondly, the civil proceeding is by a monition, in the first instance, to meet in vestry and make a rate. The court would monish the parishioners generally—that monition would be personally served on certain of the inhabitants—if they disobeyed, and shewed no sufficient cause, they would be pronounced in contempt; their contempt would be signified in the Court of Chancery, and the writ appointed by the statute would be issued, by virtue of which they would be attached, and committed to prison till they submitted."

The rev. archdeacon then stated that he hoped he had clearly explained the principle and law of church-rates, and clearly pointed out the duty of churchwardens, and that he was determined to carry out the law to the best of his ability, and should at all times be ready to afford to the churchwardens his counsel and advice, to enable them to do the same. They would, he trusted, be fully persuaded *that there was an obligation on the parishioners to repair their parish churches and provide for the church services, and that a legal remedy existed for enforcing that obligation.* And now, in conclusion, said the archdeacon, what was the object of this obligation of church-rates? For what purpose was it thus enjoined? For the great purpose of the public worship of Almighty God, and the maintenance of a national religion. Of the blessings

and advantages of a church establishment, every individual, whether churchman or dissenter, however he might deny it, most unquestionably partook. Wherever a church was built, and ministers appointed, every rank and class in the adjoining society, and every individual in that society, whether he entered the church or not, was in some degree benefited and improved; more especially the poorer and less informed classes were brought under the influence of the Divine precepts and promises. Under those provisions of the national church they might emphatically say, "The poor have the gospel preached to them;" and every agricultural labourer might say, "This soil on which I stand is bound by its occupier to maintain my parish church, to which I have a right to go in the service of my religion." Look at our numerous parish churches—see them filled, as they did see them, every Sabbath-day with agricultural labourers, baptized there, trained in the Sunday-school, led to confirmation and sacrament, seated on the same benches where their fathers and fathers' fathers had sat before, and they would not, could not, wish to leave in wilful neglect that church and those ordinances through which the comforts of divine grace were spread, and to withhold the powers of their office in assisting to further the blessings of which it was their glory and privilege to be in the humblest manner instrumental in promoting. If they really believed the church to be a blessing—if they sincerely loved Him who had purchased and redeemed it with his own blood, they would wish her good luck; for their brethren and companions' sake they would seek to do her good. "And may Almighty God," said the archdeacon in conclusion, "so direct and rule the hearts of us all, that his church may be godly and peaceably ordered, and devoutly given to serve him joyfully in all good works."

EXTRACT FROM ARCHDEACON LYALL'S CHARGE.

I have to apologize to you, my reverend brethren, for the length to which these remarks have extended; but having said thus much to you on the general policy of church-rates, I must, I fear, still further intrude upon your time and patience, while I address a few observations to the churchwardens on the present state of the law as affecting this important question; and I am the rather induced to do so, because the particular view of the subject which I have always taken appears to have escaped attention.

The question is—supposing the majority of the parishioners assembled in vestry to refuse a rate for the necessary repairs of the church, which they are by common law obliged to maintain, is there any power of compelling them to perform this duty? This is the question; but the point commonly put is very different from this—namely, whether, in the case where a majority of the parishioners have refused a rate, the churchwardens possess the power, under their own authority, of making one?

Now about this last point there are many and serious doubts; but about the former, my opinion (which, however, you will receive, gentlemen, with due allowance, remembering that my profession is not that of a lawyer) is, that there are not any.

It is admitted on all hands that it is the duty of the churchwardens to repair the church, and that they are responsible to the ordinary for the performance of this duty. The churchwardens are likewise, in the first instance, (as is not denied,) the judges, both as to the necessity and the extent of the repairs required, as also of the amount of the rate which is to be levied. But is it to be inferred, therefore, that the parishioners have no voice in these matters? That surely would not be agreeable to reason, nor is it, I apprehend, agreeable to law. In case the parishioners assembled in vestry should think the repairs not necessary, or too extensive, or the estimate too high, they have no doubt the power of withholding their sanction, not as against the principle of a rate, but as against the judgment of the churchwardens in this particular case, who, in such circumstances, must appeal to the ordinary. The real question, then, is, whether, in this supposed case, the refusal of the

parishioners can be pleaded as a bar to such repairs, when ordered under the authority of the archdeacon? This appears to me to be the true question. It is not, as is commonly stated, a question between the parishioners and the churchwardens, but a question between the parishioners and the archdeacon. And putting the case in this way, it is one, gentlemen, on which I feel myself entitled to speak with some confidence, because since my appointment to the office which I have the honour to hold, I have twice brought the question to issue as far as I could, and on both occasions my authority was affirmed.

At the first parochial visitation, which I held at Coggeshall, the orders which I left behind me with the churchwardens were disputed in the vestry. The churchwardens appealed to me for advice. Thereupon, I renewed the orders which I had before given them, and desired them to take the dissentients into the Ecclesiastical Court; at the same time putting into their hands a written guarantee, purporting to bear them harmless against all costs in case the decision of the court should not be in their favour.

On this, a second vestry was summoned; and it was agreed to take the opinion of a certain learned judge (who at that time was *not* the member for the Tower Hamlets,) and *then* his opinion was, that the parishioners of Coggeshall must submit to the orders of the archdeacon, which accordingly was done.

The next case, gentlemen, was that of Wix, in the Tendring Hundred. Here the parishioners did not refuse to repair the church, but denied my authority to compel them to appoint churchwardens. I directed a vestry to be called for the purpose of taking the sense of the parish upon the question, which was assembled accordingly, and the majority came to a determination not to admit my authority, nor comply with my decree.

As churchwardens are considered to be civil and not ecclesiastical officers, I was in this case compelled to proceed against the parish in the courts of common law. I applied, therefore, for a mandamus, which was granted accordingly; and the result was, that churchwardens were forthwith appointed.

Now, gentlemen, I consider that though the first of these cases does not affirm the power of the churchwardens to levy a rate under their own authority, yet it goes to establish that authority upon an appeal to the archdeacon.

And the second case is also clear to the point, that the common law of England, which calls upon all parishes to repair their church, and for this purpose to elect churchwardens, cannot be defeated simply by the non-consent of the parishioners.

DOCUMENTS.

AN ACT TO EXPLAIN AND AMEND TWO ACTS PASSED IN THE LAST SESSION OF PARLIAMENT, FOR MARRIAGES, AND FOR REGISTERING BIRTHS, DEATHS, AND MARRIAGES, IN ENGLAND.

ANNO PRIMO VICTORIÆ REGINÆ.

[90th June, 1837.]

Meaning of the Words "Notice to the Registrar and Registrar's Certificate."

WHEREAS by an act made in the last session of parliament, intituled "An Act for Marriages in England," and by another act, intituled "An Act for Registering Births, Deaths, and Marriages in England," sundry provisions were made for the duties of superintendent registrars and also of registrars and deputy registrars of births, deaths, and marriages, which several provisions require to be further explained and amended: And whereas the recited acts require amendment in other respects: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the

Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, That where in the said act for marriages in England provision is made for giving notice of marriage to any registrar, and where in the last-recited act, or any schedule thereunto annexed, mention is made of any such notice, or of the registrar's certificate of any such notice, the same shall be construed respectively to mean the notice to be given to the superintendent registrar, and the certificate thereof to be issued by the superintendent registrar, according to the provisions for that purpose contained in the last-recited act.

Certificate of Baptismal Name to be made by Registrar or Superintendent Registrar, as the case may be.

2. And whereas by the said act for registering births, deaths, and marriages, it is provided, that, in the case of any child to which any name shall be given in baptism after its birth shall have been registered under the provisions of the said act, a certificate shall be delivered in manner provided by the said act, signed by the minister who shall have performed the rite of baptism, and that the registrar shall certify upon the said certificate the additional entry in the register book thereupon required by the said act to be made, and shall forthwith send the said certificate through the post office, to the registrar general; be it enacted, that the certificate that such additional entry has been made shall be made and sent as aforesaid by the registrar or superintendent registrar, as the case may be, to whom the minister's certificate shall have been delivered according to the provisions of the said act.

Superintendent Registrars unduly issuing Licences, or solemnizing Marriages, guilty of Felony.

3. And be it enacted, that every superintendent registrar who shall knowingly and wilfully issue any licence for marriage after the expiration of three calendar months after the notice shall have been entered by the superintendent registrar, as provided by the said act for marriages, or who shall knowingly and wilfully solemnize or permit to be solemnized in his office any marriage in the last-recited act declared to be null and void, shall be guilty of felony.

Whereunto Committals shall be.

4. And whereas in that part of the said act for registering births, deaths, and marriages, in England, which provides for the recovery of penalties the word "offender" has been once inserted by mistake instead of the word "offence;" be it enacted, that in all cases in which any justices are by the last-recited act authorized to imprison any offender against the last-recited act, the place of imprisonment shall be the common gaol or house of correction for the county, city, or place where the offence shall be committed.

Registrar General's Certificate of frivolous Caveat to be Evidence.

5. And be it enacted, that for the purpose of enabling any person to recover costs and damages in any action, as provided by the said act for marriages, from any person who shall have entered a caveat on frivolous grounds with the superintendent registrar, a copy of the declaration of the registrar general, purporting to be sealed with the seal of the general register office, shall be evidence that the registrar general has declared such caveat to have been entered on frivolous grounds, and that they ought not to obstruct the grant of the licence or issue of the certificate, as the case may be; and such declaration shall have the effect of the declaration required in such case by the said act for marriages.

Commencement of Marine Register Book.

6. And whereas it hath been doubted, under the provisions of the said act for registering births, deaths, and marriages in England, when the registration of the births and deaths of persons born and dying at sea ought to begin; be

it enacted, that the marine register books shall begin with the birth and death respectively which shall happen of persons born or dying at sea after the last day of June, one thousand eight hundred and thirty-seven, and of which a certificate shall be first sent to the registrar general according to the provisions of the last-recited act, and shall not contain any registry of the birth or death of any person born or dying at sea before the first day of July, one thousand eight hundred and thirty-seven.

Privilege of Franking extended to the United Kingdom.

7. And be it enacted, that the registrar general may receive and send by the general post from and to all ports and places in the united kingdom of Great Britain and Ireland all letters and packets relating exclusively to the execution of the said acts for marriages, and for registering births, deaths, and marriages, or of this act, free from the duty of postage, subject to the provisions and conditions of the said act for registering births, deaths, and marriages, with respect to letters and packets so received or sent by him from and to places in England.

Place of Birth or Death may be inserted in the Register.

8. And be it enacted, that it shall be lawful for the registrar general, if he shall think fit, to direct that the place of birth or death of any person whose birth or death shall be registered under the said act for registering births, deaths, and marriages, shall be added to the entry in such manner as the registrar general shall direct; and such addition, when so made, shall be taken to all intents to be part of the entry in the register.

Provision for including Extra-parochial Places in Registrar Districts.

9. And be it enacted, that it shall be lawful for the registrar general, with the consent of the poor law commissioners, to direct that any place lying wholly within but not being part of any union, parish, or place for which a board of guardians shall have been established under the provisions of an act passed in the fourth and fifth years of his late Majesty King William the Fourth, intituled "An Act for the Amendment and better Administration of the Laws relating to the Poor in England and Wales," shall be part of any one or more registrars' districts within such union, parish, or place, and within the superintendence of the superintendent registrar thereof, or if not lying wholly with any one such union, parish, or place as last aforesaid, then to be for those purposes annexed to such union, parish, or place as last aforesaid, as the registrar general, with the consent of the poor law commissioners, shall direct.

Registrar General may unite Districts.

10. And be it enacted, that it shall be lawful for the registrar general, if he shall see fit, with the approval of one of her Majesty's principal secretaries of state, to unite any two or more unions, parishes, or places for which a board of guardians shall have been established under the act last aforesaid, or any two or more superintendent registrars' districts into one superintendent registrar's district; and in every such case of union the registrar general shall declare by which board of guardians the superintendent registrar shall thenceforward be appointed; and the superintendent registrar of the union, parish, or place for which such board is established shall from the time of such union be the sole superintendent registrar of such united district; and every provision of the said acts for marriages, and for registering births, deaths, and marriages, relating to superintendent registrars, and to the districts under their superintendence, and to boards of guardians within such districts, shall apply to every such superintendent registrar, and to every such district, and to the board of guardians so selected and declared; and all register boxes, keys, books, documents, and papers in the possession of any superintendent registrar who shall cease to be such under the provisions of this act shall be

- delivered to the superintendent registrar of the united district, and may be recovered in the manner provided by the last-recited acts, and shall be removed from the office of the person ceasing to be superintendent registrar to the office of the superintendent registrar of the united district; and the office of every superintendent registrar ceasing to be such under the provisions of this act shall from the time of such union as last aforesaid cease to be a register office within the meaning of the said last-recited acts, and it shall be lawful for the commissioners of her majesty's treasury, or any three of them, to cause to be repaid out of the consolidated fund such sum as the board of guardians shall have legally paid or for which they may have lawfully become liable as such guardians, for the sole purpose of providing a register office; and in every case in which such union as last aforesaid shall be intended to take place, the registrar general shall give public notice thereof, and of the time when the same shall take effect, by advertisement in the "London Gazette," and in some newspaper circulating within the county; and every such union shall take effect from the day named in such advertisement in the "London Gazette."

Registrar General may divide Union Districts.

11. And be it enacted, that it shall be lawful for the registrar general, if he shall see fit, with the approval of one of her majesty's principal secretaries of state, to divide any union, parish, or place, or any superintendent registrar's district, into two or more superintendent registrars' districts, and notice of every such division shall be published in the "London Gazette;" and in every such case the guardians shall appoint a sufficient number of persons, with such qualifications as the registrar general may by any general rule declare to be necessary, to be superintendent registrars of the new districts, and shall also appoint the district for which the clerk to the guardians or other person who may have been theretofore appointed as superintendent registrar of the whole union, parish, or place, shall continue to be superintendent registrar; and every provision of the said recited acts for marriages, and for registering births, deaths, and marriages, relating to superintendent registrars, and the districts under their superintendence, shall apply to every superintendent registrar so appointed, and to the district for which he shall be so appointed.

As to Locality of Superintendent Registrar's Office.

12. And be it enacted, that the superintendent registrar's office shall be taken, for the purposes of the said act for marriages, and for registering births, deaths, and marriages, and of this act, to be within the district of which it is the register office, although not locally situated therein.

If Guardians neglect to form Registrars' Districts, Poor Law Commissioners shall form them and appoint Registrars thereto.

13. And be it enacted, that in case any such board of guardians of any union, parish, or place, as aforesaid, shall not have divided such union, parish, or place into registrars' districts, with the approval of the registrar general, before the first day of July now next ensuing in case the said board was established before the first day of March now last past, or within three calendar months next after their establishment in case the said board shall have been established on or after the said first day of March, the poor law commissioners for England and Wales shall divide such union, parish, or place into registrars' districts, and shall appoint a registrar to each of such districts, qualified according to the provisions of the said act for registering births, deaths, and marriages; and every registrar so appointed shall hold his office during the pleasure of the registrar general.

If Guardians neglect to appoint Registrars or Superintendent Registrars, the Registrar General to appoint them.

14. And be it enacted, that in every case in which the clerk to any such board of guardians shall not think fit or shall be disqualified to accept the

office of superintendent registrar, and the guardians shall refuse or neglect during fourteen days after being required so to do by the registrar general to appoint a superintendent registrar properly qualified, and in every case of vacancy of the office of registrar or superintendent registrar in any such union, parish or place in which the guardians shall refuse or neglect during fourteen days after such vacancy to appoint a registrar or superintendent registrar properly qualified, the appointment shall lapse to the registrar general.

Registrar General may appoint an Assistant to act for him in certain cases.

15. And be it enacted, that the registrar general shall have power, subject to the approval of the commissioners of the treasury, to appoint by writing under his hand a fit person to act as his assistant in the case of the illness of the registrar general; and every such assistant, while so acting, shall have all the powers and duties, and be subject to all the provisions and penalties, declared by the said acts for marriages, and for registering births, deaths, and marriages, in England, and by this act, or any of them; except that such assistant shall not have power to make or declare any general rule, or to rescind or alter any order, regulation, or approval signified and made by the registrar general in writing under his hand, or to dismiss any person from any office holden during the pleasure of the registrar general.

Superintendent Registrar may appoint a Deputy to act for him in certain cases.

16. And be it enacted, that every superintendent registrar shall have the power, subject to the approval of the registrar general, to appoint by writing under his hand a fit person to act as his deputy in case of the illness or absence of such superintendent registrar; and every such deputy superintendent registrar, whilst so acting, shall have all the powers and duties and be subject to all the provisions and penalties declared by the said acts for marriages, and for registering births, deaths, and marriages, in England, and by this act, concerning superintendent registrars; and in case of the death of the superintendent registrar, shall act as superintendent registrar until another be appointed; and every superintendent registrar shall be civilly responsible for the acts and omissions of his deputy.

If more than one Clerk to Board of Guardians, which of them to be Superintendent Registrar.

17. And be it enacted, that whenever there are two or more clerks to the guardians of any union, parish, or place, established under the provisions of the said act for amending the laws relating to the poor, one only of whom shall possess such qualifications as the registrar general by any general rule hath declared or shall declare to be necessary, or one only of whom shall think fit to accept the office of superintendent registrar of such union, parish, or place, such one shall be the superintendent registrar of such union, parish, or place; and if two or more of such clerks shall possess such qualifications as aforesaid, and be willing to accept such office, then such guardians shall elect and choose one of such clerks (possessing such qualifications as aforesaid) to be the superintendent registrar of such union, parish, or place; and that no other person shall be or be elected or appointed to be superintendent registrar of any such union, parish, or place, unless all the clerks to the board of guardians (possessing such qualifications as aforesaid) shall not think fit to accept such office.

Exemption of Registrars from Parochial and Corporate Offices.

18. And be it enacted, that every registrar of births and deaths and every registrar of marriages appointed under the provisions of the said acts or either of them shall be freed and exempted from being returned and from serving on any jury or inquest, and from every parochial and corporate office whatever.

Guardians may borrow Money for providing Register Offices.

19. And be it enacted, that for better enabling fit register offices to be provided it shall be lawful for any such board of guardians to borrow money for that purpose, and to charge the amount of the sum borrowed on the future poor rates of the parish, union, or place of which they are the guardians, in the manner provided by the said act for amending the laws relating to the poor with respect to monies borrowed for building workhouses for the relief of the poor; save only that the yearly instalments by which any money borrowed as aforesaid shall be repaid shall not be less than one-twentieth of the sum borrowed, with interest on the same, and need not be more in any one year.

If Guardians neglect to provide a Register Office, Commissioners of Treasury may direct it to be provided.

20. And be it enacted, that in any case in which any such board of guardians shall neglect or refuse to provide and uphold a register office according to the provisions of the said act for registering births, deaths, and marriages, it shall be lawful for the commissioners of the treasury, or any three of them, on the application of the registrar general, to give directions for providing and upholding the same, and to expend a sum not exceeding three hundred pounds in providing the same, and also all sums needful for the repair and maintenance thereof from time to time, in case the guardians shall continue to refuse or neglect to repair and uphold the same; and it shall be lawful for the said commissioners, or any three of them, to make an order from time to time on such guardians for the repayment, out of the monies coming to their hands as such guardians, of all sums so to be from time to time expended, and such order shall be binding upon the said guardians, and the guardians shall also be bound to pay out of the monies coming to their hands as such guardians all costs and expenses incurred by or under the direction of the said commissioners in making and enforcing such order.

Substitute for Register Office until the same is provided.

21. And be it enacted, that until a register office shall be provided in any superintendent registrar's district, the superintendent registrar shall appropriate some fit room or rooms, to be approved by the registrar general, as the superintendent registrar's office of that district.

Registrar General to limit the Number of Registrars of Marriage.

22. And be it enacted, that the registrar general shall be authorized to fix from time to time the number of registrars of marriage to be appointed by any superintendent registrar; and no superintendent registrar shall have power to appoint more than the number so fixed for him to appoint.

Provision for Marriages in the Welsh tongue.

23. And be it enacted, that the registrar general, under the direction of one of her Majesty's principal secretaries of state, shall take order that the solemn declaration and form of words provided to be used in the case of marriages under the said act for marriages be truly and exactly translated into the Welsh tongue, and shall cause the same so translated to be furnished to every registrar of marriages throughout Wales, and in all places where the Welsh tongue is commonly used; and it shall be lawful to use the declaration and form of words so translated, and published by authority, in all places where the Welsh tongue is commonly used or preferred, in such manner and form and to the same intents and purposes as by the said act is prescribed in the English tongue.

Notices of Marriage to be suspended in the Superintendent Registrar's Office, instead of being read at the Meetings of Guardians, and Particulars of the same sent to the Registrar.

24. And whereas by the said act for marriages in England provision is made for the transmission of notices of marriage to the clerk to the guardians of the poor law union, or of the parish or place comprising the district of a superintendent registrar, and for the reading of the same at certain meetings of such guardians: And whereas it may happen in certain superintendent registrars' districts that there may be no such guardians; be it therefore enacted, that in every such case, but only until the election of such board of guardians and of a clerk to their board, every notice of marriage given according to the provisions of the said act for marriages, or a true and exact copy thereof, under the hand of the superintendent registrar, shall be suspended in some conspicuous place in the office of the superintendent registrar during seven successive days, if the marriage is to be solemnized by licence, or twenty-one successive days if the marriage is to be solemnized without licence, before any marriage shall be solemnized in pursuance of such notice; and the particulars of every such notice shall be sent by the superintendent registrar to every registrar of marriages within his district, and shall be open to the inspection of every one who shall apply at reasonable times to such registrar to inspect the same.

Cost of Parochial Marriage Register Books and Forms, how to be defrayed.

25. And whereas by the said act for registering births, deaths, and marriages, it is provided that the cost of all marriage register books and forms for certified copies thereof, furnished to the rector, vicar, or curate of every church and chapel in England wherein marriages may lawfully be solemnized, shall be paid by the churchwardens and overseers of the parish or chapelry out of the monies in their hands as such churchwardens or overseers, and that the cost of register books of births and of register books of deaths, and of forms for certified copies thereof, shall be paid by the guardians or by the churchwardens or overseers (as the case may be) out of the monies coming to their hands or control as such guardians or churchwardens and overseers; be it enacted, for removing doubt as to the fund chargeable therewith, that the cost of all such books and forms shall be borne by the union, parish, or place in and for which the superintendent registrar is appointed who superintends the registrar for whose use such books were provided, or to whom such rector, vicar, or curate is by the said act directed to deliver one copy of such register; and such cost shall be paid to the said superintendent registrar, by the guardians or by the churchwardens and overseers, as the case shall be, out of the monies coming into their hands as such guardians or such churchwardens and overseers for the relief of the poor.

Certified Copies of Register Books to be made up Quarterly.

26. And be it enacted, that the certified copies of the entries of births, deaths, and marriages required by the said acts for marriages, and for registering births, deaths, and marriages, or by an act passed in this session of parliament, intituled "An Act to suspend for a limited time the operation of two Acts passed in the last Session of Parliament, for Registering Births, Deaths, and Marriages in England, and for Marriages in England," to be made and delivered to the superintendent registrar, and also the certificates to be made and delivered to the superintendent registrar that there has been no birth, death, or marriage registered since the delivery of the last certificate, shall in every case be made up and refer respectively to the last days of March, June, September, and December then next preceding, and not to the time of the making or delivery of such certified copy or certificate when made on any subsequent day.

Clergyman to be paid for making Register in Duplicate.

27. And whereas it is required by the said act for registering births, deaths,

and marriages, that every rector, vicar, and curate shall register in duplicate the particulars of every marriage solemnized by him, one of which registers he is also required to deliver when filled to the superintendent registrar of the district in which such church or chapel may be situated, and also four times in every year to deliver to the said superintendent registrar a true copy, certified by him under his hand, of all the entries of marriages in the register book kept by him since the last certificate; be it enacted, that the said superintendent registrar shall pay or cause to be paid to the said rector, vicar, or curate the sum of sixpence for every entry contained in such certified copy, which sum shall be reimbursed to the said superintendent registrar by the guardians or overseers of the union, parish, or place for which he shall be appointed superintendent registrar as aforesaid, in like manner as by the said act is provided for the payment of the registrar on production of his accounts to the superintendent registrar.

Penalty for neglecting to send certified Copies of Register Books.

28. And be it enacted, that every person who under the provisions of the said acts for marriages, and for registering births, deaths, and marriages, or either of them, as amended by this act, is required to make and deliver to any superintendent registrar a certified copy of the entries of any births, deaths, or marriages registered by him, or the certificate required by the said acts as amended by this act that there have been no entries since the last certificate, and who after being duly required to deliver such certified copy of such certificate as aforesaid shall refuse, or during one calendar month neglect so to do, shall be liable for every such offence to forfeit a sum not exceeding ten pounds, to be recovered as other penalties for offences against the said acts are made recoverable: Provided always, that in such case a moiety of the penalty shall not go to the informer, but the whole shall go to the registrar general, or such other person as the commissioners of the treasury shall appoint, for the use of her Majesty.

Certificates &c. required to be given to any Superintendent Registrar may be given to any Registrar, who is to forward the same, &c.

29. And be it enacted, that in every case in which any rector, vicar, or curate is required by either of the said acts for marriages, and for registering births, deaths, and marriages, or by this act, to give or deliver any notice, certificate, or certified copy to any superintendent registrar, it shall be sufficient for such rector, vicar, or curate to give or deliver the same to some registrar under the superintendence of such superintendent registrar; and every registrar on receiving any such notice, certificate, or certified copy, shall give or deliver the same to the superintendent registrar; and each superintendent registrar shall direct the registrars of births and deaths under his superintendence quarterly, or oftener if he shall think fit or shall be so ordered to do by the registrar general, to collect the notices, certificates, and certified copies from every rector, vicar, and curate within his district.

Authority for administering Oaths.

30. And for removing of all doubt with regard to the administration of oaths, be it enacted, that every person before whom by the said acts or either of them an oath is directed to be taken is hereby authorized to administer the same.

Limitation as to Summary Convictions.

31. And be it enacted, that the prosecution for every offence punishable upon summary conviction by virtue of the said acts or this act shall be commenced within three months after the commission of such offence.

Stamp Duty not payable on Licensing Chapels for Marriages.

32. And be it enacted, that no stamp duty shall be required nor shall any duty be chargeable on any licence under the hand and seal of any bishop, or

any other instrument necessary for authorizing the solemnization of marriages in any chapel according to the provisions of the said act for marriages.

Banns may be published in Chapels where Marriages may be solemnized.

33. And be it enacted, that the banns of marriage of any persons may be published in any chapel licensed by the bishop, according to the provisions of the said act for marriages, for the solemnization of marriages, in which those persons might lawfully be married; and instead of the notice required by the said act the words "Banns may be published and marriages may be solemnized in this chapel" shall be placed in some conspicuous part in the interior of every such chapel.

Marriages may be in Licensed Chapels, though only one of the parties is resident in the District.—Publication of Banns where the parties reside in different Districts.

34. And whereas doubts may arise whether under the said recited acts it is lawful for the bishop to license chapels for marriages between parties one only of whom resides within the district specified in such licence; be it therefore enacted and declared, that all such licences shall be construed to extend to and authorize marriages in such chapels between parties one or both of whom is or are resident within the said district: Provided always, that where the parties to any marriage intended to be solemnized after publication of banns shall reside within different ecclesiastical districts the banns for such marriage shall be published as well in the church or chapel wherein such marriage is intended to be solemnized as in the chapel licensed under the provisions of the said recited act for the other district within which one of the parties is resident, and if there be no such chapel then in the church or chapel in which the banns of such last-mentioned party might be legally published if the said recited act had not been passed.

Any Building used exclusively as a Roman-catholic Chapel for One Year may be registered for celebration of Marriages.

35. And whereas certain provisions are made in the act intituled "An Act for Marriages in England," relating to the celebration of marriages in separate buildings; be it enacted, that any building which shall have been licensed and used during one year next before registration for public religious worship as a Roman-catholic chapel exclusively shall be taken to be a separate building for the purpose of being registered for the celebration of marriages, notwithstanding the same shall be under the same roof with any other building, or shall form a part only of a building.

Notice to Superintendent Registrar, and issue of Certificate by him, to be used and stand instead of Banns.

36. And whereas it is enacted in the said recited act for marriages in England, that where by any law or canon in force before the passing of the said act it is provided that any marriage may be solemnized after publication of banns, such marriage may be solemnized in like manner on production of the registrar's certificate as thereinafter provided; be it enacted that the giving of notice to the superintendent registrar, and the issue of the superintendent registrar's certificate, as in the said act and by this act provided, shall be used and stand instead of the publication of banns to all intents and purposes, where no such publication shall have taken place; and every parson, vicar, minister, or curate in England shall solemnize marriage after such notice and certificate as aforesaid in like manner as after due publication of banns: Provided always, that the church wherein any marriage according to the rites of the church of England shall so be solemnized shall be within the district of the superintendent registrar by whom such certificate as aforesaid shall have been issued.

AN ACT TO ALTER THE MODE OF GIVING NOTICES FOR THE HOLDING OF VESTRIES, OF MAKING PROCLAMATIONS IN CASES OF OUTLAWRY, AND OF GIVING NOTICES ON SUNDAYS WITH RESPECT TO VARIOUS MATTERS.

ANNO PRIMO VICTORIÆ REGINÆ. CAP. XLV.

[12th July, 1837.]

*So much of the first recited Act as directs Publication of Notices repealed.—
Notices not to be given in Churches during Divine Service, &c.*

WHEREAS by an act of parliament, passed in the fifty-eighth year of the reign of his Majesty King George the Third, intituled "An Act for the Regulation of Parish Vestries," it is enacted, that no vestry or meeting of the inhabitants in vestry of or for any parish shall be holden until public notice shall have been given of such vestry, and of the place and hour of holding the same, and the special purpose thereof, three days at the least before the day to be appointed for holding such vestry, by the publication of such notice in the parish church or chapel on some *Sunday* during or immediately after divine service, and by affixing the same, fairly written or printed, on the principal door of such church or chapel: And whereas by an act passed in the thirty-first year of Queen *Elizabeth* it is enacted, that before any outlawry shall be had and pronounced proclamation shall be made at the door of the church or chapel of the town or parish where the defendant shall be dwelling immediately after divine service on a *Sunday*: And whereas by divers acts relative to the assessing and collecting of highway and poor-rates and land tax, and other matters, it is directed or required that public notice shall be given with reference to certain proceedings relating thereto respectively in the parish churches or chapels during divine service: And whereas by ancient custom notice is usually given in churches during divine service of the times appointed for holding courts leet, courts baron, and customary courts: And whereas it is expedient that such mode of giving notices should be altered: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that from and after the passing of this act so much of the said first-recited act as directs the publication of such notices to be made in the parish church or chapel on some *Sunday* during or immediately after divine service shall be and the same is hereby repealed; and that from and after the first day of *January* next no proclamation or other public notice for a vestry meeting or any other matter shall be made or given in any church or chapel during or after divine service, or at the door of any church or chapel at the conclusion of divine service.

Notices heretofore usually given during or after Divine Service, &c., to be affixed to the Church Doors.

2. And be it further enacted, That from and after the first day of *January* next all proclamations or notices, which under or by virtue of any law or statute, or by custom or otherwise, have been heretofore made or given in churches or chapels during or after divine service, shall be reduced into writing, and copies thereof either in writing or in print, or partly in writing and partly in print, shall previously to the commencement of divine service on the several days on which such proclamations or notices have heretofore been made or given in the church or chapel of any parish or place, or at the door of any church or chapel, be affixed on or near to the doors of all the churches and chapels within such parish or place; and such notices when so affixed shall be in lieu of and as a substitution for the several proclamations and notices so heretofore given as aforesaid, and shall be good, valid, and effectual to all intents and purposes whatsoever.

Notices for holding Vestries to be signed as herein directed.

3. And be it further enacted, That no such notice of holding a vestry shall be affixed on the principal door of such church or chapel unless the same shall previously have been signed by a churchwarden of the church or chapel, or by the rector, vicar, or curate of such parish, or by an overseer of the poor of such parish; but that every such notice so signed shall be affixed on or near to the principal door of such church or chapel.

Decrees, &c., of Ecclesiastical Courts not to be read in Churches.

4. And be it further enacted, That from and after the first day of *January* next no decree relating to a faculty, nor any other decree, citation, or proceeding whatsoever in any ecclesiastical court, shall be read or published in any church or chapel during or immediately after divine service.

Act not to extend to Notices purely ecclesiastical.

5. Provided always, and be it further enacted, That nothing in this act shall extend or be construed to extend to the publication of banns, nor to notice of the celebration of divine service or of sermons, nor to restrain the curate, in pursuance of the rules in the Book of Common Prayer, from declaring unto the people what holy days or fasting days are in the week following to be observed, nor to restrain the minister from proclaiming or publishing what is prescribed by the rules of the Book of Common Prayer, or enjoined by the Queen or by the ordinary of the place.

Extension of Act.

6. And be it further enacted, That all the provisions of this act shall extend and be construed to extend to the town of *Berwick-upon-Tweed*, the *Isle of Man*, and the islands of *Guernsey*, *Jersey*, *Alderney*, and *Sark*.

ALTERATIONS RESPECTING THE MAKING OF WILLS.

SEVERAL copies of the following paper have been sent to every parochial minister:—

THE PRINCIPAL REGULATIONS

Contained in the recent Act (1 VICTORIA, c. 26) for Amending the Laws with respect to Wills, which will take effect on the 1st day of 1838.

No will made by any person under the age of 21 years will be valid.—Sect. 7.

The new statute does not alter the law as to the wills of married women.—Sect. 8.

The regulations to be observed in making a will or codicil are as follows:—

1. The will or codicil must be signed at the foot or end thereof by the testator.

2. If he does not sign, it must be signed by some other person in his presence, and by his direction.

3. The signature must be made, or acknowledged, by the testator, in the presence of two or more witnesses present at the same time.

4. The witnesses must attest and subscribe the will or codicil in the presence of the testator.—Sect. 9.

Appointments by will, under a power, are made subject to the above-mentioned regulations.—Sect. 10.

The testator's marriage is a revocation of this will (excepting in certain cases of exercise of powers).—Sect. 18.

The revocation of a will or codicil may be by any one of the following means :—

1. By a will or codicil executed in the manner above mentioned.
2. By a writing declaring the intent to revoke, and executed as a will.
3. By burning, tearing, or destroying of the will by the testator, with intent to revoke, or by some person in his presence, and by his direction.—Sect. 20.

Alterations made in wills must be executed in like manner as wills.

N.B. The signature of the testator and subscription of witnesses may be made in the margin, or opposite, or near to, the alteration, or at the end of a memorandum, on the will, referring to the alteration.—Sect. 21.

Residuary devises in wills will include (unless a contrary intention appear in the will) estates comprised in lapsed or void devises.—Sect. 25.

CHURCH MATTERS.

EDINBURGH REVIEW.

It is very true that the “Edinburgh Review” has lost almost all the talent which once made it famous and formidable. But it lives on its old reputation, has still a very large, though a lessened, circulation, and still attempts to exercise, by means of all its ancient worst artifices, the same influence as it formerly did; and it consequently has still the power of doing much harm, and in all probability succeeds in so doing. A few specimens of its recent performances shall be given, that the clergy may see that it requires attention; and that unless they go on the ground that all reply to opponents and all controversy is to be given up, an opponent so malignant, and still so powerful, is not to be overlooked.

First of all, to shew that its unblushing hardihood of assertion is still the same. So late as January last, it undertook to notice Lord Brougham’s work on “Natural Theology” for the first time. Every part and portion of the noble lord’s intellectual and moral character is eulogized to the skies, which is all very well; but then the shameful conduct of the clergy is exposed, and the necessity of reforming them clearly shewn by their treatment of this book. They ought, it seems, to have gone down on their knees to worship the chancellor at once, and to have appointed a thanksgiving-day because he wrote a book on “Natural Theology;” instead of which, they have manifested nothing but hatred, contempt, abuse, and neglect, &c.; therefore it is clear, &c. Now all this was written in January, 1837; and yet the Regius Professor of Divinity at Cambridge—a tolerably distinguished person in the church, one would think—had actually paid Lord Brougham a compliment which perhaps has not been paid to any one besides for time immemorial, by a person in his station. He has actually written, not a notice of the book, not a critique, not mere remarks; but, after the most diligent examination of the work, has published another volume, following Lord Brougham through his subject, praising him highly, and giving him all honour where he is right, *supplying* much, and correcting more. The volume is written

with that entire absence of all party spirit which characterizes Dr. Turton; and Lord Brougham's friends might be defied to shew an uncourteous word, or a mark of an unkind spirit, all through it. It is very true that Dr. Turton is compelled to shew that Lord Brougham is much mistaken in many views and reasonings. But it is not understood that Lord Brougham thinks himself infallible, or, as a liberal, ~~can object~~ to his philosophical views being opposed by fair and courteous argument where persons do not agree with them. The "Edinburgh Review" *takes no notice whatever of the existence of Dr. Turton's book*, though it has arrived at a second edition, and then complains of the neglect and bad conduct of the church to Lord Brougham about this book. This would be incredible in the case of any less bigoted party journal than the "Edinburgh Review;" but it shews that its course and its conduct are always the same.

One of its next pieces of violent abuse against the church is because Mr. Malthus had no preferments but family ones given him. This is a disgrace to government, bishops, church, and all, and makes it quite clear that cathedrals ought to be destroyed. Then we have the old Paley matter over again. Now, as to governments, it is something rather new to hear the church abused because government abuses its patronage. But if all former governments overlooked Mr. Malthus, so did Lord Grey's. Lord Grey gave away livings and the highest preferments in the church, but nothing to Mr. Malthus. Lord Brougham gave away stalls right and left, to say nothing of large livings; but ~~he~~ gave none to Mr. Malthus. Now, as to bishops, the fact is that Mr. Malthus, besides his family preferment, whatever it was, had a professorship at Haylebury. And whatever radicals may choose to say, they know very well that it is very seldom that a bishop has a living to give which is as good as 500*l.* a year paid *without deduction*, and with house, rent, repair, and taxes free. For example, this reviewer would of course tax the bishop of the diocese in which the college is situated, as the most guilty. But the reviewer is defied (to take a definite period) to shew that the present bishop, who has now been nine years in the see, has ever had one stall to give away worth giving, or any living worth Mr. Malthus's acceptance, unless, indeed, in his old age, he had wished to fly from the disturbances of his own library to the sweet peace of St. Martin's or Paddington. Whether in money the exchange would have been profitable, is very doubtful; but would the reviewer have counselled the philosopher to make it? In Paley's case, that eminent man had a *large* income from the church, and high dignities, all given him by bishops. One gave him a residentiaryship at Lincoln; another made him an archdeacon; a third gave him the great living of Bishop Wearmouth; a fourth offered him the headship of a college. Almost every one of Paley's works is dedicated to prelates who had heaped honours and preferments on him. What could they do more? Could they make the king make Paley a bishop? And was he not much fitter for the station in which he was than for a bishopric?

But it is not against the church alone that the "Edinburgh Review" wages warfare. It cannot be said that it wages direct warfare

against Christianity; it has not courage for that, and consequently it occasionally says civil things of the Christian religion. But no book has done more to foster an infidel and scoffing spirit,—no book has more carefully seized every occasion of turning religious but mistaken men into ridicule with a design which could not be mistaken,—no book has more systematically endeavoured to make out all ministers of religion to be odious monsters. What must the religion be, every one will ask, which makes all its ministers so hateful and mean, or cannot use any but hateful and mean men for its ministers?

This blessed task it is prosecuting unremittingly by its usual means, taking care, at the same time, to exhibit itself, and nourish in others, a spirit eminently antichristian. For example, take an article on Lord Bacon in a late number, which is so written that one can only imagine that the writer's heart and pen alike were "with rheum of gall still dropping," and that he wrote to get rid of it. He hates everybody and everything, church, law, lawyers, priests, &c. &c.; and of persons who have been in their graves for two or three centuries he speaks with the temper of a personal enemy, and in the language of Billingsgate. Whitgift, Coke, and Clarendon, come off worst, except that Coke does once come in for a little praise, because, by giving it, a harsher thing can be said of Lord Bacon. The whole article, indeed, is merely written for the purpose of stripping Bacon stark naked, and then covering every part of him separately with slime and venom. Not one single addition is made to what we all know of that great man, and know with so much pain; and in eighty or ninety pages, out of an article of one hundred, expended altogether in shewing how very base and black and detestable he was, not one half so much is said as in the few words "the greatest, wisest, meanest of mankind." No one (but Mr. Montagu) doubts Bacon's guilt; but what a spirit is that which will not look at anything but what is base in such a man, and will delight in doing such work, on the flimsy pretext that Mr. Montagu thinks otherwise, and that therefore all this nauseous matter must be gone into. So much for the temper of the article. But one of its objects (and it is the only novelty in it) is a backhanded stroke at Christianity. After the priest and warrior statesmen, rose, in Edward the Sixth's and Elizabeth's days, the civilians, the Bacons, Cecils, &c. &c. After great eulogies of them, we are given to understand what they thought of religion. Their thoughts were given to the only worthy occupation for great minds and great statesmen, namely, mere legislating and state manœuvres. As to religion, they had too much sense to worry themselves by fruitless disputes. They were too enlightened to think of religion as a thing about which to trouble themselves. Therefore they went to any service which Henry VIII. pleased, —were protestants in Edward's time, went to mass with great pleasure in Mary's days, and to the Anglican service with equal satisfaction in Elizabeth's. The trumpery differences between the Roman and reformed churches were wholly below their notice. That the reviewer has foully slandered these eminent persons is quite certain; but he *means* to compliment them, and thus to justify (*that is clearly a great object*) the feelings of a large portion of modern statesmen, that

earth is everything, and that what is to follow this earthly state is not worth thinking about.

The view presented of Lord Bacon's philosophy ought to be mentioned. He was not the discoverer of the inductive philosophy, (which is true enough, for every one from Adam's time has discovered it for himself,) but his great merit is, that he first turned philosophy to the profit and comfort of man. Before, it had taught men the absurd nonsense that consideration about intellectual and spiritual matters was worthy of a rational being, all which led to nothing *profitable*; while the Baconian philosophy resolutely turns men away from thinking of such useless subjects, and has led them in the road to discover gas and steam-engines!

The whole article is in the same low spirit as this. Lord Burleigh certainly did not behave well to Bacon (who was his relation) when setting out in life; but, why? The reviewer tells us that he *might have given him a comfortable provision*—that is, a liberal's notions of a prime minister's duty to boy-relatives is, that he should give them "a comfortable provision,"—a quiet sinecure, for example.

Again, Bacon's ingratitude to Essex admits of no excuse; but in arguing the point whether he was most bound to Elizabeth or to Essex, the only thing which strikes the reviewer is, that Elizabeth had never given him anything which cost her a groat or had been worth a groat to him. He might truly have said, that every tie of honour, friendship, and affection bound him to Essex, while the queen had been rather adverse to him. But his notion would seem to be, that if, instead of not having given him a groat, she had given him a few pounds more than Essex had, that might have blotted out the memory of long years of steady kindness and friendship.

Of course, in every second article, we are told what bigots the clergy are, and how the Whig bishops, in a few years, will make them quite different, and teach them to conciliate dissenters, and not be so stiff in their opinions. These liberals are curious people. Their notion is this: he who disagrees with another man, must hate him, and wish to hurt him; therefore, if clergy disagree with dissenters in opinion, they hate them and wish to hurt them. But it is a bad thing to hate and wish to hurt people. And therefore the clergy ought not to think the dissenters wrong; but to allow that it is just as likely that one set of opinions is as right as another, and that none are worth contending for. Charity, in short, with liberals, means amalgamation, and they cannot take in any other idea of it.

These are a few specimens of the opinions and feelings poured into the public ear constantly by the "Edinburgh Review." Does it deserve no notice? Will it do no harm? It makes two promises,—the one to shew why protestantism has advanced so little, the other to shew that the present system of church property must be put an end to, for no civilized country but England tolerates such a system, but has wisely applied this property to purposes of *general education*! Is this not worth attending to?

REGISTRATION BILLS.

It will be remembered that last month some observations were offered on the hardships inflicted on the clergy by the new Registration Bills, especially the Amendment Act, which will be found among the documents in this number. It is necessary to call attention to the excellent paper privately circulated by that able writer Mr. Barnes, which has also been reprinted in this number, p. 432. The remarks of last month pretended to be nothing more than the observations which would strike a plain-thinking man on an attentive consideration of the act itself. It will be observed by the Leeds report of the proceedings of the Court-house, (reprinted also in this number, p. 426,) that the anticipation of great trouble and vexation to the clergy was not unfounded. A clergyman is convicted before a bench of magistrates (the chief of whom had not previously read the act itself) in a heavy penalty, not for neglecting to give notice of a burial, but for not giving it in the form which the registrars and the magistrates consider essential,—no particular form being prescribed by the act. Penal clauses, it is usually understood, (but the writer does not profess to be a lawyer,) can only be enforced strictly and literally; but these gentlemen decide differently. Happily, however, there lies an appeal to something of a different class from the Dogberry-and-Verges law of the Court-house of Leeds, and it remains to be seen what will be the decision of a higher tribunal. Mr. Taylor ought to be supported in this appeal, that the law of the case may be known. The Leeds Intelligencer states, that of the *five* magistrates three are Dissenters; viz., Mr. Clapham, Mr. Tottie, (an Unitarian,) and Mr. Holdforth, (a Roman catholic.) Let it be remembered that Mr. Taylor has been called upon to perform the funeral service for forty persons at once, and then let us ask whether the act expects him to send notices of the name and former place of residence of each individual whose death may not be registered? If he sends a notice of unregistered burials with the date of the day, the registrars may consult the parish registers, and ascertain the persons then buried. The case, however, remains for legal decision, but it is by no means a solitary instance of conviction. The act of pains and penalties against the clergy has been put into execution at Wolverhampton also, (although with nominal damages,) and in Cambridgeshire; and other places will no doubt follow in the wake of the illustrious Directory of Leeds. There would be much more to be said on the subject, but want of room precludes any further remark. It is hoped, however, that every one, especially the clergy, will weigh and consider this case well.

CHURCH BUILDING SOCIETIES.

THE following information (which arrived too late to be inserted in the usual places for these communications) is of too cheering a nature to be delayed. The knowledge that in the course of one little month a single bishop has been, under God's providence, so signally favoured

as to have consecrated eleven churches in populous and manufacturing districts, will be accounted a blessing of no ordinary nature by those who love the church of England and watch with anxious interest every step she makes towards a more adequate fulfilment of the high duties and privileges with which she is entrusted. It is cheering because it shews how much may be done by exertion; and surely no heart can fail to respond to the call which such success must make for still increased exertion on the part of the friends of the church. It will scarcely be needful to remind the reader, that the Church Building Societies, which, under Divine Providence, have been so mainly instrumental in promoting this good work, are her Majesty's Commissioners for Building &c. Churches, the Incorporated Society for Enlarging and Building Churches, (supported wholly by voluntary contributions,) and the diocesan societies for the furtherance of the same objects.

The simple statement of what has lately been done in the diocese of Lichfield is inspiring enough to create the desire elsewhere to do likewise. The Incorporated Society, or any of the diocesan societies in connexion with it, will give to every individual in whom this desire is awakened the opportunity of contributing to the work according to his ability, in the most efficacious manner. And when the churches are built, happily the Additional Curates' Fund will afford a means of filling them effectually with zealous and able clergy.

THE following churches have lately been consecrated by the Lord Bishop of Lichfield:—

Trinity Church, Derby, (August 16th.)

This church has lately been purchased by private subscription, aided by grants from the Church Building Societies; and has been endowed by Thomas West, Esq., of Brighton, with the sum of 1000*l.*, on condition of the patronage being vested in him. It is capable of holding nine hundred persons, of which one-third of the sittings are free.

Croxton, in the Parish of Eccleshall, (August 18th.)

This church was built by the late Bishop Rider for the accommodation of the inhabitants within the hamlet of Croxton, they being more than three miles distant from the parish church. The greater part of the sittings are free; and the patronage is vested in the vicar of Eccleshall.

Cotes Heath, in the Parish of Eccleshall, (August 19th.)

This church has been built by private subscription, aided by grants from the Church Building Societies. The chapel has been endowed by Miss Hincks, of Tattenhall Wood, with 45*l.* per annum; and the greater part of the sittings are free.

Brereton, in the Parish of Rugeley, (August 21st.)

This church has been built by private subscription. The site was given by Lord Talbot. The church contains four hundred and sixteen sittings, one-half being free; and the patronage is vested in the Vicar of Rugeley.

Walsall Wood, (August 22nd.)

This church was built by private subscription, and grants from the several Church Building Societies, for the accommodation of nearly one thousand poor people, some of them more than five miles distant from the parish church; the whole of the population being very poor. The work was originated by private individuals. The Earl of Bradford, the patron of the living, has most liberally contributed towards the endowment, aided by an annual grant of 20*l.* from the Vicar of Walsall, the Rev. G. Fisk. Two-thirds of the sittings are free.

Ettingshall, in the Parish of Sedgley, (August 23rd.)

This church was built by her Majesty's Commissioners, aided by private subscription to supply the scriptural wants of a densely populated district, in the centre of the Staffordshire mining districts. The church is capable of containing nine hundred persons; and the whole of the sittings are free.

Priors Lee, in the County of Salop, (August 24th.)

This church has been pulled down, and rebuilt on a fresh site.

Coleham, in the Parish of St. Julian, Salop, (August 25th.)

This church has been built by private subscription, aided by grants from the Church Building Societies, as a chapel-of-ease; but a district will be assigned to it. It is capable of holding eight hundred and twelve people, five hundred sittings being free. The nomination to be in the incumbency of St. Julian's.

Gentleshaw, in the Parish of Longdon, (August 28th.)

This church has been built by private subscription, aided by grants from the Church Building Societies, for the accommodation of more than one thousand poor people, distant nearly three miles from the parish church. The chapel will contain about two hundred people, all free. The vicar of Longdon, the Rev. S. Majendie, has liberally contributed 20*l.* per annum as an endowment; the Dean and Chapter of Lichfield, 15*l.*; and the Marquis of Anglesey, 5*l.*, and house for the residence of the minister.

Dodington, in the Parish of Whitchurch, (August 30th.)

This chapel has been erected at the sole expense of the Countess Dowager of Bridgewater, and is capable of holding six hundred and eighty-six persons. The chapel is to be a chapel-of-ease to the parish church of Whitchurch. The Countess of Bridgewater, besides the cost of the erection, has most liberally contributed an annual sum of 50*l.* as an endowment for the minister for the time being, which has been invested in the funds in the names of trustees.

Ash, in the Parish of Whitchurch, (August 31st.)

This chapel has been erected by private subscription, and is to be a chapel-of-ease to Whitchurch. It contains three hundred and fifty-eight sittings, one-half of which are free. The sum of 1000*l.* has been contributed as an endowment. The nomination to be in the Rector of Whitchurch.

ADDITIONAL CURATES' FUND.

It will doubtless have been observed, by the friends of the church, that the "Additional Curates' Fund" has already obtained a considerable hold on the country at large, and has reached an annual income which was hardly to be anticipated, without any public meeting, or a resort to any of the usual modes of giving publicity to the purpose which it was designed to further. That income is now upwards of 5000*l.*; but let it be remembered that this is only a beginning. If it does not increase, and that, too, rapidly, its means will be far too crippled to afford any substantial remedy to the crying evils it is designed to counteract. The quiet manner, indeed, in which this point has been attained, without even the appointment of any but a provisional committee, is an earnest of stability which could hardly have been anticipated, and shews that the plan is one which recommends itself to the thoughtful mind. But it is not to be disguised that the evils which it is proposed to remedy are alarming in their nature and extent, and from the nature of things must necessarily increase with an increasing population. It is therefore desirable—beyond everything desirable—that every friend to the church, every one who has the promo-

tion of the cause of religion in every part of the country at heart, should feel himself called upon to assist in this good work, and hold himself in readiness to co-operate with this society, as soon as its complete organization shall enable it to engage in so extensive a range of operations. The best mode of doing this must of course be determined on hereafter; and it is a matter which requires much and very serious deliberation. Diocesan societies, in connexion with the original and metropolitan society, are probably, under some form or other, to be one of the elements of its constitution. It has been suggested, also, by some individuals, that archidiaconal or decanal societies might be formed under the respective archdeacons or deans, if they would undertake this duty, and thus a form of society be introduced in strict accordance with our ecclesiastical distinctions. The great good quietly effected in the struggle respecting church-rates last spring by the committee of archdeacons is a pledge that such a constitution would be an excellent mode of communication with every part of the country. It would certainly cause an active co-operation, and deserves thoughtful consideration. That committee, to whose exertions the cause of the church was so much indebted a few months ago, is still in a state of organization, ready to enter upon its important functions again whenever occasion demands; and it might at least be asked, whether it would consider such a purpose a proper object of its care and labour. But there is one remark to be made relative to the employment of *any* clerical and ecclesiastical agency in the furtherance of the object of "The Additional Curates' Fund." It is this; such agency ought only to be employed as a means of communication with the laity of the church. It is with some persons an objection to the society altogether, that it does what *ought* to be done by the legislature of the country, and supplied from the national resources. *Thus* done, it would be effectually done, which it cannot be with less resources and voluntary contributions; but whatever is done, however inadequate, by the right-minded, will serve to lull the country into believing that the object is being effected, and then the legislature will never move in the matter. This is an objection which cannot be acted upon under existing circumstances; but the prayer of every Christian will be, that every additional church, and every new minister to that church, provided by these voluntary societies, may be the means, under Almighty Providence, of stirring up such a spirit of religion, and such a love of the church, among the people at large, that they may lift up their voice in a tone that cannot be mistaken, and obtain from the legislature hereafter that which politicians are now too punctilious even to suggest. But at all events, the clergy ought *chiefly* to be looked upon in this matter as a means of bringing the subject before the laity, from whom, as most in duty bound, and most able in point of resources, the chief support of this society must come.

Since the above was written, the highly gratifying intelligence has been received that our Sovereign has, in the most gracious manner, consented at once to allow her name to replace that of our late lamented King, who was patron of the society.

The following extracts speak strongly in favour of the principle on which this society is constituted. The first is from Bishop Maltby's

Charge at Newcastle. The second is from a speech of the Rev. H. Luxmore, at the North Devon and Barnstaple meeting of the Church Pastoral Aid Society, and gives his reasons for preferring the Additional Curates' Fund :—

Extract from the Charge of the Bishop of Durham, at his Primary Visitation of the Clergy of his Diocese, in the Church of St. Nicholas, Newcastle.

After adverting to the alterations which have affected the position, as well as the revenues, of the see of Durham, and taking a view of the many instances of redundant population and very scanty endowments of the parishes within that diocese, as well as the munificent manner in which his predecessors had imparted a large portion of the revenues of that see to the building and endowing churches and schools, his Lordship proceeds to say :—

"I am well aware, that even with the ample funds entrusted to the care of my predecessors, they would not have been able to accomplish all the good which they did effect if their exertions had not been seconded by the liberal co-operation of many among the laity, to whom they pointed out the means of usefulness, while they set them an example of Christian benevolence. Willingly would I hope that they who so cordially co-operated with my predecessors, may aid still more effectually my humble endeavours to promote the glory of God, by diffusing a knowledge of their moral and religious duties among his creatures. And gladly would I listen to any suggestions by which those benevolent objects which occupied the thoughts of preceding bishops may be best attained, by individual exertions in particular circumstances, or by the combined efforts of societies formed for the express purpose of building and endowing chapels or schools. To one society, which has lately risen up in the metropolis, and to which our most gracious and lamented sovereign was anxious to extend the royal bounty, I have real pleasure in calling your attention. It is calculated to abate one of the evils which I have mentioned as affecting the interests and the proper usefulness of the less endowed clergy in large districts; inasmuch as it provides a fund to obtain for them professional assistance, without encroaching too much, if at all, on their own scanty incomes. I allude to the Society for Promoting the Employment of Additional Curates in Populous Places. Another society had been formed, with the best intentions, for the purpose of obviating the same difficulty; but, in my opinion, the plan was not cast with a judgment correspondent with the purity of the design. It was calculated to introduce an anomaly into the administration of sacred duties, by admitting the agency of laymen in expounding the scriptures and administering spiritual consolation. These offices are with us assigned exclusively to the clergy; to those who are invested with holy orders after a course of study expressly designed to prepare them for the due discharge of such holy duties. Now the first society to which I have adverted steers clear of this, and, I think, every other objection. And I cannot but hope, that the excellent persons with whom the Pastoral Aid Society originated, may, upon further consideration, either remodel their own plans, or lend the aid of their character and influence to the other institution."

Extract from the Rev. H. Luxmore's Speech.

"He rose in no spirit of opposition to this society, or to the resolutions of the meeting, but in his own defence; and not only in his own, but in that of a large portion of his brethren, the clergy of this neighbourhood. The gentleman who first addressed them commented on the very small number of clergymen whom he saw present on an occasion of acknowledged importance to the church; and he (Mr. L.) should readily agree with him that their absence was inexcusable, did he not believe that they participated with himself in objections which rendered it impossible for them to join the society, and which he would now briefly state; for what was the situation in which he stood there? A meeting was convened, in a place of which he was the appointed minister, and he saw before him many of his parishioners, by whom he should grieve to have his motives misunderstood. Yet what inference would they naturally draw from his absence on such an occasion, did he not state those motives as publicly as they would be questioned? As the minister of a church in a parish important from its population of more than 7000 souls, he must be supposed daily to experience the want of that aid which it was the purpose of the society to supply; and when its objects appeared at first sight so unexceptionable, how could he escape the imputation of indifference to what should excite his warmest interest,

when he withheld from it his support? At the time that this society was first formed, its design appeared so excellent, and the spirit in which it was undertaken so truly Christian, that they all hailed its establishment; and he could not but express the disappointment which its ulterior proceedings had occasioned to himself, and to many others. While the clergy looked to them with great anxiety, it was soon discovered that the character of the society was marked by a novel feature—the introduction of a new order into the church, by the appointment of lay assistants to the clergy. Apprehensions were entertained, and objections raised against it; by such a measure it was feared, and he thought justly, that separate interests would be created, and in the end division and party spirit introduced into the church. He had said that such a measure was new to the church—he knew that the employment of laymen, as catechists abroad, by one of our societies had been alleged in its defence; but the circumstances were very different—in those countries there was a want of a sufficient number of clergy, which could not be otherwise supplied; and, above all, the catechists so employed were under the immediate direction of the bishops, whereas the lay assistants of this society were nominated by the incumbent alone, and required no other sanction but the approval of its committee. He believed, therefore, the measure to be new and unauthorized. The objections which he had mentioned were laid before the society; and it was intimated to it, he believed from the Bishop of London, that if the plan of appointing lay assistants was only conceded, the whole body of the church would join and co-operate with it as one man, in the good work which it had undertaken. The concession would have united them all in one spirit and in one mind, and he regretted that it was not made. For two days the question was discussed, and lost at last by a small majority of fifteen or sixteen. * * * In consequence of the decision of this society, which they deplored, another had been formed, called, 'The Society for Promoting the Employment of Curates in Populous Places;' and when he looked at the two societies, he could not doubt which it was his duty, as a minister of the church, to prefer. He saw the latter rejecting the innovation of which he complained—he saw it supported by all the highest authorities of the church, ecclesiastical and civil—he saw that his late Majesty and his Queen aided it by an annual grant of 300*l.*—the two Archbishops and the Bishop of London contributed annually the munificent sum of 200*l.*—it numbered among its members all the bishops and many of the most eminent and distinguished laymen of the church. Those circumstances, he trusted, would support him in the preference which he had given, and the course which he had pursued. Having thus endeavoured to explain and vindicate the motives by which he had been actuated, he would only add, that had his objections been those only of an individual, he should not have ventured to intrude them thus publicly, however conscientiously they might have been entertained; but he was supported in them by the great body of the church, and he could not but regret that they were such as rendered it impossible for him to join the society, and to give it the assistance which otherwise it would have been both his duty and pleasure to afford."

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of St. David's, Chapel of St. David's College.....	September 3.
Bishop of Lichfield	September 17.
Bishop of Lincoln, Buckden.....	September 24.

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Amphlett, M.....	B. A.	St. Peter's	Camb.	Lichfield
Badcock, John	LL. B.	Trinity	Dublin	Lincoln
Berrington, W. M. D.		St. David's, Lampeter		St. David's
Bull, George	B. A.	Corpus Christi	Camb.	Lincoln
Davies, T. H.....		St. David's, Lampeter		St. David's
Fowler, J. Kenning...	B. A.	Queen's	Camb.	Lincoln

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<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Gace, F. Aubert	B.A.	Magdalen Hall	Oxford	Lincoln
Green, E. J.	B.A.	Worcester	Oxford	St. David's
Herbert, H.		St. David's, Lampeter		St. David's
Hockley, Thomas	B.A.	Wadham	Oxford	{ Lichfield, by l. d. from the Archbp. of York.
Hodgson, E. Franks..	B.A.	St. John's	Camb.	Lincoln
Jepson, George	B.A.	St. John's	Camb.	Lincoln
Johnson, Woodthorpe..	B.A.	St. John's	Camb.	Lincoln
Johnson, W. Cowper...	B.A.	Corpus Christi	Camb.	Lincoln
Knox, G.	B.A.	Sidney Sussex	Camb.	St. David's
Martineau, A.	M.A.	Trinity	Camb.	Lichfield
Matthew, Henry	M.A.	Sidney	Camb.	Lincoln
Meyler, W.	B.A.	Pembroke	Oxford	St. David's
Morgan, M. R.		St. David's, Lampeter		St. David's
Parker, Richard.	B.A.	Corpus Christi	Camb.	Lincoln
Perry, T.		St. David's, Lampeter		St. David's
Rees, C. D.	B.A.	Jesus	Oxford	St. David's
Rees, E.		St. David's, Lampeter		St. David's
Sandon, Thomas.	B.A.	Queen's	Camb.	Lincoln
Sansom, John.	B.A.	Queen's	Oxford	Lincoln
Sharland, G. T., (Literate)				{ Lincoln, by l. d. from Abp. of York
Simpson, G. Foster ...	B.A.	Corpus Christi	Camb.	{ Lincoln, by l. d. from Abp. of York
Simpson, W. B.	B.A.	Trinity	Camb.	{ Lincoln, by l. d. from Abp. of York
Smithson, William.	B.A.	St. John's	Camb.	{ Lincoln, by l. d. from Abp. of York
Symons, Edward	B.A.	Wadham	Oxford	{ Lincoln, by l. d. from Abp. of York
Veitch, Andrew.	B.A.	Magdalen Hall	Oxford	Lincoln

PRIESTS.

Barker, William G. ...	M.A.	St. John's	Camb.	Lichfield
Barton, M. W.	B.A.	St. John's	Camb.	Lincoln
Bateman, G.	B.A.	Trinity	Camb.	Lichfield
Bright, John	B.A.	Wadham	Oxford	Lichfield
Brigstocke, C. F.		St. David's, Lampeter		St. David's
Cameron, J. H. L.	M.A.	Trinity	Camb.	Lichfield
Clarke, W. J.	B.A.	Baliol	Oxford	Lichfield
Davies, T.		St. David's, Lampeter		St. David's
Dodson, James	B.A.	Christ Church	Oxford	Lichfield
Dickenson, H. S.	M.A.	Trinity	Camb.	Lichfield
Dykes, L. P. B.	M.A.	Queen's	Camb.	Lichfield
Evans, T.	B.A.	Jesus	Oxford	St. David's
Fenton, G. L.	B.A.	Trinity	Dublin	Lichfield
Gambier, S. James.	B.A.	Magdalen	Camb.	Lichfield
Harrison, John W.	B.M.	Caius	Camb.	Lincoln
Haslam, J. F.	B.A.	St. John's	Camb.	Lichfield
Howell, George		St. David's, Lampeter		St. David's
Hughes, W.	B.A.	Trinity	Camb.	St. David's
Johnston, G. D.	B.A.	Trinity	Camb.	Lichfield
Johnson, J. T.	B.A.	St. John's	Oxford	Lincoln
Jones, J.		St. David's, Lampeter		St. David's
Meyler, W.	B.A.	St. John's	Camb.	St. David's
Phillips, Howell J. ...	M.A.	Worcester	Oxford	Lincoln
Phillips, J.	B.A.	Jesus	Oxford	St. David's
Pugh, John William ...	M.A.	Baliol	Oxford	Lichfield
Russell, John	M.A.	Queen's	Oxford	Lincoln
Stackhouse, John	B.A.	Catherine Hall	Camb.	Lichfield
Stevenson, Thos. N. ...	M.A.	Worcester	Oxford	Lichfield
Turnor, Algernon	B.A.	Trinity	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Vaughan, E. T.....	M.A.	Christ's	Camb.	Lincoln
Waller, S. R.....	B.A.	Brasenose	Oxford	Lichfield
Watson, James	B.A.	Caius	Camb.	Lincoln
White, Robert M.		St. Peter's	Camb.	Lichfield
Whitmore, George.....	B.A.	Christ Church	Oxford	Lichfield
Williams, J.....	B.A.	Pembroke	Oxford	St. David's
Williams, J. R.		St. David's, Lampeter		St. David's

The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 17th of December. Candidates must send their papers to his Lordship six weeks previously.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Blofield, J. T.....	Old Sodbury V.	Glouces.	Glouces.	D. & C. of Worcester
Colson, J. M.....	The Rural Deanery of Whitechurch			
Cornthwaite, Thomas, D.D.,	Vicarage of Crich, Derbyshire.			
Law, James Thos., M.A.,	Prebendary of Bobenhull, founded in the Cathedral Church of Lichfield.			
Raikes, R. N.....	Drayton R. w. Hellesdon R.	Norwich	Norwich	Bishop of Norwich.
Robbins, George	Stoke sub Hambdon P.C.	Somerset	B. & W.	I. Hawskworth, Esq.
Smith, Robert.....	St. Anne's R., Manchester	Lancas.	Chester	Manchester Coll. Ch.

CLERICAL APPOINTMENTS.

Aldridge, James.....	Chaplain to her Majesty's Gaol at Horsham.
Allan, Hugh	Chaplain to the Wootton Bassett and Cricklade Union.
Armstrong, J., Vicar of	Wallsend, a Surrogate for the Diocese of Durham.
Blick, Francis.....	Rural Dean of the District of Tamworth.
Brackenbury, R. C. N.	Domestic Chaplain to the Earl of Yarborough.
Bradford, J.....	A Surrogate for the Diocese of Exeter.
Brigstocke, Thomas ...	Rural Dean of the North and South Division of the Deanery of Rhos, Pembrokeshire.
Bull, Thomas.....	Chaplain of the Brixworth Union Workhouse.
Chester, the Very Rev. the	Dean of, Deputy Clerk of the Closet to her Majesty.
Coldwell, W. E.....	Rural Dean of the Stafford District.
Corbett, Stuart, D.D..	Archdeacon of York.
Dartmouth, J.....	A Surrogate for the Diocese of Exeter.
Dayman, Charles, Vicar of	Great Tew, a Surrogate for the Diocese of Oxford.
Downes, J. W.....	The Lectureship of St. Philip's Church, Birmingham.
Fenton, George, Vicar of	Roystone, near Barnsley, a Surrogate for the Diocese of York.
Fisk, George	Rural Dean of the Walsall District of the Archdeaconry of Stafford.
Fowle, F. W.....	Chaplain of the Amesbury Workhouse.
Harper, P. G.	Minister of St. John's Chapel, Walsall Wood.
Hereford, the Very Rev. the	Dean of, Deputy Clerk of the Closet to her Majesty.
Hides, J., Vicar of Greasley,	a Surrogate for the County of Nottingham.
Hodgson, John, Vicar of	Hartburn, a Surrogate for the Diocese of Durham.
Hope, T., Curate of St. Nicholas,	Warwick, a Surrogate for the Diocese of Worcester.
Jordan, J., Rector of Somerton,	a Surrogate for the Archdeaconry of Oxford.
Lamotte, G. T. C.....	Domestic Chaplain to the Right Hon. Lord Tenterden.
Macdonald, Douglas, Vicar of	West Alvington, Rural Dean of the Deanery of Woodley.
Morley, G.....	Chaplain of the Newport Pagnell Union Workhouse.
Pole, R. C.....	Rural Dean of the Archdeaconry of Derby.
Robinson, Thomas, late	Archdeacon of Madras, Lord Almoner's Reader and Professor of Arabic in the University of Oxford.
Salt, Joseph	Rural Dean of the District of Penkridge.
Short, Thomas Powler	Deputy Clerk of the Closet to her Majesty.
Simpson, John	Rural Dean of the District of Alstonfield.

Templer, James A..... Rural Dean of the Deanery of Whitechurch.
 Thomson, J. R..... Master of Totness Grammar School.

CONVOCAATION.

Rev. W. E. Coldwell, M.A., Rector of St. Mary's, Stafford; Rev. R. C. Pole, M.A., Rector of Radborne, Derbyshire; and Rev. John Newling, B.D., Canon Residentiary of Lichfield, to be Proctors in Convocation.

The Rev. Robert M. Miller, D.D. of Wadham College, and Vicar of Dedham, Essex, and the Rev. George Preston, Rector of Lexden, Essex, have been chosen Proctors in Convocation for the Archdeaconry of Colchester.

Rev. William Metcalfe, Rector of Foulmire, Cambridgeshire, and the Hon. and Rev. Henry York, Rector of Wimpole, in the same county, to be Proctors in Convocation for the Diocese of Ely.

Rev. Dr. Etough, Rector of Claydon, Suffolk, to be a Proctor in Convocation for the Archdeaconry of Suffolk.

Rev. Dr. George Butler, and the Hon. and Rev. P. A. Irby, to be Proctors for the Diocese of Peterborough.

Rev. Precentor Lowe, to be Proctor for the Chapter of Exeter Cathedral.

Rev. H. E. Mannering, Rector of Woollarington, to be Proctor for the Archdeaconry of Chichester.

Rev. G. P. Lowther, Rector of Orcheston, and the Rev. Charles Grove, Rector of Odstock, to be Proctors in Convocation for the Diocese of Salisbury.

The Rev. H. J. B. Nicholson, Rector of St. Alban's, and the Hon. and Rev. Frederick Beauclerk, Vicar of St. Michael's, St. Alban's, Essex, have been chosen Proctors in Convocation for that Archdeaconry.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ainslie, G.	{ Reed R. w. Barkway } V.	{ Herts }	London	Lady Selsey.
Birkett, W.....	Smethcott	Salop	Lichfield	{ Trustees of William Hulme, Esq.
Blofield, J. T.....	{ Drayton R. w. Hel- } lesdon R.	{ Norwich }	Norwich	Bishop of Norwich.
Bowles, —	Noke R.	Oxford	Oxford	Duke of Marlborough
Bowstead, —	Greetham R.	Lincoln	Lincoln	Bishop of Lincoln.
Broxholme,—	Evesbach R.	Hereford	Hereford	
Child, C. F.....	Walsall St. Paul	Stafford	Lichfield	Trustees.
Clarke, W. John...	{ Croxton and Cotes } Heath	{ Stafford }	Lichfield	Vicar of Eccleahall.
Clarke, R. P.....	Church-Taunton R.	Devon	Exon	On his own Petition.
Coffin, T. P.	Alwinton R.	Devon	Exon	R. P. Coffin, Esq.
Cole, W. G.	Chapel Hill P. C.	Lincoln	Lincoln	{ Rev. W. Bolland, V. of Swineshead.
Davies, James.....	Abingdale R.	Glouces.	Glouces.	Ven. Archd. Probyn.
Fisk, George	Walsall	Stafford	Lichfield	Earl Bradford.
Foley, E. W.....	{ Holy Trinity New } Church, Tewkesbury	{ Glouces. }	Glouces.	{ Rev. F. Laing, J. Ter- ret, Esq., and Rev. Wm. Hopton
Forster, J.	Edmondbyers R.	Durham	Durham	D. & C. of Durham
Hathornthwaite, T.	Caton P. C.	Lancas.	Chester	V. of Lancaster.
Heawood, Edw....	Halsted, R.	Kent	Canterb.	Abp. of Canterbury.
Hughes, J.	Abergwilly V.	Carm.	St. David's	Bishop of St. David's
Kyle R. W.	Darlaston	Stafford	Lichfield	{ Trustees of Rev. E. Simeon.
Landon, Geo.	Richards Castle R.	Hereford	Hereford	Bishop of Worcester.
Lister, J. J.....	Farlesthorne V.	Lincoln	Lincoln	{ Mrs. I. Kipling, of Bath.
Lloyd, J. D.	{ Tiverton, Clare Por- } tion R.	{ Devon }	Exon	{ J. P. Parker, and W. H. Summers, Esqrs.
Lubbock, Richard	Eccles St Mary R.	Norfolk	Norwich	Sir T. B. Beevor, Bart.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
M ^c Grath, H.	{ St. Anne's R., Man- chester	Lancas.	Chester	Manchester Coll. Ch.
Paske, G. A.	Willisham P. C.	Suffolk	Norwich	T. Myers, Esq.
Raikes, R. N.....	Old Sodbury V.	Glouces.	Glouces.	D. & C. of Worcester.
Roberts, Geo.....	Monmouth V.	Monmouth	Hereford	Duke of Beaufort.
Robinson, G. A...	{ Owersby V. <i>vs.</i> Kirk- by Osgarby V.	Lincoln	Lincoln	Lord Monson.
Sandon, Thomas ..	Greetwell P. C.	Lincoln	Lincoln	D. & C. of Lincoln.
Snowden, W.	Swillington R.	W. York	York	Sir J. Lowther, Bart.
Sutcliffe, James ...	Knockholt P. C.	Kent	Canterb.	R. of Orpington.
Tompson, H. J...	Tutbury	Stafford	Lichfield	Vicar of Bakewell.
Truell, Wm.	{ Stoke sub Hamdon P. C.	Somerset	B. & W.	T. Hawksworth, Esq.
Tyson, John	Wolstanton	Stafford	Lichfield	R. Sneyd, Esq.
Wade, E. M.	Derby Holy Trinity	Derby	Lichfield	T. West, Esq.
West, J. R.....	Wrawby V.	Lincoln	Lincoln	{ Master & Fellows of Clare Hall, Camb.
Whateley, Thomas	Chetwynd	Salop	Lichfield	Lord Chancellor.

CLERGYMEN DECEASED.

Badeley, Joseph, late	R. of Halesworth, Suffolk.			
Biddulph, John....	Frankton R.	Warwick	L. & C.	
Burges, W. P.....	Upway R.	Dorset	Bristol	Bishop of Sarum.
Colman, John.....	{ Swafield and Hemp- ton R.	Norwich	Norwich	C. & D. of Lancas.
Fairley, John, Gayfield,	Woodside Road, Glasgow.			
Holland, H. E. ...	{ Thurstaston R. <i>vs.</i> Anstey C.	Leicester	Leicester	Emman. Coll., Camb.
Hornsby, Geo. ...	{ Turkdean R. <i>vs.</i> Aldsworth C.	Glouces.	Glouces.	Christ Ch., Oxford.
Mansfield, John...	{ Rowner R. and Pattington R.	Hants	Winton	Rev. C. P. Brune.
Orr, John, R. of Dunmore,	County of Galway.	E. York	York	Clare Hall, Camb.
Parker, John, C. of Stockton-on-Tees.				
Philpott, J. S.....	{ Wookey V. and Farmborough R.	Somerset	B. & W.	Subdean of Wales.
Price, Thomas, C. of Ocle, Herefordshire.		Somerset	B. & W.	J. F. Gunning, Esq.
Say, Thomas Henry, of Caius College, Cambridge, at Gorleston.				
Spurway, Wm. ...	{ Tiverton Clare Por- tion R.	Devon	Exon	{ J. P. Parker & W. H. Summers, Esqrs.
Stabbuck, Wm. ...	{ St. Stephen R., Exeter Mariansleigh P. C. & Sancreed V.	Devon	Exon	Bishop of Exeter.
Thompson, J., Lanehead, near Greta Bridge.		Cornwall	Exon	Corporation of Exeter D. & C. of Exon.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. H. Alford, Ampton R., Suffolk; of Hon. and Rev. T. Keppel, Warham R., Norfolk; of Rev. W. Shattock, Portishead, near Bristol; of Rev. R. Meyricke, Diahm Lodge, Ludlow; of Rev. J. Brown, Mill hill, Middlesex; of Rev. F. C. Ewald, Tunis; of Rev. J. Linton, Hemington Grey; of Rev. W. L. Isaac, Pirton R., Worcester; of Rev. J. Eller, Great Gonerby; of Rev. R. Wood, Woodhall Park,

Wensleydale; of Rev. W. Acworth, Rothly V.; of Rev. L. B. Wither, Tangier Park; of Rev. S. Middleton, Cheltenham; of Rev. W. H. Roper, Abbot's Ripton R.; of Rev. F. R. Nixon, Sandgate; of Rev. A. E. L. Bulwer, Cawston R.; of Rev. D. Llewellyn, Urchfont V., Wilts; of Rev. T. Powell, Turnastone R., Herefordshire; of Rev. S. Fox, Morley R., Derbyshire; of Rev. H. Sneyd, Woodlands, near Leek; of Rev. T. C. Cane, Brackenhurst, near Southwell; of Rev. R. Pole, Hurdcott House, Wilts; of Rev.

Archdeacon King, Stone, Kent; of Rev. J. Ward, Great Bedwin V.

Of Daughters—The lady of the Rev. H. Streeten, Lydiard Millicent, Worcestershire; of Rev. T. Dry, the Forest, Walthamstow; of Rev. G. O. Morris, Salisbury, near Southampton; of Rev. T. Hatch, v. of Walton-on-Thames; of Rev. H. J. Phillips, Hartwell R., Bucks; of Rev. F. Dusantry, Bridgetown, Totness; of Rev. T. Bingham, Great Gaddesden; of Rev. C. J. Paterson, East-court cottage, East Grinstead; of Rev. S. F. Clinton, Cromwell R., Notts; of Rev. J. Lupton, r. of St. Michael's, Queenhithe; of Rev. J. Meakin, Speen, Berks; of Rev. A. Fennell, Ipswich; of Rev. R. Cargill, of Catherine hall, Cambridge; of Rev. E. Wilton, West Lavington; of Rev. T. G. P. Attwood, Froxfield R., Wilts; of Hon. and Rev. R. Plunkett, Dublin; of Rev. J. W. Harwood, Bromsgrove V.; of Rev. C. C. Walkey, Worcester College, Oxon; of Rev. H. Peake, the Priory, Abergavenny; of Rev. G. E. Gepp, Ashbourne, Derbyshire; of Rev. C. Alcock, Aderbury V.

MARRIAGES.

Rev. C. Leslie, eldest son of the Lord Bishop of Elphin, to Louisa Mary, second d. of Major General the Hon. Sir. H. King, K.C.B.; Rev. W. H. C. Chester, eldest son of the late General Chester, of the Coldstream Guards, and r. of Elsted, Sussex, to Dora, third d. of the late Rear Admiral Sir M. Seymour, Bart.; of Rev. E. G. Boys, p. c. of Guston, and of West Longdon, Kent, to Eliza Catherine, eldest d. of S. Bradley, Esq., late of Upper Deal; of Rev. J. Lister, Incumbent of Stanley, near Wakefield, and evening lecturer at Wakefield parish church, to Susannah, surviving d. of the late B. Watson, Esq., of Islington; Rev. J. Hamilton, c. of Great Baddow, to Mary Chester, eldest d. of John Miles, Esq., of West End, Hampstead; Rev. W. Gibson, r. of St. Bride's, Chester, to Louisa, eldest d. of the Lord Bishop of Winchester; Rev. J. Woodcock, of Hackney, to Mary, fourth d. of Mr. J. Carter, late of Chelmsford; Rev. J. C. Shorting, r. of Stonham Aspal, to Elizabeth Harriet, eldest d. of R. K. Cobbold, Esq., of Eye; Rev. H. James, of West Wickham, Kent, to Sarah, eldest d. of R. W. Eyles, Esq., of Brickwood House, Croydon; Rev. T. Salusbury, v. of Offley, Herts, to Elizabeth Anne, youngest d. of F. Powell, Esq., of Tempsford Hall; Rev. H. Randolph, M.A., of Mitcham, Surrey, to Martha, second d. of V. Pryor, Esq., of Baldock, Herts; Rev. W. D. Littlejohn, of Corpus Christi College, Cambridge, son of the late Colonel Littlejohn, to Amelia, d. of the late Colonel A. Browne, Lieut. Governor of Kinsale; Rev. W. Owens, of Madley, Herefordshire, to Miss Thomas, of West Felton, Salop; Rev. N. F. Chudleigh, B.A., of Cubert, Cornwall, to Ecclesia, d. of the late Rev. R. Lyne, r. of Little Petharick, in the same county; Rev. O. Ormerod, M.A., of Brasenose College, Oxon, to Sarah Jane, youngest d. of C. Tayleur, Esq., of Parkfield; Rev. J. Dobson, M.A., of Queen's College, Oxon, to Jane, second d. of the late Rev. T.

Wood, M.A., of Newcastle; Rev. J. Field, c. of St. Clement's, Worcester, to Anne, eldest d. of J. Paxton, Esq., of Queen-street, Oxford; Rev. J. L. Ison, c. of Tipton, Staffordshire, to Eliza, second d. of the late J. Wilson, Esq., of Besthorpe; Rev. T. Hill, B.D., v. of Chesterfield, to Dorothea, fifth d. of the late J. Pare, Esq., of the Newark, Leicester, and of Hopwell Hall, Derbyshire; Rev. G. W. Sandford, r. of Weddington, Warwickshire, to Catherine, eldest d. of J. Towle, Esq., of Nuneaton; Rev. M. Coxon, of Denham, to Margaret, second d. of H. Matthie, Esq., of New Hall, Cheshire; Rev. W. Trocke, of Mount Ormond, Tipperary, to Anne, relict of J. Nugent, Esq., of Coynaville, Westmeath; Rev. J. K. Courtney, c. of Finglas, to Eliza, relict of B. Shaw, Esq., of Newtown, county Dublin; Rev. T. Steele, of Edgeworth-town, Ireland, to Sophia, d. of the late Capt. T. W. Howard, Bengal Establishment; Rev. Dr. Dill, of Coagh, to Miss Robinson, of the same place; Rev. J. Charnock, M.A., of Fountain's Hall, near Studley, to Mary, eldest d. of the Rev. W. Reynard, M.A., v. of Stainley; Rev. H. R. Rokeby, r. of Arthingworth, Northamptonshire, to Harriet, eldest d. of J. Walley, Esq., of Hunter-street, Brunswick-square; Rev. J. Hughes, late officiating minister of Lockwood, to Catherine, third d. of the late W. Laycock, Esq., of Appleton, near York; Rev. E. Bigland, r. of Kirkhaugh, Northumberland, to Jane Sarah, eldest d. of the late B. Hodgson, Esq., of Nentsbury Hall, Cumberland; Rev. G. G. Milne, M.A., Episcopal clergyman of Cupar-Fife, to Elizabeth Anne, only d. of the late Rev. R. Kay, of Perth; Rev. R. Atkinson, r. of Claxby-cum-Normanby, to Charlotte, d. of Mr. W. Eve, of Louth; Rev. W. L. Alexander, M.A., of Argyll-square Chapel, Edinburgh, to Mary, eldest d. of J. Marsden, Esq.; Rev. G. W. S. Menteth, M.A., of Magdalen Hall, son of C. G. S. Menteth, Esq., of Closeburn Hall, Dumfries, to Jane, second d. of the late Rev. E. Thorold, r. of Hougham-cum-Marston, Lincolnshire; Rev. T. Chambers, M.A., of Barrow-upon-Soar, Leicestershire, to Louisa, youngest d. of G. Simpson, Esq., of Mornington-crescent, Hampstead-road; Rev. J. Maitland, of Kells, to Louisa, eldest d. of the late C. Bellamy, Esq., H. E. I. Company's Service; Rev. J. Fox, of Melbourne, Derbyshire, to Frances, youngest d. of the late J. Capenhurst, Esq., of Netherseal, Leicestershire; Rev. H. James, M.A., of St. John's College, Cambridge, and of West Wickham, Kent, to Sarah, eldest d. of R. W. Eyles, Esq., of Brickwood House, Croydon; Rev. R. Connebee, formerly of Bristol, to Caroline, second d. of the late J. Skipper, Esq., of Tooley-street, London; Rev. G. L. Hanson, M.A., of Queen's College, son of J. Hanson, Esq., of South Weald, Essex, to Frances Jane, only d. of the Rev. Dr. Sarridge, Head Master of Felstead Grammar School, Essex; Rev. E. W. Foley, M.A., Incumbent of Trinity church, Tewkesbury, to Louisa Elizabeth, youngest d. of the late J. Wilmore, Esq., of Elm Hill, Worcestershire.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 32nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.

—The following clergy have recently been presented by their parishioners with pieces of plate in testimony of their respect and esteem :—

Rev. E. Denison, the late Vicar of St. Peter's-in-the-East, Oxford, (now Bishop of Salisbury.)

Rev. C. Girdlestone, Sedgley.

Rev. J. Adeney, Thorp.

Rev. J.W. Clarke, late Vicar of Studley.

Rev. G. Wray, Rector of Corsley.

CAMBRIDGESHIRE.

CONVOCATION.—A meeting of the clergy of this diocese took place on Monday, Sept. 11th, at Great St. Mary's church, agreeably to the citation issued at the commencement of a new parliament, in order to elect two proctors to represent the clergy in the convocation of the province of Canterbury. The choice fell upon the Rev. W. Metcalfe, rector of Foulmire; and the Hon. and Rev. H. Yorke, rector of Wimpole.—*Camb. Chron.*

THE VISITATION.—On Wednesday, the 13th, and Thursday, the 14th of September, the Lord Bishop of Ely held his primary visitation in St. Michael's church, in this town, for the deaneries in this neighbourhood. Excellent and appropriate sermons were preached on each occasion; the former by the Rev. William Law, rector of Orwell; and the latter by the Rev. John Warren, rector of Graveley; at the conclusion of which, the right rev. prelate delivered an able charge, of which we give the following brief sketch :—

His lordship first alluded, at some length, to what he considered several general and prevalent errors now existing respecting the church. The first and very important error was, the little regard paid to a uniformity of manner in administering the rites of the establishment, and he pointed out the serious consequences which resulted from such conduct in the earlier days of Christianity. Another error, which the rev. prelate said he considered highly detrimental to gospel truth, was, the notion so freely expressed in the present days, that there ought to be no religious establishment connected with the state. He was astonished that such sentiments should gain credence in this country, it being, in his opinion, necessary that there should be some established form in every state,

in order to ensure any religion at all. The next subject to which his lordship referred was, the danger of too great enthusiasm in religion, which, he was convinced, rather retarded than assisted religion. It was dangerous, because its invariable tendency was an intemperate manner, and a general departure from sober conduct and demeanour. It was necessary, also, said the learned prelate, to guard against incautious concession, for, in the present day, there was a growing and ill-timed liberality on matters of religion. Our church must now flourish (if at all) by its purity, and the conduct of its ministers. His lordship then proceeded to advert to several matters more particularly connected with this diocese. He said, it could not be denied that dissent was very prevalent around them; one great reason for which he thought was to be found in the number of non-resident clergy. He had observed, generally, that where the incumbent was resident, there dissent was on the decrease, and numerous congregations were usually the result of the clergyman's exertions. Great attention ought also to be paid to the proper performance of our beautiful service, for when there was a lack of devotion the hearers soon fell away. Another reason for the increase of dissent was, the inconvenient hour at which the church service was gone through in some places, and also the fact of there being only one sermon; as also, in some few instances, to the distance at which the church was situated from the village. In the first place, he begged it to be understood, that he strongly objected to the service being performed at such hours as 12 or 1 o'clock, because that must interfere with the comforts and general habits of the population, and was therefore likely to estrange them from the establishment. He should also expect in future that there be full double duty, the second sermon being preached in the afternoon or evening, as was most convenient to the inhabitants. As to the third reason (the distance of the church), the clergy might feel assured, that where requisite there would not be much difficulty in getting a chapel-of-ease, or licensed room, near their congregation. The rev. prelate concluded by directing attention to the charity established in this diocese for the relief of the widows and orphans of clergymen, regret-

ting to find that its funds were greatly on the decline, and requesting attention to the propriety of holding a general meeting on the subject.—*Ibid.*

CHESHIRE.

LXXX.—At the termination of the poll on the church-rate question the numbers were—

	Persons.	Votes.
For the rate	674	859
Against it	522	549

Majority for the rate... 152 ... 310
—*Macclesfield Courier.*

CORNWALL.

NEW CHURCH AT FALMOUTH.—A meeting was held at the National School, Falmouth, on August 30th, for the purpose of taking into consideration the measures necessary to be adopted in order to the erection of an episcopal chapel-of-ease for the further accommodation of the parishioners. According to the last census, the population amounted to about 8,000 persons, whilst the parish church, at the utmost, can contain only 1,500. It was supposed that the building intended to be raised would cost from about 1,000*l.* to 1,200*l.* The means for its erection it was proposed to provide, partly by subscription, and partly through the aid of the Incorporated Society, and the Diocesan Society, each of which, it was supposed, would contribute 250*l.*, and there were four individuals who would subscribe 10*l.* each. A committee was appointed to carry into effect the laudable object which the meeting had in view. In the course of the conversation it appeared that, from want of adequate church-room, three or four thousand persons in the parish had little or no opportunity of receiving religious instruction.—*Cornubian.*

The Bishop of Exeter having in his gift the valuable living of Sancreed, in Cornwall, which had become vacant, has refused to yield to the efforts of private friendship in its disposal, and has appointed the Rev. H. Comyn, the curate of St. Anthony, to the incumbency. Mr. Comyn has no knowledge of his benefactor, to whom his only recommendation has been his exemplary piety, learning, and unremitting attention to the duty of his calling.—*Ibid.*

DEVONSHIRE.

We feel much satisfaction in noticing the liberality displayed by Sir R. Lopez, bart., towards the parishioners of Bickleigh; the hon. baronet is the owner of considerable property in that parish, and finding that there was not sufficient church-

room, and that the present sacred edifice was in a dilapidated state, expressed his determination to repair and enlarge it by adding another aisle, so that full one-third more persons may be accommodated than can now find room. We also learn that Sir Ralph is about to improve the village by erecting several buildings, almshouses, &c.—*Western Luminary.*

On Thursday, August 24th, a meeting of the subscribers to the proposed church, adjoining the Cemetery, took place in the Guildhall of Exeter, the mayor in the chair, who stated, that in addition to the sum of 347*l.* 5*s.* already advertised, he had received a letter from Lord Rolle, requesting his name to be put down for 100*l.*, and that of Lady Rolle for 25*l.*, with several other subscriptions which he specified, amounting altogether to upwards of 500*l.*, when a resolution was carried, expressive of the satisfaction felt by the meeting at the prospect of the new church being speedily built. Another resolution was also passed, appointing a committee for collecting subscriptions, and otherwise furthering the desirable object of the meeting.—*Ibid.*

CONVOCATION.—A meeting of the clergy of this diocese (Exeter) was held on Friday, Sept. 8th, when the Rev. J. Coplestone, rector of Offwell, and the Rev. Dr. Coleridge, were elected clerks to attend at the convocation of the clergy which is to take place on the 3rd of October next. The proceedings of this meeting were disturbed by the strange conduct of the Rev. Dr. Carwithen, who, in proposing the Rev. Sydney Smith as convocation clerk, said, "I should go down to my grave with more comfort if I saw the bishops kicked out of the House of Lords." After the proceedings were over, several of the clergy signified their intention to Dr. Carwithen of signing their names to a representation to the Rev. Archdeacon Stevens, to the effect that such words had been used by his official, that the archdeacon might take such steps as he deemed fit in laying them before the bishop, or in removing Dr. Carwithen from his office.—*Ibid.*

DORSETSHIRE.

CHURCH RATES.—At Bridport, on Thursday, Sept. 14th, the dissenters mustered their strength for the purpose of opposing a church rate. On the overseer proposing a rate, it was met with an amendment, that the consideration of the measure be postponed for twelve months. At the close of the poll a large majority was shewn against the dissenters, and the

rate was declared duly carried.—*Dorset County Chron.*

DURHAM.

VAN MILDERT SCHOLARSHIP.—A subscription of 10*l.* towards this scholarship in the University of Durham has been received, as "A Tribute of gratitude from a clergyman to whom the late Bishop of Durham for many years allowed 200*l.* per annum."

The following petitions have been voted in the house of convocation :—

"To the Queen's most excellent Majesty.

"Most Gracious Sovereign,—We your Majesty's faithful subjects, the warden, masters, and scholars of the University of Durham, desire, with all respect and duty, to tender to your Majesty the homage of our loyalty and affection.

"We have felt, in common with our fellow-citizens, the grievous loss which your Majesty and the country have sustained by the death of William the Fourth, our honoured king, of blessed memory, under whose paternal government our university received the privileges which we enjoy, and whose name we are especially bound to honour. We rejoiced in the mild and prudent sway of our late monarch, and earnestly desired the continuance of his reign.

"But, since it has pleased our heavenly Father, in the wisdom of his providence, to remove the king from his place among us, we hail with heartfelt gratitude and satisfaction the accession of your Majesty to the throne of your ancestors, in the full persuasion that your Majesty will maintain the dignity of your crown, the honour of your illustrious house, and the rights and institutions of this great people.

"We entreat your Majesty to extend to us, and to our infant university, your grace and protection, and to accept the assurance of our sincere desire to deserve your royal countenance by the faithful discharge of our duty, and by the steady inculcation of the principles of royalty and religion.

"May it please your Majesty to receive with favour the expression of our wishes for your welfare. It is our prayer that you should be endued with heavenly wisdom and strength to wield the sceptre of this great empire, for the good of your people and of the world; that your reign may be long and happy, that truth may be the basis of your throne, and that righteousness and peace may be the order of your day.

"Given at our house of convocation, under our common seal, this 27th day of July, in the year of our Lord 1837."

VOL. XII.—Oct. 1837.

To Her Gracious Majesty Adelaide, the Queen Dowager.

"Madam,—We, the warden, masters, and scholars of the University of Durham, desire to approach your Majesty with the expression of our profound attachment and respect.

"We sensibly feel, with your Majesty, the loss we and the nation have sustained by the death of our late King, of blessed memory; and we humbly offer to your Majesty our sincere condolence upon the personal bereavement under which you suffer.

"We have seen with heartfelt satisfaction the exemplary bearing of your Majesty, through a long course of years, in all the relations of life; we witnessed, with thankfulness and admiration, your conduct in the exalted station you were called to fill; and we have recognised with grateful feelings those attentions on the part of your Majesty which soothed the cares, and relieved the sufferings, of our lamented King.

"Deign, most gracious lady, to accept this humble tribute of our affection.

"May it please our heavenly Father to visit you at all times with his grace, and especially to strengthen you in this your day of trial; may your years be prolonged among us, by his blessing, in happiness and peace; and may your virtues and piety ever live in the memory and affections of this great people.

"Given at our house of convocation, under our common seal, this 27th day of July, in the year of our Lord 1837."

ESSEX.

RIGHT OF CHURCHWARDENS TO LEVY CHURCH-RATES.—The parish of Brintree is about to be made the battle-ground of the important question as to the legality of church-rates, made by churchwardens *virtute officii*. It appears that the numerical strength of the anti-church party in that town is such, that for several years past the churchwardens have been unable to obtain a rate, and the parish church has, in consequence, fallen into a most ruinous state. A few months back, the churchwardens again applied for a rate, and again met with a refusal. Under these circumstances, and acting, as they assert, "on the advice of eminent civilians," they have, notwithstanding the adverse decision of a majority of the vestry, made a rate on their own authority, and have commenced proceedings in the Ecclesiastical Court against one of the anti-church leaders to enforce its payment. The Essex dissenters, with the

usual activity of their party, have taken up the matter in earnest, and have issued an appeal, calling for "energetic and liberal support throughout the country." They state that upon the issue of this proceeding it will probably depend whether, under the existing laws, church-rates shall or shall not be levied throughout the country, against the will of parochial authorities. The decision which shall be had in this case will probably settle the law for all similar cases; and the question to be now tried at Braintree is, therefore, a question, not merely of local interest, but one of national import and concern. That the proceedings will be prosecuted to an extremity there seems little reason to doubt, and that they will be attended with great expense, the general character of ecclesiastical suits renders inevitable. The dissenters, in their appeal, state, that on their side "a subscription, a liberal subscription, is both just and indispensable. The amount that will be required cannot be foreseen; it may only be a few hundreds, or it may be some thousands. It is possible that the cause of civil and religious liberty, as involved in this question, may be successfully asserted, at a small expenditure, in the inferior courts; but should it be necessary to prosecute an appeal to her Majesty's Privy Council, to that ultimate tribunal the cause cannot be carried but through a series of costly proceedings." We quote the language of the dissenters, in order to shew the importance which they attach to the contest, and to induce the conservative body to profit by the example of energy which is thus exhibited by their opponents. We cannot believe that churchmen will be less prompt to vindicate the law of the land and the rights of the church, than levellers are to trample upon both.—*Morning Paper*.

CHELMSFORD CHURCH-RATE.—For several months an apparently determined stand was made by the political dissenters and others in this town against the church-rate, objecting to it generally as a matter of conscience, and more particularly on account of informality in making the rate. In consequence, proceedings were instituted in the Ecclesiastical Court against several individuals; but we are glad to learn, both for the sake of those individuals and for the peace and harmony of the town, that the opposition to the rate is entirely given up, the parties proceeded against paying the costs incurred.—*Essex Standard*.

On Wednesday, the 23rd August, the Rev. E. R. Benyon, of Downham Rectory,

Essex, laid the first stone of an intended new church on the Beauvoir Town Estate, at Hackney. This church will be erected and endowed at the sole cost of Richard Benyon De Beauvoir, of Englefield House, in the county of Berks, Esq.—*Ibid*.

GLOUCESTERSHIRE.

GLOUCESTER AND BRISTOL DIOCESAN CHURCH-BUILDING ASSOCIATION.—A meeting of the committee of the Bristol archdeaconry was held at the Chapter-house on Thursday, Sept. 7th, where our respected and amiable diocesan presided. There were also present the venerable the Archdeacon of Bristol, and the Reverends T. T. Biddulph, J. Hall, H. T. Ellacombe, Messrs. J. Scandrett Harford, C. George, and Charles Ludlow Walker. It appeared from the report of the treasurer, that the contributions to the association exceeded the sum of £12,000, which accrued in nearly equal proportions from the two archdeaconries. Applications were made to the association for assistance towards erecting new district churches in the parish of St. James, Bristol, in the neighbourhood of the White Ladies' Gate, Clifton, and in the hamlet of Hanham, all which proposals were favourably entertained, and when definitely arranged, will receive assistance from the committee.—*Bristol Journal*.

At a committee meeting of the Gloucestershire Diocesan Church-Building Association, held on the 31st August, the following sums were granted—viz., £300 towards building a chapel for the hamlets of Longford and Twigworth; £500 towards a new church for the High Orchard, near the docks, and adjoining the city; £500 towards a new church for the large and populous tithing of Woodmancote, in the parish of Dursley (a site for which has been most liberally and gratuitously offered by Mr. Henry Vizard, with stone from the quarry for the building); and £300 towards a new chapel for the populous hamlets of Breadstone, Hatmore, and Purton, in the parish of Berkeley.—*Ibid*.

CHURCH-RATE CONTEST.—The attempt made by a few individuals in the parish of St. Michael, in this city, to again postpone a church-rate for a twelvemonth, has met with a most signal defeat. When the poll closed, the number of votes was declared to be as follows:—For the church-rate, 189; against it, 74; majority for the rate, 115. And, notwithstanding the great outcry raised against the law which allows a plurality of votes according to the amount of rating, there was also a large majority of persons who registered their names, the

numbers being—for the church-rate, 120; against it, 70; majority, 50.—*Gloucester Chronicle*.

On Thursday, August 24, the Lord Bishop of Gloucester and Bristol consecrated a new church lately erected at Oakridge, in the parish of Bisley, situated about two miles from the mother church, and comprising a population of several hundred souls, who, through the exertions of a few well-disposed persons, have now brought home to them the consolations afforded by the religious services of the establishment.—*Ibid*.

The Lord Bishop of Gloucester and Bristol completed a series of confirmations at Tewkesbury, on Sept. 5th, having visited fifteen different places for that purpose, and conferred that solemn rite on very nearly 4000 persons. His lordship has, for the convenience of the public, confirmed at several places which have not been usually visited by a bishop for such a purpose.—*Ibid*.

Wednesday, Aug. 30th, the Lord Bishop of Gloucester and Bristol consecrated the new church at Tewkesbury, which had been in the course of erection there during the last twelve months. It has been raised by the private munificence and liberality of a few individuals, inhabitants of the town and neighbourhood.—*Ibid*.

The fund for building an additional church at that elegant watering place, Clevedon, has commenced by a munificent subscription of £500, and a further sum of £1000 towards the endowment, by G. W. Braikenridge, Esq.; and a piece of ground for the site, and a donation of £50 by the Rev. Sir A. Elton, Bart.—*Ibid*.

The first anniversary meeting of the Bristol Auxiliary Church Pastoral-Aid Society was held on the 22nd of August, in the Great Room, Princes-street. P. F. Aiken, Esq. in the chair, supported by the leading clergy of the diocese, and numerous respectable gentlemen resident in Bristol and the neighbourhood. From the report of the association, it appears that during the past year there has been remitted a sum of no less than 404l. 9s. to the parent association. The chairman, the Reverends R. L. Cogan, T. T. Biddulph, T. Snow, J. Harding, and many others of the clergy present, addressed the meeting, and forcibly urged the claims of the society.—*Ibid*.

HAMPSHIRE.

It was stated in some of the papers that the Hon. and Rev. T. Keppel, son of the

Earl of Albemarle, had been presented by the Earl of Leicester to the rectory of Warham, and that previously to taking orders he had been a lieutenant in the navy. The fact is, Mr. Keppel has left the navy some years to pursue his studies at the university of Cambridge, where he not only took his degree in the regular course, but obtained academical honours.—*Hampshire Chronicle*.

HEREFORDSHIRE.

The dissenters of Hereford, who form the town council, have, by a vote of that body, reduced the salary of the rev. gentleman who holds the situation of chaplain of the county gaol from 25l. to 15l. This clergyman will not be considered, by the strictest economists, overpaid for his labours. He has to attend the gaol on Sundays and Wednesdays, to read prayers twice each day, once to the men and once to the women; to examine the prisoners as to their religious knowledge; and afterwards to administer consolation to such sick prisoners as are in the infirmary.—*Hereford Journal*.

HERTFORDSHIRE.

The first stone of a new church at Flaunden, Herts, was laid, August 12th, by the Lady Catherine Cavendish; on which occasion an appropriate address was delivered by the Rev. Samuel King, rector of Latimer, the incumbent.—*Herts County Press*.

KENT.

CONFORMITY TO THE CHURCH.—Since the addition to the means of church accommodation in this town, by the opening of St. Peter's, several families previously connected with dissenting congregations, have conformed to the established church, some from deliberate preference, others, of course, conservatives, compelled to seek refuge there from annoyance, amounting to persecution, on account of their political opinions.—*Maidstone Journal*.

LANCASHIRE.

MIDDLETON CHURCH RATE.—The Radicals have been defeated in their efforts to prevent a church-rate for this parish, by a majority of 18. In the townships of Great Lever and Pilsworth they did not get a single vote.—*Manchester Courier*.

The first stone of the church of the Holy Trinity in Ashton-in-Mackerfield, will be laid on Monday, the 2nd of October, by Lord Stanley.—*Wigan Gazette*.

LEICESTERSHIRE.

ST. MARTIN'S CHURCH-RATE, LEICESTER.—The poll demanded by the dissenters and radicals against granting a church-rate for the parish of St. Martin, continued during the whole of Friday, September 8th, when the exertions of Messrs. Johnson and Jolly, the churchwardens, to whom the parish are much indebted, succeeded in bringing up a vast majority of voters in favour of the rate. Notwithstanding the indifference of some churchmen, at the close of the poll the numbers were—

For the rate 279
Against it 143

Majority for the rate —137
—*Leicester Journal*.

LINCOLNSHIRE.

The Bishop of Lincoln has recently completed his triennial visitation of his whole diocese and confirmations in the county of Lincoln, in which county his lordship has confirmed 10,228 persons—viz., 4,567 males, and 5,661 females.

The churchwarden of St. Mary's, Lincoln, has taken upon himself to stop the church clock, which he declares shall not be permitted to go until the inhabitants grant a church rate. The inhabitants met and offered to pay the salary of the person who has the management of the clock by voluntary subscription, and at the same time declared their annoyance at so serious an inconvenience as stopping the clock. The clock-keeper, on being assured of his salary, set it going again, which being told to the churchwarden, he instantly went to the church, stopped the clock, and padlocked the turret. The dissenters, who were the cause of the church-rate being refused, are about to take proceedings against the churchwarden, to try his right to stop the clock.—*Lincoln Gazette*.

MIDDLESEX.

Government have appointed four additional chaplains to the establishment of the Roman-catholic clergy at New South Wales—viz., the Rev. Dr. Polding, Rev. Mr. Cotham, Rev. Mr. Corcoran, and Rev. Mr. Summer. To each an allowance of 150*l*. has been issued by the colonial agent, in aid of the expenses of their passage to the colony; and they will respectively be entitled to receive, from the date of their arrival, a stipend of 150*l*. per annum.

It is not generally known, not even to military men, that a legacy was bequeathed by the late Archdeacon Lewis for the be-

nefit of the army, to be exclusively employed in religious purposes. This legacy now amounts to 10,000*l*., and is held over to be applied to the purposes for which it was intended by the treasurer of the Christian Knowledge Society.

A new church, under the direction of the church commissioners, is shortly to be erected at King's cross, St. Pancras.—*Morning Herald*.

A new spacious chapel-of-ease to St. Andrew's, Holborn, is now in rapid course of substantial erection, adjoining the burial-ground of that parish, in Gray's-inn-road, having a frontage to the latter.—*Ibid*.

The Bishop of London, at a recent consecration in his diocese, stated that he had consecrated seventy new churches since his elevation to that see, forty of which were in London, and eleven in the county of Essex.—*Times*.

The enlargement and repairs of Kew Church, which were undertaken at the sole charge of his late Majesty, are proceeding rapidly towards completion.

POOR LAW CIRCULAR.—"Sir, I am directed by the Poor Law Commissioners for England and Wales to forward to you, for the information of the guardians, the following resolution of the Society for Promoting Christian Knowledge—"That union and other poorhouses be allowed to purchase Bibles and Common Prayer Books at ten per cent. less than the society's present cost price; and other books and tracts, from the permanent catalogue, at 26 per cent. less than the price."

"E. CHADWICK."

SAVINGS BANKS.—These excellent institutions are spreading rapidly through all quarters of the metropolis. Not long ago one was instituted in the populous district of St. Bride's, Fleet Street, principally through the benevolent exertions of the Rev. Thomas Dale, the Vicar of the parish. This institution has received the especial patronage of the Lord Bishop of London, who kindly consented to preside at a public meeting held for the purpose of organizing it. Since it commenced proceedings its success has been equal to the most sanguine expectations of its founders. One of the principal district banks in the metropolis is that of Marylebone, which was established about six years ago, and which has gone on increasing its operations during every succeeding year. At the end of the first year, the open deposit accounts amounted to 1013*l*. By the last return, completed a

few weeks ago, they were 9410*l*. At the former period the sums invested amounted to 10,940*l*.; at the latter, to 143,481*l*. Within the last two years the trust accounts, which are chiefly for the benefit of children, have more than doubled. They are now 2083*l*., the average sum belonging to each depositor being about 16*l*. Within the last eighteen months the increase in the total number of depositors is 45 per cent.; in the number of female servants it is 47 per cent.; and in dressmakers, milliners, and shopwomen, 45 per cent.; while the increase in the number of male servants is 42 per cent.; of mechanics, 37 per cent.; and of clerks, shopmen, &c., 31 per cent. Of children and youth who have made deposits, the increase is—males, 42 per cent.; females, 31 per cent.

NORFOLK.

NORWICH.—(*From a Correspondent.**)—An impression extremely favourable to the cause of the established church was made in this city on Thursday last, Aug. 17th, by the interesting ceremony of the installation of the Right Rev. Dr. Stanley, the newly appointed Bishop of the diocese. This ceremony is usually performed by proxy; nor are we aware that any bishop of this diocese has personally attended on such an occasion since the 21st of May, 1708, when Bishop Trimmell, who had recently been a prebendary, entered the cathedral in grand procession, accompanied by the highest clerical and civic authorities, and a large assemblage of the leading gentry of the county and city, and was personally inducted to his throne by the celebrated Humphrey Prideaux, then Dean of Norwich, who, in a paper still extant, has minutely described the whole proceeding.

In the present instance, Bishop Stanley was installed in person by his own particular desire; his lordship having wisely judged that, in the present state of the church, it was desirable to attach as much public interest as possible to a ceremony, so impressive in itself, and so important to the community at large, as the first introduction of a protestant bishop to the scene of his Christian labours.

His lordship, moreover, had appointed the same day for receiving a congratulatory address from his clergy; and he had also most obligingly consented to preach for the benefit of the Society for Promoting Christian Knowledge at the anniversary of

the four great church societies, which was held at the same time. All necessary preparations having been made, and the routine business of the four societies previously transacted, at 12 o'clock, the dean, archdeacons, deputy chancellor, and prebendary, of Norwich, accompanied by a body of about, it is believed, 300 clergy—amongst whom were, the Right Hon. and Rev. Lord Bayning, the Hon. and Rev. A. Phipps, T. Keppel, E. Fellow, and A. Wodehouse, the Rev. Dr. Sutton, and Dr. Hunt,—proceeded to the palace, where they were received in the most cordial and dignified manner by the bishop.

We subjoin a copy of the address, which was read by the dean (Dr. Fellow), but we regret that, in consequence of its having been delivered extempore, we cannot do justice in our report to his lordship's eloquent and impressive reply, which was received with feelings of unmixed gratification and approval by his numerous auditory.* The clergy then partook of an elegant collation prepared at the palace, after which, at two o'clock, they attended the bishop to the west door of the cathedral, where they were received by the dean, the archdeacons of the diocese, and the prebendary in residence, Mr. Wodehouse, who were seated at a table on the outside of the great western doors. Here the usual formalities took place.

The doors were then opened, and the bishop, preceded by the dean, prebendary, archdeacons, and the whole choir, singing the beautiful hymn in the ordination service, walked in procession through the nave and choir to the throne, into which he was inducted by the dean, after the oaths had been administered to him by the prebendary. Handel's celebrated anthem, "The King shall rejoice," was then performed, whilst the dean and other functionaries returned to their stalls. The effect which the cathedral presented at this moment was very striking. The choir was crowded with ladies and gentlemen in every part to which access could by any means be obtained. A sloping gallery had been erected, covering the whole east end, extending from the area to the clerystory floor, upon which twelve hundred children, selected from the national schools of Norwich, were arranged in rows as high as the central painted window. After the service had been chanted by the Rev. G. Day, the Bishop preached upon St. Paul's momentous question—"Who

* The Editor regrets that this obliging communication reached the office too late to be inserted in the last number.

* The Editor regrets that there is no space for these documents.

is sufficient for these things?" Ninety-six pounds were afterwards collected at the doors, for the benefit of that admirable institution, the Society for Promoting Christian Knowledge.

When the service had terminated, the children of the various schools marched in procession, with their banners, to the upper close. The day concluded with a public dinner of the members and friends of the society. The high sheriff, Colonel Petre, in the chair, who was attended by the bishop, the dean, the archdeacons, prebendary, Lord Bayning, Sir Charles Clarke, and one hundred of the principal gentry and clergy of the neighbourhood.

Thus ended a day which will long be remembered with peculiar interest by the inhabitants of Norwich. The Christian philanthropist felt his heart burn within him on seeing twelve hundred children—the largest number that could be accommodated—worshipping the Lord in all the beauty of holiness; yet these constituted only one half of the amount of children now receiving Christian education in Norwich, through the instrumentality of the established church. Long may that revered source of every moral and Christian blessing rise superior to her assailants, and scatter the blessings of loyalty and religion over a free and happy land.

We cannot conclude without reporting the new bishop's munificent donation of 50*l.* to the Norfolk and Norwich Branch Association of the Society for Promoting Christian Knowledge.

The Dean and Chapter of Norwich have directed that the cathedral shall henceforth be open for the inspection of the public from twelve to one o'clock every day in the week.—*Norfolk Chronicle*.

COMMUTATION OF TITHES.—At a meeting recently held at Denver, in Norfolk, for the above purpose, it was proposed on the part of the rector, the Rev. S. C. Smith, that the payment in lieu of tithe, from Christmas next, should be equal to the average payment made for the seven years preceding Christmas, 1835, with the addition of the parochial rates paid on the said tithe by the occupiers during that term. These proposals were accepted on the part of the parish, by the agents of E. R. Pratt, Esq., W. W. L. Warner, Esq., Caius College, Cambridge, and many other proprietors; and Mr. Thomas Aylmer, of Wreham, was appointed the valuer.—*Cambridge Chronicle*.

NORTHUMBERLAND.

The Bishop of Durham, 12th Sept., held his primary visitation in the church

of St. Nicholas, Newcastle, which was rather numerously attended both by clergy and laity. The right rev. prelate delivered his charge to the clergy, and the congregation, which was numerous, then separated.

A chapel-of-ease, at Shotley, St. John's, situated at Snod's Edge, in a central part of that parish, was consecrated on 30th Aug. by the Bishop of Durham. After the ceremony of consecration, his lordship preached an excellent and appropriate sermon to a congregation crowded to excess.—*Newcastle Journal*.

OXFORDSHIRE.

OXFORD, Aug. 30.—The bishop of this diocese held to-day a confirmation, which was attended by several hundred young persons of both sexes. The ceremony was performed in a very impressive manner.—*Oxford Herald*.

SHROPSHIRE.

The Wellington bazaar, in aid of the new church, held in the grounds of the vicarage, Wellington, Salop, under the patronage of Her Majesty the Queen Dowager, Her Royal Highness the Duchess of Kent, &c., realized the handsome sum of 93*l.* 14*s.* 4*d.*—*Salopian Journal*.

SOMERSETSHIRE.

The Bishop of Bath and Wells has purchased the organ which formerly stood in the abbey church, Bath, for the purpose of placing it in the church of Weston-super-Mare, and has directed a very handsome painted-glass window to be put up at the east end of that church. These donations will cost his lordship not less than 600*l.*—*Bath Journal*.

SUFFOLK.

CHURCH PASTORAL-AID SOCIETY.—A public meeting was held at the town-hall, Ipswich, on the 7th of Sept., with the view of explaining the object and operations of this society, and also of forming an efficient auxiliary association, similar to those which have been already formed at many of the leading provincial towns. The council chamber was filled, and a very numerous body of the clergy present enrolled their names as annual subscribers. The meeting was addressed by the Revs. B. L. Cubitt, J. T. Nottidge, W. Lane, J. M. Rodwell, H. T. Lumsden, R. Moseley, T. W. West, C. W. Foneran.—*Suffolk Chronicle*.

BUNGAY CHURCH-RATE, Sept. 12.—A respectable vestry-meeting was held this morning, pursuant to notice duly given in the parish church of Bungay St. Mary, for the purpose of making a church-rate. The

radicals, finding the church party in the town too powerful, would not offer any resistance. A rate of threepence halfpenny in the pound was moved and seconded, which was carried by only one dissentient voice. Mr. Charles Childs objected to the charge of the pulpit being covered with black cloth for the late King, William IV., the reformer. He was not noticed by any one present, with the exception of his relation, Mr. J. Morris, a dissenter.

A meeting of the parishioners of St. Lawrence parish, Ipswich, was held on Thursday, the 17th of August, when a church-rate of 1s. in the pound was proposed for the ensuing year. Mr. W. May moved, and Mr. Piper seconded, an amendment, "that the consideration of the rate be adjourned for twelve months," which, after some debate, was rejected, there being—for the amendment, 10; for the rate, 27.—*Cambridge Chronicle*.

STAFFORDSHIRE.

SIR ROBERT PEEL AND THE BIBLE SOCIETY.—Sir Robert Peel has been appointed, and has accepted the office of, Patron of the Tamworth Bible Society, in the room of the late Dr. Ryder, Bishop of the diocese (Lichfield and Coventry). The right hon. baronet was expected to have taken the chair at the annual meeting yesterday, in Tamworth church, and this circumstance had attracted an extraordinary number of visitors from the surrounding district; but shortly before the time of commencing the proceedings, a letter was received from Sir Robert, expressing his "great regret and disappointment" that he could not fulfil the engagement, having received from his medical advisers "positive directions not to run any risk of inflammation, which might ensue." At the same time, the right hon. baronet enclosed, "as a proof of his attachment to the Bible Society in general," a donation of fifty pounds.—*Morning Post*.

The free grammar school of Dilhorn, Lane End, Staffordshire, is about to be rendered an efficient school for classical and mathematical learning; it having been, unhappily, a mere sinecure for the greater part of a century, and probably much longer. The Marquis of Hastings, the patron, is building a very spacious school, and a dwelling-house for the master, in the Elizabethan style of architecture, at Blythemarah, on the turnpike-road from Uttoxeter to Newcastle, which will shortly be finished, and opened at Christmas next, for the reception of boarders. The Rev. J. Curtis, head master of the free grammar

school, Ashby-de-la-Zouch, has been appointed to the school at Dilhorn by the Marquis of Hastings, and has resigned the mastership of the former, with the intention of immediately entering upon the duties at Dilhorn.—*Nottingham Journal*.

A new church, to be built by public subscription, will be immediately commenced at Handsworth. The Earl of Dartmouth has consented to lay the first stone on Monday week.—*Worces. Journ.*

The Lord Bishop of Lichfield has licensed the new church at Longton for the celebration of marriages.

SURREY.

GUILDFORD.—The newly-erected church of St. Nicholas, in this borough, was consecrated on the 31st of August, by the Lord Bishop of Winchester, who was attended by a very numerous body of his clergy. The funds by which this church was built, were—a donation of 500*l.* from the patron, the Dean of Salisbury; 500*l.* as a grant from the Incorporated Society; and the remainder by subscriptions.—*Surrey Standard*.

WARWICKSHIRE.

RUGBY.—The dissenters of Rugby, although they have been canvassing the town and exerting themselves for a fortnight, could only get 22 rate-payers, out of nearly 600, to oppose the church-rate at the vestry meeting on Thursday, the 31st ult. I think it right to add, that the number of ladies who attended the meeting as rate-payers were more than sufficient to beat the minority by nine.—*Times*.

On the 23rd ult. the foundation stone of Bishop Ryder's Church was laid at Birmingham, by the Bishop of Worcester, assisted by a most influential body of the clergy, gentry, &c., in the neighbourhood.—*Birmingham Journal*.

WILTSHIRE.

The Annual General Meeting of the Salisbury Diocesan Church Building Association was holden on Thursday, the 7th inst. at the County Hall. The Earl of Shaftesbury in the chair. The form of prayer used by the society was read by the Rev. G. P. Lowther, the secretary. The first annual report having been read, the Bishop of Salisbury rose, and said—As that was the first occasion on which he had attended any meeting in connexion with the Association, and the first time of his appearance in that part of his diocese, he might, perhaps, be permitted to make some few remarks which the occasion would suggest. It was with no common

satisfaction that he made his first appearance in that part of his diocese in connexion with a society, whose objects, above all others, he was desirous of promoting. And he accounted himself happy in this, that it did not devolve upon him, coming as a stranger amongst them, to establish an association of this kind,—as he should certainly have felt it his duty to have done,—but that he found one already in existence, through the zeal and care of his predecessor, and those who had co-operated with him. His lordship then, among other topics, adverted to the great manufacturing population in other districts; and suggested, that as they created a demand for agricultural produce, there was a bond of sympathy between them, which called on this district to assist those more populous ones in spiritual matters. Though, if it were not for such considerations, if God had not made them the ministers of our prosperity, still would that injunction prevail which our gracious Lord had himself pronounced, “Freely ye have received; freely give.” But, strong as he considered this claim to be made out, yet that which demanded their more peculiar attention there that day was, the want of church accommodation which existed amongst themselves, in the counties of Dorset and Wilts, which constituted the diocese of Salisbury. The extent of that want, in some measure, had been laid before the meeting in the report which had been read; and though it was not so great as in some other districts of the country, still it existed to such an extent that he was sure no one present could have heard that detail without entertaining feelings of painful interest, and a conviction that our best exertions were demanded in the endeavour to remove the evil. And though the amount of spiritual destitution was not so great as in the manufacturing districts, yet where it did exist it was perhaps more difficult to supply without other aid than in such districts; for where large masses of the people were accumulated, there also would wealth be found to have accumulated. But where there were poor and secluded hamlets, with a rustic population left alone, he saw no natural means holding out any hope of their being enabled to build up God’s house. Such might go on from year to year, hoping against hope, to see a church rise up amongst them in their own humble village, to receive the words of instruction from the mouths of their own ministers; and it was the part of those around him, it was the paramount duty of all who pos-

sest the means, to give to such the opportunity of doing that which, without such aid, could not be realized, to fulfil their hope, and to provide for their wants. And with such room for their best exertions, and so strong a demand on them, it was cheering to consider that they were not engaged in a hopeless task—that their situation was most favourable for exertion. True, there was much to do; but if they were true to their duty, if they did all that lay in their power, there was a clear prospect that they might be able to do all that was pressing to be done; but he must observe that the prospect of doing this was not clear, unless they were true to their duty, and did more than had hitherto been done; if they did not resolve annually to lay by something, each according to his means, for this work, and earnestly, clergy and laity alike, engage in a task that was imposed upon all. Having these feelings on the subject, and entertaining them very strongly, it was with great satisfaction that he saw in that meeting some pledge that the purposes of the Association would be accomplished; that, on such an occasion, he saw the chair occupied by the Noble Earl who so ably filled it, and who, on other occasions, had given earnest of his zeal in the cause of the church.

Several resolutions were then moved and seconded by the Bishop, the Rev. E. Murray, the Archdeacon of Dorset, Robert Williams, jun. Esq., M.P., J. C. Fyler, Esq., the Rev. H. F. Yeatmans the Archdeacon of Sarum, the Rev. Robert Moore, the Rev. I. Foot, and J. H. Jacob, Esq. The thanks of the meeting were then given to the Earl of Shaftesbury. A liberal collection was made at the door; and many subscriptions and donations were entered after the meeting, by the treasurers, who remained in the Hall for that purpose.

CONVOCATION.—On Wednesday Sept. 6th, a meeting of the clergy of this diocese was held in the cathedral for the purpose of electing two of the body to act as proctors for the diocese in the convocation to be assembled at St. Paul’s, on the 2nd of October. The proceedings were rendered remarkable by a protest being made, by a clergyman present, against the appointment of any one who would not pledge himself to remonstrate against the absurdity and injustice of calling together a number of clergymen, chosen out of every diocese, as the fittest and most competent to further the object proposed,—namely, that of deliberating on matters relating to the interest and welfare of the church, and

then not permitting them to proceed to the business for which they were avowedly summoned.—*Salisbury Herald*.

The Bishop of Salisbury has made a donation of 100*l.* to the Salisbury Diocesan Church-Building Association, in addition to his annual subscription of 25*l.*—*Ibid.*

WORCESTERSHIRE.

DIOCESE OF WORCESTER.—At a meeting of the clergy of this diocese, lately held in the cathedral, by virtue of her Majesty's writ, the Rev. Thomas Baker, M.A., rector of Hartlebury, in the county of Worcester, and the Rev. George Leigh Cooke, B.D., of Corpus Christi College, rector of Cubbington, in the county of Warwick, were unanimously elected to appear and act as proctors for the clergy of the whole diocese of Worcester, in the synod or convocation of the clergy to be holden in the Chapter House of the Metropolitan Church of St. Paul, on Tuesday, the 12th day of September inst. A meeting of the chapter was also convened on the same authority, when the Rev. W. Digby, M.A., one of the prebendaries of the cathedral, was elected by the dean and chapter to act as proctor for their body, in the general convocation of the clergy.—*Worcester Journal*.

The Bishop of Worcester, during his late circuit through that part of his diocese recently transferred from the see of Lichfield and Coventry, confirmed 4534 persons, including 997 in Birmingham, 266 at Solihull, 344 at Leamington, 472 at Southam, 513 at Rugby, 766 at Coventry, 270 at Nuneaton, 176 at Mancetter, 156 at Sutton Coldfield, and 574 at Coleshill.—On Tuesday the 22nd ult. his lordship consecrated the new chapel at Bentley as a chapel of ease to Sustoke parish.—*Worcester Journal*.

WALES.

INTOLERANCE.—Instances too frequently occur of the intolerance of those who profess to be the friends of toleration. Among others the following may be mentioned. It happened lately that a young girl, about 16 years of age, whose parents are baptists, belonging to Penpark, a baptist meeting-house in the neighbourhood of Cardigan, expressed a wish to be baptized according to the rites of the established church, by the clergyman of the parish in which she lives. She was baptized; and it will shock all unbigoted Christians to hear, that her father and mother, because they did not prevent her being baptized, were forthwith excommunicated. Thus were the poor creatures turned out of the society at Penpark for no other reason whatever but because their daughter was

baptized by a minister of the church of England. So much for the gentle spirit which actuates the baptists—the zealous advocates of toleration and religious liberty! The name of the girl's father is Jonathan Samuel Court, Llangoedmore.—*Cardiff Journal*.

SCOTLAND.

Lord Dundas is about to build a new church at Grangemouth at his own expense.—*Halifax Guardian*.

BISHOP OF BRECHIN.—The episcopal clergymen in the diocese of Brechin met at Montrose last week, and elected the Rev. — Moir, of Brechin, bishop of the diocese, in the room of the present diocesan, Bishop Gleig, who, on account of age and infirmity, is desirous to resign his episcopal honours.

NEW EPISCOPAL CHAPEL IN INVERNESS.—The foundation stone of this building was laid in solemn form on Thursday, the 31st of August, in presence of the provost and magistrates of the town, and a numerous assemblage of spectators.—*Ibid.*

The Earl of Glasgow has promised ground for a site, and a subscription of 50*l.* for a new church in the village of Barrhead, parish of Neilston. There is some prospect of a second church being erected in the same village, which is one of the most destitute in the country, containing at present no place of worship connected with the establishment, and only one dissenting chapel, to a very large and rapidly increasing population.

IRELAND.

ENDOWMENT OF POPISH CHAPELS.—Lord Palmerston has, we hear, given twelve acres of land to the popish priest of Ahemlish, Sligo, as a glebe for the endowment of the parish priests. It has given birth to a very dangerous feeling among the Roman-catholic peasantry, who are led thereby to expect that the present ministry design to establish the church of Rome in Ireland.—*Protestant Journal*.

TRINITY COLLEGE, DUBLIN.—It is resolved by the Fellows of Trinity College to erect an extensive chapel in the square facing the entrance. This is become quite necessary, from the increased number of protestant students; and already a part of the square has been thrown down, so that the new buildings will commence forthwith. The junior Fellows of Trinity College, Dublin, now derive a salary of 800*l.* from the funds, instead of being individually paid by the students who entered under them, these perquisites being now conveyed to the general treasury of the establishment.

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 Connected Essays; being a Series of Inferences, deduced chiefly from the Principles of the most celebrated Sceptics. With an Appendix, of Two Dissertations, and various incidental Notes. By H. O'Connor, Barrister-at-Law.
 A New and Improved Edition of Professor Robinson's Greek Lexicon to the New Testament.

Early in October will be ready, The Book of Gems: 1838. The Modern Poets and Artists of Great Britain. Edited by S. C. Hall. In one thick volume, 8vo.
 A new volume of Sermons, by the Rev. Henry Woodward, of Ireland, author of a volume intitled 'Essays, Thoughts, and Reflections, and Sermons on Various Subjects,' is expected to appear shortly.

**PRICES OF THE ENGLISH FUNDS,
FROM AUGUST 24, TO SEPTEMBER 23, 1837.**

	3 per ct. Consols.	Red. 3 per cent.	Red. 3½ per cent.	New 3½ percent.	Long Anns.
Highest..	91½	Shut	Shut	90½	Shut
Lowest...	91¼			90¼	
	Anns., Jan. & July.	Bank Stock.	India Stock.	Exchequer Bills.	India Bonds.
Highest..	147½	Shut	260	50 pm.	54 pm.
Lowest...	146½		258½	42 pm.	44 pm.

**PRICES OF CANAL SHARES, DOCK STOCKS, &c.
At the Office of R. W. Moore, 5, Bank Chambers, Lothbury.**

	Price.	Div.		Price.	Div.
Grand Junction Canal Co. ...	200	12	London & Birmingham Rail- way Co. ... 100l. 90l. paid }	145	
Birmingham do.	220	9.16	Liverpool & Manches. do.....	201	9
Ellesmere and Chester do.	80	4	Grand Junction do. 100l. p. 95l.	189	
Kennet and Avon do.	25	1.5	London Dock do.....	54	3
Leicester do.....	225	18	St. Katherine's do.	92	4.10
Leicester and Northampton do.	88	4.10	West India do.....	95	5
Regent's do.....	15 10	12	Albion Assurance Co.....	78	3 10
Stratford-on-Avon do.	45	2	Imperial Fire do.....	121.10	5.7.6
Worcester and Birmingham do.	80	4	Reversionary Int. Society.	125	5
Wey and Arundel do.	22.10	1	King's College.....	25	

NOTICES TO CORRESPONDENTS.

To the Editor of the British Magazine.

Fleet Street, Sept. 22nd, 1837.

SIR,—Although Mr. Maitland's paper was naturally referred to by us immediately the last number of the *British Magazine* came into our hands, your own remarks, occurring in a part of the work (the Notices to Correspondents) with which we were not aware that we had any concern, were not seen by us until late in the month, and our reply will therefore necessarily arrive at the latest moment; but still, we hope, in time for your next publication.

We think we have some right to complain of the manner in which a common phrase, used by us, has been strained so as to justify two accusations. We had spoken of "a correspondent of the *British Magazine*" as, by his own lips, convicted of a prejudice against Foxe's work. We consequently demurred to the judgment he seemed inclined to pass upon our edition, as emanating from one who, confessedly, did not like the work itself, and could not, consequently, apply himself with any impartiality to its criticism.

Now, this remark, which we must contend to have been perfectly fair and natural, as applied to your correspondent, you have chosen, it seems to us very strangely, to appropriate to yourself, and demand of us "what right we have" to "throw out insinuations of unfairness" against your magazine?

In reply, we beg to say that we threw out no insinuations whatever. We simply quoted the very words of your correspondent, shewing that he disliked *Foxe himself*, whether well or ill-edited; and then observed, that no one, after reading these lines, can doubt the real "animus of the critic."

Our observation, therefore, was strictly limited to your "correspondent"—to "the critic." We had no wish nor intention to include the editor of the magazine in our remark, nor did it ever occur to us that any one reading our *specific and strictly defined* charge against your correspondent could ever misunderstand so plain an accusation.

The other point in which the phrase "a correspondent of the *British Magazine*" seems to us to have been strained is, that you almost charge us with having intended to conceal the fact that that correspondent had affixed his name to his criticism. Now the common phrase which we had adopted certainly implies nothing whatever as to whether the said correspondent is anonymous or declared. Very many of your correspondents are accustomed to affix their names. And certainly we could have no wish to conceal the fact, that our principal assailant was Mr. Maitland; inasmuch as we are very well aware that with a large portion

of the public the mention of that gentleman's name would greatly diminish the effect of any criticism.

You further ask, however, whether we "mean to say, that if the people of *Castile* are described as the people of *Catalonia*, or vice versa, and if such mistakes occur in every page, and are left in this edition, that the book does not become absurd, unintelligible, and useless?" We reply that such mistakes *do not* occur in every page, nor do they occur frequently. That in reprinting, at a rapid rate, so peculiar a work as that of *Foxe*, some such errors should have been left uncorrected, is, we fear, true, but it is not at all surprising. We have no doubt that if Mr. Maitland had applied the same critical acumen, sharpened by the same personal dislike, to any other work of a similar class, he would have been equally successful in detecting faults of this description.

But, what is more important, we beg to add, that our unceasing attention has been given, for several months past, to the question, how the further retention of errors of this kind might be most effectually precluded; and that we have taken measures which we trust will prove effectual,—not, indeed, in securing a *faultless* copy, for that is out of the question—but in clearing it, generally, of gross errors. And we trust, too, that the remaining portions of the work will be found, in the original, less marked by blemishes of this description than those which have preceded them. Lists of the errata which have been detected will, of course, be given.—We remain, Sir, your very obedient servants,

L. B. SEELEY AND W. BURNSIDE.

The editor is very happy to admit anything which Messrs. S. and B. have to offer by way of explanation. He conceives, however, that of this proceeding no one will eventually have to complain so much as Messrs. S. and B. themselves. Can they mean, for example, that their advertisement was not so worded (although they had no intention, according to their letter, of so wording it) as to give the appearance of a charge against this magazine of hostility to their undertaking? Do they further mean, that they would have been glad to affix Mr. Maitland's name, as likely to do their cause good? If they thought so, why did they not do it? As they disclaim, however, any intention of imputing to this magazine hostility to them, this theme need not be pursued. But a remark or two must be added in reference to Mr. Maitland. They talk of a *personal dislike* as sharpening Mr. Maitland's critical acumen, of his *disliking Foxe himself*, and of his *prejudice* against Foxe. If those who detect ignorance and errors in a writer are to be accused of *prejudice* and dislike to him, it is time for all persons to give up reading, writing, or reasoning. Whether the cause of truth is most promoted by indiscriminate eulogy, or by an impartial investigation, must be left to others to judge; but the word *personal* dislike is somewhat extraordinary in such a case. Messrs. S. and B. have reason to know that there was no *personal* motive in the case of Mr. Maitland, and that they were fully warned of the nature of the undertaking they were engaged in, and requested to suspend their work till it could be done satisfactorily. As they did not think that worth while, as they chose to carry the work through the press "at a rapid rate," they must charge the consequences on themselves, not on others. On the way in which they represented the *nature* of the errors in their advertisement, they say nothing, and therefore no further remark is needed. But as to the frequency of the gross blunders which deface this edition, they surely cannot have read Mr. Maitland's letters with any attention, if they can deny that they are *frequent*. It is a satisfaction, however, to know that some steps are being taken to secure more correctness in future, and to furnish lists of errata for the former volumes. Mr. Maitland, to the editor's knowledge, could add *very largely* to the number of those he has selected for publication, and that, too, not from having carefully hunted for every fault, but from what he noted in casual reading.

The following have been received: "S. B." (which will probably appear in the next number,) "Persona Ecclesiæ," and "W. H."

"C. M. H. V." on "Commercial Education" is requested to continue his letters. He was too late for the present number.

"G. B.'s" second letter on "Schism" arrived too late for this month, but will appear next. His *next*, if sent now, would then be ready for the December number.

"W. B." will observe that one part of his communication is delayed for a time.

"17562" has been received.

Two of the correspondents of this magazine, whose communications appear this month, (*a Friend to Order* and *Fidelis*) will find their signatures changed. A text of scripture seems hardly used with sufficient reverence when taken as a mere *nom de guerre*, and the other, "*Fidelis*," had fixed upon a signature usually adopted by a well-known and able writer who is sometimes good enough to favour this magazine with his letters.

Some remarks on "Aliquis's" letter by the reviewer of Mr. Newman's work are necessarily delayed till next month. The *question* is one of great interest and demands careful consideration.

"*Maðrnæ*" is particularly requested to continue his communications, but he was too late for this number.

The lines of "A. Φ." require revision.

THE
BRITISH MAGAZINE.

NOV. 1, 1837.

ORIGINAL PAPERS.

A BRIEF ACCOUNT OF THE ECCLESIASTICAL HISTORIANS.

NO. IV.

THE further we advance into the middle ages, the more necessary it becomes for me implicitly to adhere to the principle upon which I profess to regulate the selection of writers to be noticed in these papers. We have arrived at the time when the peculiarities which I have described as characterizing the historians of the middle ages become more and more decided. From the middle of the ninth century, civil and ecclesiastical history alike give place to the characteristic history of the period. Nearly all the writers were, as Schröckh expresses it, "ecclesiastics, who wrote political history theologically."* I must therefore either boldly undertake to enumerate all the historians of the period, or strictly confine myself to those who wrote what is properly called ecclesiastical history. I have the less hesitation in deciding in favour of the latter alternative, as, though it would be at once an interesting and useful employ to trace the succession of the historians of the middle ages,† it must be confessed that they are with greater correctness to be regarded as furnishing the materials, or rather, as being the *materials*, of church history, than as deserving to be ranked themselves among the ecclesiastical historians.

We have a remarkable proof of the extent to which literary pursuits were cultivated in the time of Charlemagne and his successor, in the fact that the reign of Louis le Debonnaire produced a work on civil, and another on ecclesiastical, history, written in professed imita-

* Es sind Geistliche, welche die politische Geschichte theologisch beschrieben haben.—Kirchengeschichte, i. 187.

† A most convenient tabular view of these writers, with a notice of the editions of their works, is furnished by the very useful work intitled, *Directorium Historicorum Medii potissimum Aevi post Marquardum Freherum et iteratas Joh. Dav. Koeleri curas recognovit, emendavit, auxit M. Geo. Christo. Hambergerus. Gottingæ, 1773.*

tion of the ancient models. Eginhard, the accomplished secretary of Charlemagne, wrote a life* of that distinguished monarch, which is regarded as a successful† imitation of Suetonius. And HAYMO, Bishop of Halberstadt (840—853), a pupil of Alcuin, and one of the most celebrated theologians of his time, compiled, from Eusebius and Rufinus, an ecclesiastical history of the first four centuries.‡ But the refinement of the Carlovingian period was soon swept away by the stormy times which followed. The works of Eginhard and Haymo were the only attempts which were made to revive the classical style of historical composition. And henceforth we scarcely meet with a single writer who may not be assigned to that middle class of which I have already spoken, till the rise of modern literature.

ANASTASIUS, who was librarian (bibliothecarius) of the church of Rome, about the year 870, rendered no inconsiderable service to ecclesiastical history by introducing the information communicated by the Greek historians to the western church. The events of his life are involved in much obscurity. Indeed, the circumstances of his personal history§ which we find recorded, appear so inconsistent with each other, that some critics have not hesitated to express a belief that there were two persons of the same name, who bore the same office in the latter years of the ninth century. But, at all events, there seems no doubt that the writer with whom we are concerned was the Anastasius Bibliothecarius who was employed on an embassy sent by the Emperor Louis II., in 869, to negotiate a marriage for his daughter at the court of Constantinople. In that employ he probably became acquainted with the writings of Syncellus, Theophanes, and Nicephorus, from whom he compiled, on his return, his “Ecclesiastical

* “Vita et Gesta Karoli cognomento magni, Francorum regis fortissimi, et Germanie suae illustratoris, authorisque optime meriti, per Eginhartum illius quandoque alumnus, atque scribam adiutum, Germanum.” The author, however, speaks of himself with great modesty. “En tibi librum præclarissimi et maximi viri memoriam continentem, in quo præter illius facta, non est quod admireris: nisi forte quod homo barbarus in Romana locutione perperam exercitatus, aliquid decenter aut commode Latine scribere posse putaverim, atque in tantam impudentiam proruperim, ut illud Ciceronis potarem contemnendum, quod in primo Tusculanarum libro, cum de Latinis scriptoribus loqueretur, ita dixisse legitur: *Mandare quonquam, inquit, literis cogitationes suas, quas nec disponere, nec illustrare possit, nec delectatione aliqua allicere lectorum, hominis est intemperanter abutentis et otio et literis.* Poterat quidem hæc oratoris egregii sententia me à scribendo detertere, nisi animo præmeditatum esset, hominum iudicia potius experiri, et scribendo ingenio mei periculum facere, quam tanti viri memoriam, mihi parcendo, præterire.”—Ap. Freheri Corpus Francicæ Historiæ, p. 433. Edit. 1613.

† It is a curious fact, and one very illustrative of the treatment which the writers of the middle ages have received from modern critics, that the elegance of the work of Eginhard induced some to suspect that the Latinity was improved by his first editor before it was printed. G. J. Vossius says, in his account of him—“Exstat ejus liber de vita Karoli Magni, quem ea scripsit dictionis puritate atque elegantia, ut coætaneos longa superet, planeque videri possit aliquot ante sæculis vixisse. Quod imprimis dictum velim, si ita scripsit Eginhartus, uti nunc legitur. Sed etai propterea sua satis eleganter loquitur, (Suetonium sibi imitandum proposuisse, optime observatum est Casanbono,) tamen nec prætereundum est, primum Eginharti editorem Hermannum comitem Neuenatium, non instituisse antiquo codici, quem habebat: sed in eo fuisse, ut passim floridius loquentem induceret. Quod ejus institutum, nequid dissimulem, probare neutiquam passim.”—De Historicis Latinis, lib. ii. cap. 38, p. 96. Opera, tom. iv. p. 96. Edit. 1699. A further examination of MSS. has shewn that there is no ground whatever for this suspicion. See Bayle, Diction., tome ii. p. 342. Edit. 1740.

‡ “De Christianarum rerum memoria libri decem.” He follows his authority, Rufinus, in concluding in the reign of Theodosius I. “Hic Rufinus Ecclesiasticæ Historiæ finem facit; et nos quoque finitis persecutionibus, hæresibus consopitis, fundata et extructa Ecclesia, quia post enumerationem tantorum Martyrum, Confessorum, Doctorum sive Patrum, nihil dignius restat vel illustrari, hic cum eo suscepti operis compendium terminemus.”—Hist. Eccles. Breviar. pp. 199, 200. Ed. Buxhornii. Lugd. Bat. 1680.

§ These difficulties are stated at length by Schrockh, Kirchengeschichte, xxi. 160.

History.* Besides this important work,† we still possess the Latin translations which he made of a large number of documents relating chiefly to the controversies with the Monothelites and the Iconoclasts. And though it is now generally admitted that he ought not to be regarded as the author of the whole of the work called the "*Liber Pontificalis*,"‡ or *Lives of the Popes*, which bears his name, he was, no doubt, the writer of a considerable portion of the collection. Though his works evince little originality, and are written without purity or elegance, they afford sufficient proofs of his learning and industry, and abundantly shew that he had a right conception of what is valuable in church history.

The *Chronicles of Freulfus*, Bishop of Lizieux§ (823—851), and of Ado, Archbishop of Vienne|| (859—874), contain much ecclesiastical history, and the latter deserves notice as having been one of the early compilers of the martyrologies so abundant in the middle ages. But the following century affords a writer whose claims upon our attention are much stronger. FLODOARDUS, or Frodoardus, a canon of the church of Rheims, who died in the year 966, is known to posterity as the author of a *Chronicle* of his own time, and of a *History of the Church of Rheims*.¶ This latter work is unquestionably an ecclesiastical history. The importance of Rheims and its archbishops in the ecclesiastical history of France almost deprives it of a merely local character; and the quantity of documentary matter incorporated with the narrative shews that the writers even of the tenth century were not unaware of what is required from the ecclesiastical historian.

* Anastasii Bibliothecarii Historia Ecclesiastica, sive Chronographia Tripartita. Edit. Caroli Anibalis Fabroti. Printed among the Byzantine Historians, Paris, 1649, and Venice, 1729.

† In his preface he represents it as undertaken in order to supply materials to a friend (John, a deacon of Rome,) who was engaged in writing a history of the church. "Ecclesiasticam (charissime Frater, et digne Christi Levita Joannes) auctore Deo, scripturus historiam, exigis a me quædam in Latium stylium ex Græcis voluminibus transferenda; quo et ipsa quoque proposito ineras operi, et intexas. His enim duabus linguis præcipue, quas in Ecclesia gesta sunt, enarrantur. Ego vero propriam incitiam, et sermonis angustiam non ignorans, hoc agere tanto tempore merito recusavi: supra me videlicet esse tam arduum conamen proculdubio ratus. Sed quoniam ipse te propositum opus melius exsecuturum fore asseveras, si ea, quæ in Latinis codicibus inveniri non possunt, prius ex Græcorum fonte haurire percipias, faciam (Deo propitio) quod hortaris: præsertim cum Dei sit, quod agendum proponimus, et multis proculdubio causa profectus, atque salutis. Nec enim tibi tam charo tamque sapienti quicquam negare poterò, qui profecto Apostoli documento imbutus, sapientibus et insipientibus debitor sum. Verum quid præcipue necessarium arbitror ea, quæ a Theodosio Principe juniore in Ecclesia gesta sunt, enarranti, ad cujus videlicet tempora Theodorus, Socrates et Sozomenus Eusebium Pamphili subsequentes libros Ecclesiasticæ historiæ texuerunt: operæ pretium duxi ex Georgii summatis quædam, et Theophrasti Chronographia plura, sed succincte carpenda, quorum prior usque ad Diocletianum, posterior vero usque ad Leonem, qui post Michaellem Imperavit, patrem scilicet Ignatii, qui adhuc superest habenas Constantinopolitanæ tenens Ecclesiæ, prædicti operis aul stylium protraxit.—p. 1. Huc sane operi ratum duxi Beati Nicephori Constantinopolitani Episcopi Chronographiam proponere, ut scilicet et ex ea possis aliquantula carpere, et sicubi fortassis hæc utendum judicaveris, tuam non lateat omnino notitiam. Obsecro autem charitatem tuam qua omnia, secundum Apostolum, suffert, et non querit quæ sua sunt: immo per me obsecrat universa Latinorum Ecclesia, ut sic scribendæ a te inchoetur opus historiæ, ut quæ ab ipso Christi adventu in Ecclesia gesta sunt, et textu Ecclesiasticæ historiæ non judicantur indigna, nullo modo prætermittas. Exceptis his forte quæ Eusebius, Theodorus, Socrates et Sozomenus scripsisse noceantur. Verum quia quosdam horum mentitos in quibusdam fuisse, et quædam prætermisissæ probatur, quemadmodum et sanctus Papa Gregorius de Sozomeno apertissime scribit, obsecro mendacio horum veris approbationibus arguas, et quæ omiserunt nihilominus suppleas."—p. 2. Edit. Venet.

‡ Historia de Vitæ Romanorum Pontificum, ab Petro Apost. ad Nicolaum I. Opera C. A. Fabroti; appended to the Eccles. Hist. But the best edition is that of Bianchini, Rome, 1718.

§ Freulphi Ep. Lexoviensis Chronicorum libri duo, Ap. Bibl. Patrum, xvi. p. 123—263. Edit. 1644.

|| Chronicon Adonis Viennensis, Ap. Bibl. Patrum, tom. vii. col. 297—384.

¶ Historiæ Remensis Ecclesiæ, libri iv. Auctore Flodoardo Presbytero et Canonico ejusdem Ecclesiæ, deinde monasterii Remigii monacho et Abbate. Ap. Bibl. Patrum, tom. xvi. p. 627—749.

But a somewhat similar work which was composed in the next century is of a still more interesting nature. ADAM, a canon of the church of Bremen, (Adamus Bremensis,) about the year 1076, wrote an "Ecclesiastical History,"* containing an account of the propagation of Christianity in the dioceses of Hamburg and Bremen, and other parts of the north, from the times of Charlemagne to the reign of Henry IV." (755—1076.) This† has always been regarded as possessing great value, on account of the light which it throws on the ecclesiastical antiquities of the northern parts of Europe.

SIGEBERT,‡ a monk of Gemblours, (Sigébertus Gemblacensis,) who was highly celebrated at the end of the eleventh and the beginning of the twelfth century for his Greek and Hebrew learning, and his intrepid defence of the rights of the civil power against the claims of the papacy, was the author of a chronicle, and of several pieces of ecclesiastical biography; but his claim to admission here is founded on the large addition which he made to St. Jerome's Catalogue of the Ecclesiastical Writers,§ for which he did more than any of the later contributors.||

Our pious countryman, ORDERICUS VITALIS, a native of Shropshire, and a monk in the monastery of St. Evroul in Normandy, composed a work extending from the birth of Christ to the year 1140, which he called an "Ecclesiastical History." I am unable to examine it, as I have not access to the only collection¶ in which it has been printed; but I conjecture, from the account given of it by Fabricius,** that it resembled too much the ordinary historical writing of the period strictly to deserve its title.

The middle of the ninth century witnessed the commencement of a remarkable revival of literature in the eastern empire. The learning of Photius, while it almost defied emulation, could not be without extensive influence. Basil, the founder of the Macedonian dynasty, was a patron of letters: his son and his grandson were themselves authors. The study of history was successfully cultivated during this

* "M. Adami Historia Ecclesiastica; continens religionis propagatæ gesta, quæ à temporibus Caroli Magni, usque ad Henricum IV. acciderunt, in Ecclesia tam Hamburgensi quàm Bremensi, vicinisque locis Septentrionalibus."

† In his dedication to Liemar, Archbishop of Hamburg, he thus speaks of the sources from which he derived his information. "Scio tamen aliquos, ut in novis rebus seri consuetum est, adversarios mihi non defuturos, qui dicant hæc ficta et falsa veluti somnia Scipionis à Tullio meditata, dicant etiam si volunt per eburneam portam Maronis egressa. Nobis propositum est non omnibus placere, sed tibi, pater, et Ecclesiæ tuæ. Difficillimum est enim invidiis placere. Et quoniam sic semulorum cogit improbitas, fateor tibi quibus ex pratis deoravi hoc certum, ne dicar specie veri captasse mendacium. Itaque de his quæ scribo, aliqua per schedulas dispersa collegi, multa vero de historiis mutuavi, et privilegiis Romanorum [*Pontificum*], pleraque omnia seniorum quibus res nota est traditione didici, testem habens veritatem, nihil de meo corde proferari, nihil temere definiri, sed omnia quæ positurus sum certis roborabo testimoniis, ut si mihi non creditur, saltem auctoritati tribuatur. In quo opere talibusque ausis sciunt omnes, quod nec landari cupio ut historicus, nec improbari metuo ut falsidicus. Sed quod bene ego non potui, melius scribendi cæteris materiam reliqui."—Ap. Lindenborgii Scriptores Rerum German. Edit. Fabricii. Hamburgi, 1766.

‡ Fabr. Bibl. Lat. Med. et Infim. Ætatis, vi. 508. Schrockh, Kirchengeschichte, xxiv. 481—486.

§ Liber Sigeberti Gemblacensis Monachi de Scriptoribus Ecclesiasticis, ap. Miræ Bibl. Eccles. p. 131—160. Edit. Antverpiæ, 1639.

¶ Besides those whom I have already mentioned, they were, Ildefonsus Toletanus (849—869), Henricus Gaudavenensis (ob. 1293), and Honorius Augustodunensis (fl. circa 1300).

¶ Du Chesne's "Historiæ Normannorum Scriptores Antiqui." Paris, 1619.

** Bibl. Lat. Med. et Infim. Ætatis, v. 441—447.

period, but we discover no trace of any work which was written expressly on the history of the church. There is one writer, however, who must be noticed here on account of the effect which his writings have produced on ecclesiastical history. In the early part of the tenth century,* SIMEON METAPHRASTES† was employed by the emperor‡ to write in a popular and attractive manner the lives of the saints and martyrs. But his labours were so far from tending to the improvement of church history, that they must be regarded as having inflicted on it a deep and lasting injury. From the simple and often uncouth biographies which communicated to the church the virtues and sufferings of her worthies, he compiled a number of laboured and ostentatious panegyrics, contemptible for their false taste, and noxious§ for the fabulous circumstances and superstitious opinions which he has interwoven with the original narratives. But the compositions which were written in accordance with the taste and opinions of the day soon superseded the less obtrusive works which possessed a really historic value. The greater part of the lives of the saints which have come down to us have unfortunately passed through the hands of Simeon or his imitators; and it is now too often the chief business of the ecclesiastical critic to distinguish between the evidence of the ancient biographers and the fables of the Metaphrast.||

* The quality and age of Simeon Metaphrastes have been subjects of much controversy. Schrockh (*Kirchengeschichte*, xxviii. 187—192) adopts the opinion of Oudin in thinking him to have been an ecclesiastic, and to have lived in the twelfth century. Hankius (*de Byzant. Script.* p. 418—460), Cave (*Hist. Lit. ad an.* 901), Fabricius (*Bibl. Græc.* vi. 509, ix. 48, not. b.), and Gieseler (*Lehrbuch der Kirchengeschichte*, 2 Bd. 1 Abth., s. 349), and all the Roman-catholic writers since the middle of the seventeenth century, follow Leo Allatius in regarding him as a layman of high rank who wrote in the reigns of Leo the Philosopher and Constantinus Porphyrogenetus.

† He derives this surname from the nature of his works. “*Has sanctorum vitas, quoniam Metaphrastes non condidit, sed ab aliis jam conditas in orationis genus aliud convertit, si non et ipse, posteritas certe nominavit Metaphrases.*”—Hankius, *de Byzant. Script.* p. 435.

‡ *Θασι γέ τοι μηδὲ ἐκ παρόργου τούτων ἦφαί τοῦ πράγματος, μηδὲ αὐτὸν προέμενον, εἰ μὴ δὸσον βούλεσθαι· βασιλεῖσι δὲ τούτων παραλήψεις ἐπὶ τούτῳ προήνεγκαν, καὶ οἱ ἐφροντίζοντο λόγος καὶ σίνεσις.* Peellii *Metaphrastis Laudatio*, ap. L. Allatii *de Simeonibus Diatribam*, p. 233.

§ Bellarmine says in his work “*de Scriptoribus Ecclesiasticis*,” “*Illud autem est observandum, à Metaphraste scriptas fuisse historias de vitis sanctorum multis additis ex proprio ingenio, non ut res gestas fuerunt, sed ut geri potuerunt. Addit enim Metaphrastes multa colloquia sive dialogos martyrum cum persecutoribus, aliquas etiam conversiones adstantium paganorum in tanto numero, ut incredibiles videantur: denique miracula plurima et maxima, in eversione templorum et idolorum, et in occisione persecutorum, quorum nulla est mentio apud veteres historicos.*” The candour of the great controversialist, however, sadly scandalizes Leo Allatius (*Diatriba de Simeonum Scriptis*, p. 43 et seq.), whose appetite for legendary story was much too keen to allow him to give up the wonders of the Metaphrast without a struggle. But I must not, without an apology, smile at the weaknesses of one who ought not to be mentioned by the student of the later Greek ecclesiastical history but with respect and gratitude. This admirably learned, but prejudiced and violent, writer, has shewn us in this very *Diatriba* de Simeonibus, and his other similar works, what genius and erudition can do for the most unpromising subjects. In the hands of Leo Allatius, a catalogue becomes a history.

|| Cave, who implicitly follows Leo Allatius, gives a much more favourable opinion of the labours of Simeon than I have expressed in the text. “*Jubente Constantino Aug. vitas sanctorum ante sua tempora scriptas undique conquisivit; conquisitas recensuit: elegantiores tantum lectorum conspectu dignas, calculo suo approbavit, neque ulla in re mutatas divulgavit: minus elegantes verò partim nitidiori stylo vestitas, partim novâ formâ et methodo dispositas, in ordinem redegit ac digessit; quasdam etiam ex superiorum traditione acceptas proprio Marte ipse condidit.*” *Hist. Lit.* tom. ii. p. 88, 89. But it is not easy to speak of him in more severe terms than those employed by the learned Romanist, Cotelierus. Speaking of the life of St. Sabas, written by Cyril of Scythopolis, he says, “*Merebatur pro virtutibus suis ut minus à Simeone Metaphraste contaminaretur. Poterat quidem, si ita videbatur, minus Græca mutare, licet Græco-Barbara non carere sua utilitate, nec desint auctores unde purior Græcitas petatur. Sed cur (nihil dico de additionibus et mutationibus) quamplurima historica, magnæque momenti, et scitu dignissima detraxerit, rationem et excusationem nequaquam video. Et tamen, ut solet fortuna deterioribus favere, Metaphrasteam Sabæ vitam multi codices MSS. hujus urbis continent, Cyrillianam autem in unico nactus sum.*”—*Eccles. Græcæ Monum.*, tom. iii. 574, B.

The eastern empire, during the tenth and eleventh centuries, afforded few subjects of ecclesiastical history: the intrigues of the court and the attacks of the barbarians alone attracted the notice of the historian; and accordingly we find that JOANNES SCYLITZES, an officer of high rank in the imperial household, who about the year 1057 wrote a continuation* of the works of Syncellus and Theophanes, has much less claim than his predecessors to be ranked among the ecclesiastical historians.

The work of GEORGIUS CEDRENU, a monk, who wrote at the same period, contains undoubtedly much ecclesiastical information; but he cannot be regarded as an independent writer, for he does but transcribe for the most part the very words† of Syncellus, Theophanes, and Scyltizes.

About fifty years later, JOANNES ZONARAS, who, after having enjoyed high secular dignities, was induced, by severe domestic losses,‡ to exchange the court for the monastery, employed his leisure in historical composition. We still possess his Chronicle,§ extending from the creation to the year 1118, which carefully records the principal facts of church history. But, though he deserves mention, as having contributed to keep up a general acquaintance with the subject, it must be confessed that his right to a place here is not much greater than that of some other|| writers whose works are included in the long series of the Byzantine historians.

He is, however, the last of that series whom I shall notice. Indeed, one Greek only now remains to be mentioned; but he has peculiar claims upon our attention, as having, in the latter days of the Byzantine empire, written a longer work,¶ and one constructed with a stricter reference to the original principles of ecclesiastical history, than any which had appeared on the subject, either in the east or west, since the end of the sixth century.

We know nothing of the personal history of NICEPHORUS CALLISTI

* His *Compendium Historiarum* (σύνοψις ἱστοριῶν) extending from 811 to 1067, has been printed only in a Latin version (see Fabr. Bibl. Græc. vi. 387); but the supplement, which he wrote at a later period of life, and which comes down to 1081, is printed in the original, with Georgius Cedrenus, Paris, 1647; Venice, 1739. The preface, also, of the larger work is printed in Montfaucon's *Bibliotheca Coisliniana*, p. 207, 208. It is of importance, as it enumerates, and reviews somewhat superciliously, the historians who had written since the time of Theophanes.

† Σύνοψις ἱστοριῶν. The extent to which this work is a compilation is quite curious. I once thought, from the words he uses in his introduction, προσθέντες καὶ ὅσα ἀγράφως ἐκ παλαιῶν ἀνδρῶν ἱδιδάχθημεν, that there must be some original matter; but I find that these very words, with almost all his preface, are transcribed from Scyltizes. Bibl. Coislin. ut supra. There are, however, some passages which he has not borrowed from the three writers I have mentioned.

‡ Οὕτως τὰ καθ' ἡμᾶς οἰκονομήσαντος τοῦ ἱπῆρ ἡμᾶς, ἐπειδὴ τοῦτ' δεσμοῖς μου διέβριζε, τῶν φιλάτων στερήσας με, δεῖ οὐδὲν ἐκείνοις λόγοις ἀλγεῖν αὐτῶν μὲν ἐμοί, συμπεφέροντας δ' ὅμως, are the touching and beautiful words in which he speaks of them himself. p. 1.

§ Ἰωάννου τοῦ Ἀσκητοῦ τοῦ Ζωνάρα γεγονότος τοῦ μεγάλου Δρουγγαρίου τῆς βίβλου καὶ Πρωτο-σεκρήτης Χρονικόν. The Paris edition is due to the illustrious Du Cange.

¶ Especially Michael Glycas. The works of Anna Comnena, Joannes Cinnamus, Nicetas Choniates, Georgius Pachymeres, Joannes Cantacuzenus, Nicephorus Gregoras, Georgius Codinus, and others, throw more or less light on the contemporary history of the eastern church, from the age of the Comneni to the taking of Constantinople. The documentary and other materials are also abundant. A considerable accession to what had been printed before, has been furnished, within the last few years, in the *Scriptorium Veterum Nova Collectio* (Romæ, 1825—1833) of Mai, and the *Anecdota Græca* (Parisiis, 1829—1833) of Boissonade.

¶ Νικηφόρου Καλλιστου τοῦ Ξανθοπούλου Ἐκκλησιαστικῆς Ἱστορίας βιβλία ιη. Edit. Frontonis Ducm. Lut. Paris, 1636.

XANTHOPULI, except the few particulars which are furnished by his works. He tells* us that he was brought up in the church of St. Sophia, where he enjoyed the use of an extensive library; and the dedication of his work to the Emperor Andronicus Palæologus, who died in 1327, shews that it must have been published in the early part of the fourteenth century. His Ecclesiastical History was undertaken† at the age of five-and-thirty. He began each of the eighteen books of which it consists with one of the letters which compose his name (*Νικηφόρος Καλλίστου*). The work which we possess extends from the incarnation (*ἀπὸ τῆς κατὰ σάρκα τοῦ Σωτῆρος ἐπιφανείας*) to the death of Phocas (610). But he gives us in his preface the arguments of five books more, which would have brought it down to the year 911. And he further intimates that his plan would not be completed till it was brought down nearly to his own time.‡ There is, however, no evidence that he ever fully executed his design. We probably possess all that he accomplished. It is evident from his remarks§ that he was himself aware that the difficulties of his undertaking would increase at the period when he lost the guidance of preceding historians, and would have to collect the history of the church entirely from documents and memoirs. But the manner in which he has executed what he actually performed makes us regret that he did not carry the work further; for, though he amply partook of the superstition of the age in which he lived, he has transmitted several important facts, of which we should, without him, have remained in ignorance. He was eloquent, diligent, and inquisitive; and the critics have significantly marked the sense they have entertained of his labours by calling him, for the elegance of his style, the ecclesiastical Thucydides, and, for his credulity, the theological Pliny.

During this interval, the Christians of the east who lived beyond the limits of the empire were not altogether silent. In their cruel bondage to the Moslem conquerors, they still occasionally contributed to the knowledge of church history. Two writers deserve notice here. Seid Ebn-Batrich, more generally known by his Greek

* Ἦμεις οὐκ ἀπλῶς, ἀλλὰ καὶ πόνησθ' ὅλην πολλὰν ταύτην συνελεξάμεθα τῇ μεγάλῃ νεφί τῆς τοῦ Θεοῦ Λόγου Σοφίας ἐξέτι νέον ἱκανῶς παρεδρεύοντες, καὶ ἐκ τῶν παρὰ ταύτης ὑπομνημάτων τὰ πλεῖστα ἐρανίζομενοι. τί γὰρ ἐν αὐτῇ χάριται μέγα, πολλῶν καὶ μεγίστων ἡμῖν διὰ ψυχῆς μεταδόσων χρηστῶν καὶ τοῦ γε κάλλους αὐτῆς ἐντροπῶν ἀνείση, καὶ δαίταν δέ καὶ κατωγῶν ἐν αὐτῇ πολλὰν τῇ μέσῃ χρόνῳ ὀρησάμεν. ὥσαντι καὶ μαυνοσάμεν, καὶ ἐν τῷδε ἡλικίᾳ ἡμῶς καὶ λόγον προσαγαγόντῃ ἢ τὸ τὰ αὐτῆς ὅσπαν, ἴσον δ' εἰπεῖν καὶ τὰ τῇ καθόλου ἐκκλησίᾳ, ὡς ἐνὸν γε, ἄρῃν διαλαβεῖν, καὶ τοῖς βουλομένοις ἐν κοινῇ προθεῖναι ἀκρόασις; *Eccles. Hist.*, lib. i., cap. i., p. 37, 38.

† Νέοι ὄντες ἡμεῖς καὶ μὴν ἔκτου καὶ τριακοστοῦ τῆς ἡλικίας ἐπιβάντες ἑαυτοῦ, ἥλικα τῇ πραγματείᾳ ἑαυτοῦ ἐκδεδώκαμεν, τὸ προκείμενον διηύσαμεν. The Latin translator renders this—“In juvenili ætate opus hoc conscribere aggressi sumus, idemque nondum sextum et trigessimam annuum ægræm perfecimus.” And, accordingly, Fabricius (*Bibl. Græc.* vi. 130), and Stäudlin (*Geschichte und Literatur der Kirchengeschichte*, 128), understand it as asserting that he finished his work before he was six-and-thirty. I confess that I cannot see how the words will bear this meaning.

‡ Εἴτα καὶ ὅσα τῇ μετὰ ταῦτα παραλείπεται χρόνῳ, προσθεῖναι μάλα βιάσσομαι· μικρὸν ὄντων τοῦ καθ' ἡμᾶς βίου τὴν ἱστορίαν διαπεραίνων. *Lib. i.*, cap. i., p. 37, A.

§ Τὴν δὲ καθέστης χρόνον τὴν ἱερὰν κρίξεις ἀχρι δὴ καὶ ἐς δεῦρο, καίτερ πολλὰς καὶ μεγάλας οὐσας καὶ οὐκ ἦντον ἡ ἐκεῖναι, οὐδενὶ πᾶν τῶν ἐν ἱστορείᾳ τῶν εἰς νοῦν ἐγένετο, μὴ περιγραφῇ συντάξας, ἐκεῖνας τε καὶ ταύτας ὑφ' ἐν πραγματεύσασθαι. οὐκ οἶδα εἴτε ραστώνῃ ἢ τινι παραλιπόντες τῆς φύσεως, εἴτε καὶ πρὸς τὸ μέγεθος τῆς ὑποθέσεως ὑποκνήσαντες. καὶ γὰρ δὴ τῶν χρόνων καὶ τῶν πράξεων ἐκ τοῦ παρήκοντος ἐρριμμένον ἐν πολλοῖς καὶ διαφόροις συγγραφεῦσι καὶ πραγματαῖσι, ὁσυχρὴν ἔσται καὶ δύσληπτος ἢ μνήμη τῶν γεγενημένων καθίστατο, ἀλλῃ ἄλλαχού διεσπαρμένη ὑμωσιγέπως τῶν πράξεων. *Lib. i.*, cap. i., p. 38, B.

name, EUTYCHIUS,* who was Melchite, or Orthodox, Patriarch of Alexandria from 933 to 940, has handed down, in his "Annals,"† some curious traditional notices of the early history of his church, and has communicated much important contemporary information. And towards the end of the thirteenth century, Gregorius Ben-hebræus,‡ or ABULPHARAGIUS, (أبوالفرج), an ecclesiastic of high rank among the Syrian Jacobites, wrote his "History of the Dynasties," a work§ of great value for the facts which it has preserved respecting the nations of the east, and especially the various sects of oriental Christians.

During the thirteenth and fourteenth centuries the intellect of western Europe was almost|| exclusively engaged in the speculations of scholastic theology; and the work¶ of the Italian Dominican, BARTHOLOMEW of Lucca, appears to have been the only one which, under the title of an ecclesiastical history, during this period, professed to record the fortunes of the church. The circumstances and spirit of the succeeding century were more favourable to the cultivation of church history. The controversies with Wicliff and Huss, and the councils of Constance, Basil, and Florence, led the more inquiring minds to the study of Christian antiquity; and the extent and charac-

* Hule a natalibus nomen fuit *Said Ebn-Batrîch*, sive *Said filius Patrîcii*, qui Patriarcha factus *Eutyechius* maluit nominari, cum *Said* Arabicè idem significet quod *Eutyechius* Græce et Latine *Fortunatus*. Le Quien, *Oriens Christianus*, tom. ii., col. 476. The Melchites affected Greek in every thing. Thus fondly perpetuating the recollection of their ancient connexion with the empire.

† "Annales ob Orbe condito ad annum usque 940." This work is written in Arabic. Selden first edited a small portion of it with this title, "*Eutychi Patr. Alexandrini Ecclesiæ sue Origines*, Londini, 1642." The whole was edited by Pocock, Oxford, 1659. Renaudot speaks with great severity of the work of Selden. "Quæ verò Joannes Seldenus in longa præfatione ad librum, quem ipse *Origines Ecclesiæ Alexandrinæ* appellare placuit, commentatus est, non tam juvenilia lectoribus, quam ostentandæ eruditioni cumulata sunt, quæ ut plurimum ad rem non pertinet. Quid enim, amabo, Abumassar, et aliorum doctorum astronomorum mentio, quid omnia tandem valent, nisi ad confusionem historiæ orientalium in qua infantissimus erat Seldenus? Quod vero Seldenus Eutychiū tantis laudibus exornavit, non alia causa factum, quam ut particulam ejus historiæ quæ presbyterorum auctoritatem ad ordinandum Patriarcham spectare videbatur, majori fidei commendaret. Hist. Patriarch. Alexandrin., p. 347. He admits, however, the value of the work of Eutyechius—"Habet sane Eutyechius unde commendetur inter orientales, apud quos historia generalis nulla extat, quæ cum illius opere possit comparari. Ibid., p. 348.

‡ His father was a converted Jew, and he himself was Maphrian, or primate of the east. Le Quien, *Oriens Christ.*, ii. 1412. Gregorius Bar-hebræus, qui et Abulpharagius, scriptorum Jacobitarum facile princeps, patria Melitensis, patre Aaron medico anno Græcorum 1537. Christi 1296, natus est, ex quo Bar-hebræi, hoc est Hebræi filii cognomentum traxit. Asseman, *Biblioth. Orientalis*, tom. ii., cap. xlii., p. 244.

§ A specimen of this work was first edited by Pocock, "*Specimen Historiæ Arabum*," Oxon., 1659. And he afterwards edited the whole, "*Historia Compensiosa Dynastiarum*," Oxon., 1663. These were both, however, editions of the Arabic translation, which Abulpharagius made of his own work. The first part of the original Syriac was printed, from a Bodleian MS., at Leipzig, in 1799, and very copious extracts from the remainder are given by Asseman, *Biblioth. Orientalis*, tom. ii., cap. xlii., p. 244-463.

|| Perhaps, even with this qualification, I have spoken too strongly. The schools, rich as they were in talent, had not all the genius of this vigorous age, which was the most imaginative period of architecture, and perhaps I may add of poetry. Thomas Aquinas and Bonaventura died in 1274, Johannes Duns Scotus in 1308, and Occam in 1350. Cologne cathedral was begun in 1248, and the spire of Strasburg in 1277. The "*Inferno*" was *built*, as poets have phrased it, in 1300, and Petrarca was crowned in 1341. But Dante and Petrarca were, I allow, somewhat in advance of their time. Italy became *modern* much earlier than the rest of Europe. The ecclesiastical architecture was, as it has been said with no less truth than beauty, the poetry of the middle ages.

¶ *Historia Ecclesiastica a nato Christo usque ad a. 1312, cum additionibus duorum continuatorum edita est a Muratorio, S. R. Ital., tomo xi., p. 741. Fabr. Bibl. Latin. Med. et Infim. Ætatis*, tom. vi., p. 56. He is generally called Ptolemæus Lucensis, by a corruption which Schoetgenius explains, in voc. Ptolemæus de Viadonisibus. I am sorry to say that I have not seen his work, as I have not access to Muratori's collection.

ter of the next work which claims our attention, denotes the existence of an increased desire for ecclesiastical information.

ANTONINUS, a Dominican friar, who was raised to the archiepiscopal see of Florence in the year 1446, and who enjoyed such a high reputation for sanctity that he has been canonized, was the author of the most extensive historical work which was written during the middle ages. His *Sum of History** (*Summa Hystorialis*) extends from the creation to the year 1458. It has been repeatedly printed in three large folio volumes; of which, the first concludes with the reign of Constantine, the second with the pontificate of Innocent III., and the third comes down to the year of the writer's death. Its magnitude is not the only circumstance for which it is remarkable. It displays a spirit of research and a taste for historical investigation hitherto almost unknown in the west; and though completely superseded by the works written in the following century, it deserves to be regarded as a work of some importance in ecclesiastical history.

The names of Valla and Platina, which next demand our notice, scarcely belong to the middle ages. They will form an appropriate introduction of my next paper; in which it will be my business to point out the first effects produced by the great religious revolution of the sixteenth century on the study of the history of the church.

I. G. D.

TITHE COMMUTATION ACT.

[THE following communication is of so valuable a nature, and so completely discusses the question to which it relates, that it can need no other introduction than the simple expression of gratitude to the writer of it, for the pains and accuracy with which the very important subject of the Tithe Commutation Act is treated. The writer, too, very justly reminds his readers that it is not the secular interests of the church alone which are involved in this measure.]

SIR,—The perusal of a pamphlet, by the Rev. H. Townsend Powell, entitled, “Tithe Commutation in 1969, or the Working of the Tithe Act illustrated by an example of Commutation in 1705,” has led me to endeavour to form some estimate as to what the effect of the tithe act would have been by this time, if it had been adopted in 1536, the last time (until 1831) that a valuation was made of all the parochial tithes in England and Wales. As the subject is one of great interest, I transmit you the result, with an account of the steps by which I arrived at it.

As the labour of casting up the whole amount of the tithes in *Liber Regis* would have been considerably greater than the profit of it, I have contented myself with taking five rectories (chosen at hazard) out of every diocese in England and Wales, considering that this would form a basis sufficiently extensive from which to form an im-

* The edition I have consulted was printed at Nuremberg in 1484; but Fabricius mentions nine others. *Bibl. Lat. Med. et Infim. Ætatis*, tom. i., p. 313.

partial calculation in respect to the whole. These are given in column 1. In the next column (2) are given the gross value of these benefices as ascertained in 1536.

The only improvement which the tithe act contemplates, is an improvement in the price of grain. All hope of improvement of tithe by increase of produce on lands already in cultivation, or by extension of cultivation to lands now lying waste, is cut off altogether. Neither tithes nor allotment in lieu of tithes can be demanded in the case of new enclosures. In order, therefore, to judge what alteration would have taken place by this time in the value of these benefices, it is only necessary to ascertain what alteration has taken place in the price of corn. As the price of wheat at Oxford appears to have been below that at Windsor, (when compared for 106 years, ending in 1700,) to an amount not less than from 3*s.* 8*d.* to 4*s.* 10*d.* per qr., we may probably conclude that we shall be doing no injustice to the tithe act if we calculate the price of corn throughout the kingdom in 1536 by the Oxford prices. Unfortunately, no accounts have as yet been published of the price of corn in Oxford at that time; but the present Professor of Political Economy in that university has lately printed (in his "Prices of Corn in Oxford") tables by which we may ascertain it from 1583 downwards.

According to these tables, it appears that the price of the best wheat in Oxford, per Winchester bushel, was as follows:—

				<i>s.</i>	<i>d.</i>
For the 25 years ending	1607	..	..	3	3½
	1632	..	..	4	7½
	1657	..	..	5	2
	1682	..	..	5	3
	1707	..	..	4	6½
	1732	..	..	4	10
	1757	..	..	4	0½

The excess of the two periods ending 1657 and 1682, being times of civil war and intestine commotion, during which the peaceful labours of the husbandman were impeded, and the presence of hostile armies tended much necessarily to raise the price of food, may fairly be put out of the calculation, the prices during those periods being evidently unnatural. Laying this excess aside, it will appear that, during seven periods of 25 years each, ending 1757, the price of wheat only rose from 3*s.* 3*d.* to 4*s.* 10*d.*, and during the last period no more than to 4*s.* 0½*d.* I conceive that if we estimate the price of wheat about 1536 to have been 2*s.* 4*d.*, we cannot be far wrong. Now the average price of wheat for the seven years ending 1835, which forms the basis of the tithe commutation act, is no more than 7*s.* per imperial bushel, somewhat larger than the Winchester. In other words, the price of wheat during 300 years, from 1536 to 1831, has only risen to thrice the amount.

It is true that the tithe act assesses the commutation on three kinds of grain; but I apprehend that in the long run this will make very little difference, the proportions between the prices of different grains being, for the most part, pretty nearly alike; at least, I find in Edward the Second's reign the following prices per quarter (1314, Nov. 11):—

Wheat 7*s.*, Barley 4*s.* 4*d.*, Oats 3*s.*

And the proportion according to the seven years ending 1835, as calculated per bushel, is—

Wheat 7s., Barley 4s., Oats 2s. 9d.

Nor have I yet discovered any period during which the inferior grains bore a less relative value to the price of wheat than they do at present. The result, then, of the inquiry, as far as these data enable us to come to a satisfactory conclusion, is, that, if the tithe commutation act had been carried into operation in 1536, the tithes in any parish would now be worth no more than three times as much as they were then. To speak, then, to the generality of benefices, in order to ascertain what their present value would have been at this time, under the operation of the tithe act, it may suffice to multiply the sum given in the king's books by three, and the product will be the value required. This, accordingly, has been done in column 3. In some few cases, where the old glebes were considerable, this will not be sufficient; for the cultivation and improvement of the glebe is not affected by the tithe act. It would, therefore, have kept pace with the general improvement of the country. However, I have put down, in column 4, the value of the benefices according to the returns of 1831. That those returns have upon the whole given a fair account of the *receipts* of the benefices, is, I believe, admitted generally. That the receipts have not been above the fair value, is now fully and plainly brought to light; for when the first tithe bill proposed a fair valuation, and a deduction of 25 per cent., it was met by a clamour from most parts of the kingdom, more especially from the west, signifying that 15s. in the pound, of the value of the tithes, would greatly exceed, in many cases double, the amount which the clergy had been content to receive.

As the returns in 1536 were of the *gross* income, and the sums in the Clerical Guide only denote the *net*, which upon the whole return of livings, as in the tables in the Clerical Guide, appears to be $6\frac{1}{2}$ per cent.,* or thereabouts, below the gross, that per-centage has been added to column 4 in the summary.

For the purpose of enabling any incumbent or patron to ascertain what loss would have been occasioned by the operation of the tithe act in the particular parish or parishes in which he may be interested, enough has been said; but in order to understand what the whole loss would have been upon the church at large, some allowance must be made for the old glebes, as above alluded to. This has been done thus: It has been supposed that, of the whole amount of the parochial income in 1536, as calculated in table B, one tenth arose from glebe and manse. The increase of value on the whole returns being thirty-fold, while the increase in the price of corn has only been three-fold, nine-tenths of the parochial income of 1536 has been multiplied by 3, and one-tenth by thirty (table C, 1); and thus it is supposed that a

* I cannot but suspect some inaccuracy here. The commissioners profess to deduct the tenths, the land tax, and the parochial rates, from the gross income. As in my own parish these exceed 20 per cent., and I know many where the proportion is greater, and none where it is less, I am at a loss to conceive how upon the general run it fails to exceed six and a half.

very near approach has been made to what the whole parochial income of the church of England would by this time have been, if the principles of the tithe commutation act had been carried into operation in 1536. In comparing this product with the amount as furnished in the Clerical Guide for 1831, some deduction must be made from the latter, on account of private endowments and augmentations, which the piety of individuals here and there has occasionally led them to make. No *data* can be found to form any calculation of the amount of this; but it is probable we shall exceed, rather than fall short, if we estimate it at 5 per cent., and suppose that £150,000 of the present parochial income is derived from voluntary benefactions and endowments made since 1536 (table C, 2). It hence appears that the total loss which the church of England would have sustained in her parochial income, would be at the present time nearly two millions and a quarter per annum, or to speak more exactly, two millions, one hundred and eighty-six thousand, eight hundred and four pounds, that the whole amount of her parochial income would not have exceeded £850,484, which would give no more than £79 as the average value of the 10,719 benefices.

Now let it be considered upon whom does the loss fall, in any diminution of the property of the church. Its tithes and other endowments were not given *regi et populo Angliæ*—they were not dedicated *concilio et nationi Anglorum*—as one might naturally suppose, from the reckless way in which the civil government has taken in hand to deal with them; but the deeds of gift run thus,—“*Donum DEO et Ecclesiæ*.” The *fee-simple*, or *Dominium rectum*, in ecclesiastical property, is in God, who therefore speaks in Malachi of those who withhold tithes as *robbing Him*. The clergy are His stewards, to collect and receive His rents, of which they are allowed the *Dominium utile*, or *usufruct*,—not for their own enjoyment only, but to maintain them in the discharge of those duties to the people of God which He has assigned to them—the preaching the gospel, and administering holy things to all, especially the poor.

The injury, therefore, falls throughout upon God Himself, either directly or indirectly—directly, inasmuch as His *right itself* is annihilated by this act, and He Himself denied by the laws of men that protection for His property which they extend to all their fellow-creatures; indirectly, in that the maintenance of His ministers is violently diminished, and His people deprived of that adequate provision for their pastors and ministers without which it is contrary to human experience to expect that divine offices will be efficiently discharged among them.

Upon God, upon the clergy, and upon the poor, would wholesale injustice and oppression have been exercised, if the principle of this act had been established in 1536. And from the moment in which the act shall be put in force must this injury commence, and the maintenance of religion become less and less proportioned to the growth and increase of the nation, unless it shall please God to arrest and check that increase. If God would have His ministers retain that position in human society by which they have been enabled to act as *sali* upon *all* orders and conditions of men, the nation has

made it His interest (if I may use such an expression on such a subject) to withhold His blessing from the land; for according to the short-sighted wisdom of this act, God's rents will be highest, His servants best paid, when corn is scarce, and the nation suffering. The ratio of return which He appointed will be inverted—when He gives abundance, He is to receive little; when He sends a short and scanty supply, His portion is to be increased.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? IN TITHES and offerings. Ye are cursed with a curse, for ye have robbed Me; even this whole nation. Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi, iii. 8—10.

A. P. P.

P.S.—I do not find that the greater increase of the small tithe, as compared with the great, which Mr. Powell has noted in the parish of Stretton (p. 16), has obtained in general. While the value of the rectories in table A has increased from £2,298 to £80,461, a little more than 26 times, the value of an equal number of vicarages, similarly selected, has increased from £1,695 to £45,685, i.e., a little less than 27 times. Only in those dioceses where hops are cultivated, and market gardens abound, the increase has been very great: as in five vicarages near London from £74 to £4716, or about 67 times.

TABLE A. — RECTORIES.

1	2	3	4	1	2	3	4
Name of Diocese & Benefice.	Value in Liber Regis—Wheat at 2s. 4d. per Winch. bush.	Value according to the augmentation in price of corn in 1885—Wheat 7s. per imp. bush.	Actual Returns in 1831.	Name of Diocese & Benefice.	Value in Liber Regis—Wheat at 2s. 4d. per Winch. bush.	Value according to the augmentation in price of corn in 1885—Wheat 7s. per imp. bush.	Actual Returns in 1831.
Canterbury.	£.	£.	£.	Chichester.	£.	£.	£.
Adisham - -	28	84	952	Easter Gate - -	8	24	308
Bishopscourne - -	40	120	1240	Southstoke - -	12	36	162
Chartham - -	41	123	531	Clapham - -	14	42	113
Crundall - -	12	36	344	Ford - -	9	27	197
Elmston - -	6	18	240	Middleton - -	6	18	130
	127	381	3307		49	147	910
Bath & Wells.				Coventry & Lichfield.			
Badgworth - -	26	78	482	Darleigh, Borealis, & Australis } - -	20	60	434
Blagdon - -	30	90	260	Eyam - -	14	42	226
Bledon - -	27	81	469	Bonteshall - -	10	30	201
Hutton - -	14	42	434	Bradley - -	6	18	259
Lorton - -	16	48	284	Kirk Ireton - -	8	24	355
	113	339	1929		58	174	1475
Bristol.				Ely.			
Abbotstock - -	20	60	420	Foulmire - -	30	90	675
Askerwell - -	9	27	160	Harleton - -	14	42	313
Bettiscombe - -	8	24	180	Shelford Parva - -	15	45	370
Burton Bradstock - -	25	75	336	Wimpole - -	18	54	398
Cattistock - -	14	42	437	Coton - -	7	21	213
	76	228	1533		84	252	1969

TABLE B.

As 60,461 (col. 4) : 3,197,145 (total amount in Cl. Guide) : 6894 (col. 3) : 364,550.
Again, as 60,461 : 3,197,145 :: 2296 (column 2) : 121,516.*

TABLE C.

1. Total amount of parochial income in 1536, as calculated in table B, £121,516, —one-tenth supposed to accrue from houses and glebe, the remainder from tithe. The value of the latter under the tithe act would only have increased with the price of corn, or threefold; the value of the former about thirty-fold.

One-tenth	12,151 × 30	£. 364,590
Nine-tenths	109,365 × 3	328,095
		<u>692,625</u>

2. Total return in Clerical Guide 3,197,145
Deduct 5 per cent. on account of voluntary augmentations }
since 1536 } 150,857

3,037,288

3. Total parochial income in 1831 arising from the glebe and }
tithes which were in the possession of the church in 1536 } 3,037,288
Produce in 1831 of that glebe and tithe } £692,625 }
according to No. 1. } 850,484
Add voluntary augmentations since 1536..... 157,859 }

Total loss to the church of England 2,186,804

FOX'S ACTS AND MONUMENTS. No. VI.

IN my first letter I said that if Fox's Acts and Monuments are to be drawn from their obscurity, urged into circulation, and made a popular book, it behoves us to consider three things, which may be thus briefly stated:—I. The real value of Fox's authorities. II. His mode of using them. III. How far this new edition, by which the work will probably be henceforth generally known, does justice to Fox.

I had no idea of discussing these subjects in your pages; though I felt it right to state them, and to add that they ought to be maturely considered by those who take upon themselves the responsibility of pushing Fox's work into notice. I felt also, as I then expressed, that the desultory remarks which I was about to offer would, more or less, refer to, and involve, them all; and would be rendered more intelligible by my addressing myself in the first instance to the third of them, which was in fact that one on which it seemed most urgently necessary, and on which I felt myself best qualified to speak.

I must add, however, that this was also the point which I felt myself most at liberty to discuss. For the question whether the new edition was doing justice to Fox was fairly before the world, by the publication of the second and third volumes, containing (according to the statement of the publishers) "a larger mass of matter than the whole of 'Hume's History of England.'" These volumes not only formed a very fair and full specimen of the work, and shewed what

* As near as may be without fractions.

the parties concerned in the business of republication *had* done, but also shewed very plainly the course which they intended to pursue. This was indicated, in a way which could admit of no doubt, by the fact that the third volume, while it contained the editor's boast of "many gratifying communications and valuable suggestions" with which he had "been favoured relating to the second volume," acknowledged, and attempted to correct, *one*, and *only* one, *erratum* in that volume. No notice whatever was taken of other mistakes which had been specially and particularly pointed out to the publishers, and which were as absurd as that one which they acknowledged. It was quite clear that the intention was to put a good face on the matter, and trust that the ignorance or negligence of the subscribers would prevent their finding out those blunders. The two volumes, however, as I have observed, formed a fair specimen by which to judge how far the new edition was doing justice to Fox; and I felt that there could be nothing indelicate or premature in discussing that question.

But as to the work itself—the value of the original authorities, and the use which Fox had made of them—the case was different. Whatever opinion I might have formed of the correctness of the work in general, I did not know what a good many of the authorities were, nor do I think that anybody will, without some difficulty, find them out. To some authorities referred to I had not access; and, if I had been able to turn to them immediately, I really did not know that it was my business to enter on so laborious, and apparently unnecessary, a work. For, in fact, I thought what has been very strongly, but I believe very truly, observed by the editor of the abridgment now publishing in monthly numbers, who begins his "Address" on the cover by saying, "There is perhaps no work in our language the title of which is so familiar, and the contents of which are so little known to the general reader, as 'Fox's Acts and Monuments of Martyrs.'" I agree with him when he says, "The public generally, therefore, are *not aware of the real character of the original work*;" and I thought (and do think) that, being now placed, in a more readable form than it has hitherto assumed, in the hands of so many persons capable of judging, the work must soon come to be very differently estimated, even without any critical exposure of its materials. But even if I had known all the authorities, and possessed the means of referring to them, I should have thought it premature (if not indecent) to enter on the question while a gentleman well known in the literary world stands publicly pledged to the full vindication of Fox. In their prospectus, dated June 25, 1836, the publishers say, "High as is the character which he deservedly maintains for *veracity* and *correctness*, still Fox has not been without assailants. The publishers are therefore gratified to be able to announce that the present edition will be prefaced with a *full vindication* of the pious martyrologist from these various attacks. That duty has been undertaken by the Rev. George Townsend, M.A., Prebendary of Durham, and Vicar of Northallerton, Yorkshire." As to the direct discussion, therefore, of the question respecting Fox's veracity and correctness, (for from some reference to it I could not easily

keep clear,) I willingly postpone it. I wait with curiosity; and though there would be no charity in saying that I hope to see Fox's "veracity and correctness" fully vindicated, (because it must be at the expense of other men whom I believe to have been at least as good as himself,) yet I do hope to see truth elicited by such a sifting of his authorities as must precede anything like a serious and respectable attempt at full vindication.

In the meantime, as the publishers taunt me with bringing charges without supporting them, I will turn to another part of the subject. In their advertisement stitched up with the Magazine for July, and also prefixed to their fourth volume, they quote me as saying that "It is due to many most sincere and zealous protestants among the subscribers to ask them whether they have fully considered what they are doing in supporting the republication of a work which is, to say the least, characterized by the strain of bitter invective which runs through it—whether, supposing that they could hope for success, they would be satisfied to maintain protestantism as a mere party question, by declamation and abuse, railing and scoffing, and a species of banter often coarse, and sometimes profane, &c. &c.?"*

With reference to these questions, they say, "Rather inconsistently, after having assailed the book with all these heavy charges, he turns off, instead of supporting those charges, and begins a long series of criticisms on the supposed misspelling of many French and German names!" Even if this were a fair statement of the case, I do not myself perceive the inconsistency of asking the great body of subscribers (consisting, the publishers give us to understand, of nearly two thousand persons) the questions just quoted, respecting points on which most of them might be considered as able to judge for themselves, and then "turning off," to shew them how far the promise of "accurate and faithful performance" had been kept in matters concerning which it might be fairly, and not disrespectfully, presumed that many of them were not capable of detecting error. But, if I did turn off, it is very easy to turn on again; for I would not have "assailed the book with all those heavy charges" without having well considered the matter, and believing that there were strong grounds for them. Nay, I did suppose those grounds to be so obvious, that when once the attention of the subscribers should be roused there would be no necessity to enter into the particulars, or to bring forward proofs. I think so still; and I cannot express the satisfaction which I felt at seeing that the publishers had done what I so much desired, but knew not how to effect,—I mean, the delivery of those questions to each subscriber, which they have insured by prefixing them to their fourth volume. Still, as I am taunted with not "supporting those charges," it may be right to offer some remarks on two points:—First, the style

* Instead of these "&cs.," which of course convey no idea, I wish that the publishers had added the words which follow those which they quoted, and which are quite as instructive as to my *animus* respecting the work as any part of their extract:—"Whether they wish to disseminate and to give their sanction to those views of church discipline which Fox had adopted, and which it is the tendency of his work to maintain?"

and spirit of Fox's work; and secondly, its aspect and tendency as it regards the church of England.

I had proceeded in remarks on the first of these points as far as I conceived that I might trespass on your next number, when I saw the letter of the publishers in this month's Magazine, in which there are some things which I feel called on to notice.

In the first place, as they seem quite surprised that anybody should fall (as I did) into the mistake of supposing that they considered this Magazine as anything more than an innocent and perhaps unconscious vehicle of my malice, I remind them of the following sentence:—"A second assailant follows in the track of the first. Another journal, though of less note than the 'British Magazine,' adopts the same line of criticism."

As to what is personal, it requires no reply. It might have done prospectively, but now that I have distinctly stated, and given references to, as many mistakes and blunders as would furnish a list of errata containing not much less (perhaps I might say considerably more) than *three hundred articles*—now that these are plainly specified, it is childish to talk of "prejudice" and the "*animus*" which has induced me to point them out. The subscribers, who have relied on the guarantee of respectable names for the fulfilment of fair promises, will feel it but small consolation to be told that the person who criticises their bargain is a bad critic, and writes from bad motives, unless it can be shewn that his statements are untrue.

This the publishers do not venture to do; unless, indeed, it may be said to be done by insinuation, when they say, "That in reprinting, at a rapid rate, so peculiar a work as that of Foxe, some such errors" [that is, such as confounding the *Castilians* and *Catalonians*] "should have been left uncorrected, is, *we fear*, true, but it is not at all surprising." They admit nothing whatever; but after a heap of blunders has been collected, the grossness and absurdity of many of which must be apparent to everybody, they candidly own their *fears* that *some* errors may—they *fear* it is possible that they actually have been left uncorrected. I am sorry that by this delusory talk, and by professing their intention in future to avoid "the *retention* of errors," they force me to speak plainly, and perhaps offensively; but I think that if they really avoid seeing what must be apparent to most persons who have read the foregoing letters, it must be by shutting their eyes. The charge against their edition is not (as they would insinuate) that, either from haste, or any other cause, they have "left uncorrected" the errors of the old edition, though it is true that they have done so to a most amazing extent—but it is not merely, or principally, with the "retention of errors" that their edition is charged. The charge is, that, though with no ill intention, the text of Fox has been *studiously depraved*—not merely that a bad text has been followed, but that it has been *industriously deteriorated*; and that beside this many notes have been added, misstating Fox's meaning, and tending to mislead the reader; in short, that while they boast of "the production of a *good* edition," one that is "by *far the best* edition of Foxe—the most complete, the most *accurate*—that has ever been produced," they are in

fact bringing out a *bad* edition; and as far as my knowledge of two or three of the older editions enables me to judge, I think I may add, incomparably the *worst* that has ever been printed. It is easy to try this question. Let the editor give a list of the corrections which he made in the second and third volumes, (for they are principally in question, and I have scarcely had leisure to look much at the fourth,) and let us see what proportion they bear to the instances which I have given, in which he has clearly and palpably *incorrected* Fox, and made a blunder where there was none before. I am quite prepared to meet such a list of corrections by a recapitulation of the numerous cases which I have pointed out, and the addition of many more. If this is not done, and if the result does not shew that the blunders now for the first time inserted into the work are trifling both in number and magnitude when compared with those which have been corrected, it will be suspected that the publishers really "fear" something more than they have chosen to express.

Further—the publishers speak (ironically, I presume—for it requires no great powers of criticism to discern that Cadomus is a town and not a man, that Tours is not Turin, Aix-la-Chapelle not Aquitaine, Aosta not Augsburg, Bouillon not Bologna, Apuleius the philosopher not Appuleius the tribune, Ragman Roll not the statute of Rageman, Bennet and Collet not the orders of St. Benedict and St. Nicholas, Bergen-op-Zoom not in Franconia, and other *peculiarities* of the new edition—but they do speak and may mislead by speaking) of "critical acumen," and of its being sharpened by personal dislike to such a degree as to have discovered these errors. In regard to this delusory insinuation, I must say that, as there is no need for critical acumen to detect such gross blunders, so those which I have published, and many others which I have not, have been observed and accumulated, not during a regular and studious reading of the work, or a careful collation of it. I have done nothing of the kind; and you, I think, who know what my circumstances and avocations have been, will believe me when I say that I have met with them in cursorily turning over the book at odd times, and dipping into various parts when I had leisure and opportunity. Nothing can be a greater mistake than to suppose that the field has been reaped because I have gathered some handfuls, such as continually present themselves whenever I take a turn in it. I believe I have never read three consecutive pages in the work; but I have hardly ever taken it up and turned it over for five minutes that some gross error has not presented itself, a slight examination of which has commonly brought under notice two or three more.* I mention

* Perhaps I cannot give a better illustration than an instance which has just occurred since I wrote the preceding letter. Happening to look at p. 493 of vol. ii., my eye was caught by the "Bishop of *Penestrum*," a see of which I had not heard; and having a book at hand which contained the document in which it occurs, I turned to it. It is a letter from the King of France to the emperor, on behalf of some bishops whom the latter had intercepted on their way to a council, and was keeping imprisoned. St. Louis, after various arguments, tells Frederic that if he will not be persuaded by them, yet one good turn deserves another, and he ought to remember that when the person whom Fox calls the Bishop of *Penestrum*, (for we will not mind about a supposed misspelling,) and other papal legates, came to get help against the imperial

this the more particularly because I would caution both the publishers and the subscribers against supposing that the very imperfect notices which I have as yet given, constitute anything like such "lists of errata" as the publishers must be understood as having now pledged themselves to give. In the meantime, and with a full certainty that, if fairly made, these lists will bear me out, I think it due to myself to say that I have not microscopically searched for and collected what are commonly called *errata*, and what the publishers, of course, include under that name. I have not, to the best of my recollection, (unless it may have been incidentally, and for some other reason than because it was an *erratum*,) ever noticed a single misprint or error of the press—that is to say, any error which I believed that the editor knew to be an error, and would have corrected if he had observed it—and I must add, that in doing this I have (in order to be on the safe side) passed over many things which I believe that the editor did not know to be wrong, or purposely altered with a view to correction. I claim no merit for this forbearance, where such and so many more important blemishes disfigure the work; but had I been influenced by personal motives against either the work, the editor, or the publishers, I should scarcely have passed by so many as I can easily produce if they are called for. I hope soon to see the lists of errata, which will, I am convinced, do me justice on this point.

I am sorry to observe one omission in the letter of the publishers. I am not, indeed, surprised, because I have observed that the acknowledgment of error, even when publicly pointed out and undeniable—even of gross and palpable falsehood, which may have been (as I believe in this case it was) quite unintentional, or only arising from the exaggeration too common when people are angry and do not take the trouble to inquire, or to reflect, whether what they say is true or false—the acknowledgment of error, I say, even under such circumstances, forms no part of Christian duty in the view of a "large portion of the public," and even of too many who profess to be religious men. To shew their subscribers how far and wide I had travelled for a *few* errors, they told them that what I produced were collected from *two* volumes. Their defence rested on the paucity of errors in so great a quantity of matter, of which, in order to give a suitable idea of its magnitude, they told the public that it exceeded "Hume's History of England." I answered that *all* the errors were taken from *one* volume. They dared not deny it, and are silent. Shall we be able to look without mistrust at their lists of errata?

cause, he had openly repulsed them, and they had been able to do nothing in his dominions. His words (as given by Raynaldus, an. 1241, No. 77, p. 566) are—"Quod si prædicta ad vestræ mentis oculos nolitis reflectere, Penestrinum episcopum et alios legatos ecclesiæ in prejudicium vestrum volentes subsidium implorare manifestissime repulimus; nec in regno nostro contra majestatem vestram potuerunt aliquid obtinere." Fox translates—"Wherefore, if you will consider and respect the thing that we have said, we doubt not but that you will release the Bishop of Penestrum, with the other legates and prelates of the church, whom you, to our prejudice, do detain. In desiring our aid, doubtless we gave unto them a manifest nay; neither could they obtain in our kingdom anything at all which seemed to be against or prejudicial to your majesty." What idea could Fox have of the *Latin* or the *history*?

Another vague insinuation, which may mislead readers, and tend to put the question on wrong grounds, is this: after expressing their intention of greater care in future, they say, "We trust, too, that the remaining portions of the work will be found, in the original, less marked by blemishes of this description than those which have preceded them." Of course it is very well for the publishers to "trust" this, and to inculcate that faith on their subscribers; and perhaps we may admit it if we understand the phrase "*blemishes of this description*" strictly, because a great part of those blemishes which I have noticed for which Fox himself was to blame, consists of errors arising from ignorance of foreign persons and places, and misconception of Latin documents. When the scene, and the persons, and the authority, are all English, this cannot, of course, happen. But I apprehend that, as it respects the latter part of his history, it is more difficult for us to refer to his authorities; and the important question—that, indeed, for the sake of which, very principally, it is worth while to notice the early history at all—is, how far we may trust to his fair and intelligent use of authorities when we have *not* the opportunity of tracing him? In the earlier parts of his work, whatever difficulty there may be about some of his authorities, we can yet turn to a great many. We can judge how he selected, how he translated, in short, where he found them, and how he used them; and it is, I presume, in a great degree from this that we must judge how far we ought to trust to his statements in those more recent matters which are peculiarly interesting to English protestants.

Should Fox's veracity and correctness be fully vindicated, this point will of course be settled; and I do not wish to anticipate any part of a subject which, as I have said, I very willingly postpone. In the meantime, having already occupied so much more space than I expected with this subject, I shall not be affronted if you tell me that both yourself and your readers are tired of it. If you do not, I purpose to send you some remarks on the two points which I mentioned just before I began these observations on the letter of the publishers; for I cannot but think that the style and spirit of Fox's work, and its aspect towards the church of which I am a minister, are quite sufficient to justify what they call my "personal dislike" of it.

I am, my dear Sir, yours very faithfully, S. R. MAITLAND.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 384.)

THE extracts contained in the present number carry on the history of Buckingham's administration under the reign of Charles I. Before we enter upon them, it may be well, in a few words, to review his course up to this point. The tale is soon told. Raised originally, as

we have seen, to the post of favourite, mainly through the influence of Archbishop Abbot, he soon fulfilled the queen's anticipation, in which, as the archbishop afterwards found to his sorrow, she spoke "like a prophetess," that if this young man were once brought in, the first persons that he would plague would be those that laboured for him. The archbishop's own influence was soon reduced to nothing; and the favourite "ruled with an absolute sway, both in church and state, disposing of all places and preferments." Williams, indeed, for a time, was able to maintain an independent influence, owing his own advancement mainly to the expedient by which "his good genius conjured down" the "mormos" which had "robbed" the prime minister "of all peace of mind," in the anticipation of the vengeance which parliament threatened to inflict upon those who, under the minister's sanction, "had spoiled the people by illegal oppressions," and from which he had seen no escape but in an immediate dissolution. With the next alarm from the same quarter, we found him employing his church patronage as a bribe to the "popular" party in the House of Commons, establishing by their means a tyrannical ascendancy over the king, and at the same time, in the prospect of impeachment by the Commons, endeavouring to "make the refiners to be his friends." This system went on, as we shall see, till he found out that he could no longer keep on terms with the puritans, without making the church party his enemies. He then turned his patronage back again into the old channel.

KING CHARLES I. "March 27, 1625, on the Lord's day, in the morning, about ten of the clock, at Theobald's, the king (James) dies. *Doctor Preston* then attended in his month, and was sometimes hastened to the prince to comfort him, and sometimes to the duke; and indeed it was a very mournful morning. . . . King James was very much beloved of all his servants . . . the prince and duke were both of them retired, and wept exceedingly. But Sir Edward Conway and some of the lords drew up a writing, and proclaimed Charles Stuart king, with all his titles; and haste was made to pack away to London. The prince and duke, and *Doctor Preston*, in coaches shut down, hasten to Whitehall, and there he is proclaimed again with more formalities, and the lord mayor and the city sent to, where it was done with much solemnity and much rejoicing of the people; for the prince had that happiness to come upon the stage unprejudiced. For he had never interposed nor acted, but in the Spanish business, and that succeeded to his great advantage; so that, if he listed, he might have been as *popular* as ever any were.

"This fall occasions many alterations in the court; *the bishops generally, and Doctor Preston's enemies, and all that had contended with the duke, were crest-fallen.* King James was like enough to have outlived the Duke of Buckingham, who had been very sick since his return from Spain; but all is altered, and *the duke does all.*"*

"Charles's journey to Spain had so endeared the Duke of Buckingham to him, that King James's affection for that favourite was nothing, as I may say, in comparison of the new king's. It was thought, and not without ground, that if James had lived longer, he would have discarded the duke, with whom he was displeased for several reasons. . . . Thus James died in good season for the favourite, who could not probably have stood his ground but by setting the prince at variance with the king his father, which might have been

* Clarke's Lives of Divines, pp. 99, 100.

attended with sad consequences. This raised against the duke strong suspicions, which were further confirmed by his presuming to apply a plaster to the king's side, and giving him a potion to drink with his own hand, without the advice of his physicians. Indeed the duke could not be accused directly of hastening the king his benefactor's death by the remedies he made him take. But when one considered the time and circumstances of this unexpected death, caused by a tertian ague, a disease not usually very dangerous in the spring, the perplexities it freed the favourite from, and the advantages it procured him, one could hardly help suspecting him. And yet, on the other hand, when the new king was seen to have an entire affection for the duke, it could not be imagined that he had the least doubt of his innocence in that respect. However this be, the Duke of Buckingham was the son's favourite, as he had been the father's, with still greater power and credit than he had enjoyed in the foregoing reign."*

"The duke continued in the same degree of favour, at the least, with the son which he enjoyed so many years under the father. A rare felicity! seldom known, and in which the expectation of very many was exceedingly disappointed; who, knowing the great jealousy and indignation that the prince had heretofore conceived against the duke for having been once very near striking him, expected that he would now remember that insolence, of which he *then* so often complained, without considering the opportunity the duke had, by the conversation with the prince, during his journey into Spain, (which was so grateful to him,) and whilst he was there, to wipe out the memory of all former oversights, by making them appear to be of a less magnitude than they had been understood before, and to be excusable from other causes, still being severe enough to himself from his unwary part, whatsoever excuses he might make for the excess; and by this means to make new vows for himself, and to tie new knots to restrain the prince from future jealousies. And it is very true his hopes in this kind never failed him; the new king, from the death of the old, even to the death of the duke himself, discovering the most entire confidence in, and even friendship to him, that ever king had shewed to any subject: *all preferments in church and state given by him*; all his kindred and friends promoted to the degree, in honour, riches, or offices, that he thought fit; and all his enemies and enviers discountenanced as he appointed."†

"There was one thing that invited Doctor Preston to a journey this year, and that was, a strong suspicion that the plague was in the town. . . . He was not willing to omit the opportunity, because he had many invitations into the west. The Bishop of Salisbury he desired to consult withal, about a book of Master Montague's, that was commended to him *by the Duke of Buckingham, to peruse and give his sense upon it* . . . and (he) at last resolved to wait upon the king and duke at Plymouth, whither they were gone to see the navy set sail. Whilst he was there, the Rochelle fleet was broken by those ships the king lent, and Monsieur Sabeza came into Falmouth with the remainder, and thence to Plymouth, with most importunate outcries against the duke, who seemed to be very much affected with it, and made mighty promises of wonderful repairs; but Doctor Preston failed not to set that business home, and he did believe the duke was overruled to lend them, and sorry when he saw the sad effects.

"But whilst the duke was thus detained in the west, the Earl of Bristol and the lord keeper Williams combined against him, and drew in many to their party, among others the Earl of Pembroke, and divers great ones in the House of Commons, and was so encouraged and heartened in it, that the Earl of Bristol, May 1, 1626, preferred, in the House of Lords, twelve articles against the Duke of Buckingham.‡ . . .

* Rapin's History, anno 1625.

† Clarendon's History of the Rebellion, book i.

‡ Clarke's Lives of Divines, pp. 100, 101.

"Some days after that the Earl of Bristol had given in his answer, and presented his charge against the duke and the Lord Conway, the Commons brought up to the Lords their declaration and impeachment against the Duke of Buckingham. It contained thirteen articles, which were explained and aggravated by the managers appointed by the Commons. . . . Sir Dudley Diggs gave a general notion of the impeachment, without insisting upon any article in particular. He only reduced the charge to four principal heads. In the first, he shewed the abuses which followed upon so many principal offices being conferred on a single person, and maintained that it was one of the chief causes of the calamities which afflicted England. . . . In the second, he spoke in general of honours being sold or procured by the duke to undeserving persons.* In the third, &c." . . .

"The duke had now reason to look about him, and was very able so to do; and, first, he labours to divide the party by drawing off the Earl of Pembroke, by promising his daughter to the Earl of Montgomery's son, which afterwards he did accomplish; then he endeavoured to oblige the puritans, by gratifying Doctor Preston all the ways he could, and particularly in the business of the college suit, by depriving Bishop Williams of the seal, and giving it to Sir Thomas Coventry, who was one of the college counsel; yea, he went so far as to nominate the doctor to the king to be lord keeper; and the king was so firm to him, that the Earl of Bristol could do no good, and so withdrew his articles.

"*Doctor Preston's friends* were neutrals all this while, and looked on, neither engaged for him, nor against him, which was sadly represented to the duke by the bishops and that party, who wondered he should dote upon a man that either could not or would not own him in his need, *bade him consider whether puritans were like to be his friends*, whose ways were *toto cælo* different; and told him plainly he could not have them both. If he adhered to those that sought their ruin, they must adhere to such as would support them; so that the duke was in a great strait, and knew not what to do. . . . Doctor Preston also was importuned to put it to an issue, and if he would not leave the rotten and corrupted clergy, then to leave him; and because there had been information against that book of Master Montague's, they propounded it might come to a debate, and remain, as now it did, unsettled. The doctor and the duke were both of them unwilling to an open breach, loved for to temporize and wait

* Rapin's History, anno 1628. Compare Rapin, anno 1617: "The Earl of Buckingham was the head manager; he ruled with an absolute sway, both in church and state, disposing of all places and preferments. If we may believe certain authors, he bestowed nothing without money or a yearly pension." Note: "Chancellor Bacon paid a pension, attorney-general Heath paid a pension, dean Bargrave paid a pension, Fotherby, bishop of Sarum, paid 4500*l.*, with many others. Nor were fines or pensions certain; but where men were rich, there fines without reservation of rent; where poor, there pensions, no fines. There were books of rates (pensions and fines) on all offices, bishoprics, and deaneries, in England. Weldon, p. 130." It is said, indeed, that "he did as many favours to the king's servants and subjects freely and nobly,—that is, without the sordid fee of gifts and presents, as ever any did that ruled the king's affections." But, at the same time, we are told, on the authority of "some of the most honoured ladies of his blood," that "there was a shopping taker in his family that was least suspected;" and though "his lordship's hands were clean," yet "his eyes could not look into every dark corner." (Hackett's Life of Williams, sup. cit. p. 146.) It appears, in fact, that it was his mother, rather than himself, who "disposed at pleasure of all offices, since he could not deny her anything;" and "most addresses accordingly were made to her first, and by her conveyed to her son." "As she was extremely greedy of money, and a great zealot for the Romish religion, none were preferred but such as were able to make large presents to the favourite's mother, and were well inclined to Rome, or at least indifferent to all religions."—Rapin, anno 1620.

upon events. But Doctor Preston's friends would not be satisfied, but urged a conference, whereunto they were encouraged by some orthodox and very learned bishops; and at last it was concluded by two religious noblemen, that a conference there should be, the Bishop of Rochester and Doctor White, then dean of Carlisle, on the one side, and the Bishop of Coventry and Lichfield, and Doctor Preston, on the other. . . .

"The duke had sent to Doctor Preston to decline this clashing conference, and assured him he was as much his friend as ever, and would have stopt it if he could, but the bishops had overruled it, which the doctor at the first believed, and so was backward. But when he saw the confidence of Doctor White and his companions, he doubted the sincerity of that assurance, and was afterwards informed that there had been a meeting at the Countess of Denbigh's, and the duke had promised to leave him. This gave him resolution and encouragement against the second conference, which was managed, in a manner, by him alone, against Master Montague and Doctor White. For when the doctor saw the duke begun to double with him, he was less fearful to offend him, though the duke still carried it with all the fairness that he could, and appeared not in person.

"When the time came for the second conference, the doctor readily appeared. . . . There were few present of Dr. Preston's friends, and accordingly this conference was represented and reported with all the disadvantage that could be to him; insomuch that many *parliament men* that were his friends were much offended at it, which occasioned him, as soon as he came to Cambridge, to write the several passages, and send them to those friends that were unsatisfied. But it was an evidence that the duke and Doctor Preston were not so great, but that he stuck to the prelates, and would, in the issue, leave Doctor Preston and the puritans, which much abated good men's affections to the duke, and it was believed that he had no such footing in the king's affections as he did pretend unto. . . . They thought his greatness began to languish; and it was believed in the university that there was another favourite in being, though yet obscure: for the Earl of Suffolk, much about this time, died, who had been a long time chancellor of the university of Cambridge, and great means were used to set the duke up for to succeed him; but good men were fallen off, because of his deserting Doctor Preston, and others did believe his glory was departed; and so the Earl of Berkshire, the former chancellor's second son, was set up against the duke, if the wisdom of Doctor Goffing, then vice-chancellor, and some others in the scrutiny had not prevented it; but it was pronounced for the duke."*

"The House of Commons was very much offended at this election, accounting as a manifest contempt the choosing the duke whilst under an impeachment, and when one of the articles against him was the plurality of offices. But the king openly and stoutly supported the election in spite of the Commons."†

"And great care was taken for the investing of him in a very solemn manner. A representation of the university is designed to attend him at York House, in their habits, and a sumptuous feast provided for their entertainment. The duke sate in the midst of the table among the doctors, where, by somebody, there was an health began unto the king. When it came to Doctor Preston for to pledge it, he was uncovered, and bowed as others had done, but drank very little, and so delivered it unto the next; but one of the doctors took notice that he drank not all, and told him he had seen him drink as great a glass of wine, and did believe he could have drunk this if he would, but that he loved to be singular. . . . The duke misliked this incivility, and frowned on the doctor that occasioned it; but it was believed it could not have been done without assurance that the duke's affections were ebbing towards Doctor Preston. And no wonder; for, his end being to make impressions of good upon the

* Clarke's Lives, pp. 101—107.

† Rapin's History, anno 1626.

court, he could not but see, if they did not succeed, they would recoil. . . . The duke had now seen the worth and way of Doctor Preston; *he had found that he could not win him and make him his*; he could not, therefore, in the way of policy, but labour and resolve to wreck and sink him . . . yet in a civil, court way.

"But the doctor was too knowing not to see this afar off . . . and had accordingly provided a succession of reserves wherein to hide himself. The first and surest was his conscience. . . . If a man be welcome into his conscience, he need not fear the storms and blusters that he meets abroad. . . . His next retreat was to Lincoln's-inn; for now, he said, the duke was chancellor, and would endeavour to ingratiate himself, and be a benefactor, and had bought Erpenius' manuscripts, and did verily intend to found a library, and so it would be easy and in his power to out him of the college and university. . . . There is a statesman, of no mean esteem, that writes professedly against the use of citadels and forts, because it makes the soldier less resolved in engagements. And the Spartans were forbidden to wall their city, because it would encourage cowardice. But it did not take off Doctor Preston from his duty; for, finding that *his standing at court was undermined*, he resolved upon buttresses to underprop him in the country.

"There was, in the county of Northampton, a gentleman of very able parts and clear affections to the public good, no stranger to the court in former times, nor to the Duke of Buckingham, with whom the doctor used to communicate affairs, and who was then a parliament man of much esteem. To him the doctor, in a letter, discovers all, shews him the hopeless posture of the duke, how much they both were disappointed in him; lays some directions what to do, and urgeth activeness. This letter, by a sad misfortune, was let fall by him that was entrusted to convey it, about Temple-bar, and handed from one to one, until it came to Sir Henry Spillers; who, having viewed and pondered the contents, concluded it was a purchase that would ingratiate him unto the duke, and so immediately presents it to him. The duke was troubled to read his faults and face so shrewdly intimated and presaged. His temper was exceeding good, and he could manage his affections many times with much serenity and moderation; but now he was quite off, and could not think of anything but a revenge. I have not known anything so trouble and afflict the doctor as this did, that the duke should have his hand against him, and that he had involved so good a man to whom he wrote. But it pleased God to cut the duke out other work; for the cry of Rochelle and the protestants of France was so exceeding great, and so much resented by the parliament, that the duke resolves to vindicate his honour by relieving them. And whilst he was busy to set that fleet out, and furnish forces for surprising the Isle of Rhees, he could not undertake that work of revenge intended against Doctor Preston."*

"And now I am fallen on Preston, I shall add something of him too, as being a man which made much noise in the world about this time. A man he was (beyond all question) of a shrewd wit and deep comprehension; an excellent master in the art of insinuation, and one who for a long time sate at the helm, and steered the course of his party, as one well observeth. Toward the latter end of the reign of King James, *he was brought into the court by the Duke of Buckingham, in hope to gain a party by him*. There he was gazed on for a time, like a new court-meteor; and having flashed and blazed a little, went out again, and was forgotten. . . . Much was he cried up by his followers in the university, city, and all places else, *as if he might have chosen his own mitre*, and had been as likely a man as any to have been trusted with the great seal in the place of Williams: but he was not principled for the court, nor the court for him; for long he had not been in that school of policy but he found other men as wise and cunning as himself, and that he could not govern there with that absolute omni-regency as he had done in the families

of private gentlemen in most parts of the kingdom. Nor was it long before *the duke began to have some suspicion of him*, as one not to be trusted in his Majesty's service, when it seemed any way to cross with the puritan interest, which he drove on with so much openness in the court as was not proper for a man of so famed a cunning. But that which lost him at the last was a letter by him written to a great peer of the realm, in which he spake disadvantageously enough, if not reproachfully, of the court, and signified withal how little hope there was of doing good in that place for the advancement of the cause; which letter, or a copy of it, being unluckily dropt out of his pocket, was taken up, and forthwith carried to the duke. The shame and grief of which mischance gave him so much trouble, that he withdrew by little and little, and at last betook himself wholly to his old affectation of a *popular* greatness. By reason of his lectures in Cambridge and Lincoln's-inn, he was grown powerful in the university, and had gained a strong party in the city, but died about the time that Laud succeeded Mountain in the see of London. . . . But before Laud shall come from St. David's to London, he must take Bath and Wells in his way, to which we are now ready to wait upon him."*

DEVOTIONAL.

FROM THE PARISIAN BREVIARY.

COMMUNE PONTIFICUM.

If the Anglican church had retained the breviary, this is a subject on which our purer antiquity would have appeared to advantage over those churches which acknowledge the authority of Rome; for in our Commune Pontificum we might have taken the lectios not from Chrysostom and Augustin *only*, but also from those at whose feet Chrysostom and Augustin would have been glad to sit,—such as Ignatius and the Roman Clement. As it has been the policy of Rome to depreciate the episcopal order, by so doing to elevate the papacy; of the ultra-protestant, by setting it at nought, to arrogate to himself its privileges; of the Erastian, to corrupt it, and thus to give unto the world the things that belong unto God;—it will be the object of the Anglican church to guard with peculiar watchfulness those high privileges which, to the eye of Faith, bring down, as it were, the presence of Jesus Christ to the latter days; and for this purpose to clear away those accumulations which, in the progress of time, have too much concealed the divine edifice, to open to view the full breadth and height of that building of God, not made with hands, nor raised to-day or yesterday on the sand of human device, but whose “foundations are upon the holy hills.”

IN THE FIRST VESPER.

Ant. I will raise me up a faithful Priest, that shall do according to that which is in mine heart and in my mind.—1 Sam. ii.

Ant. I chose him out of all the tribes of Israel to be my priest, to offer upon mine altar, and to burn incense.—1 Sam. ii.

Ant. I will build him a sure house, and he shall walk before mine anointed for ever.—1 Sam. ii.

* Heylyn's Life of Laud, anno 1626.

Ans. I give unto him the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel.—Num. xxv.

Ans. The man whom the Lord doth choose, he shall be holy.—Num. xvi.

Capitulum. Hebrews, v.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but He that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedec.

r. Thou spakest some time in visions unto thy saints, and saidst, I have found my Servant. * With my holy oil have I anointed him. My hand shall hold him fast. —*v.* To him God gave testimony, and said, I have found a man after mine own heart. * With my holy oil, &c.—Ps. lxxxix.; Acts, xix.

The Hymn.

Christe, Pastorum caput atque princeps.

O Christ, the chief of Pastors, Head and Crown!
The Head on which the anointing came of yore,
And to the mantle's skirts went softly down,
This day to thy true priest the witness bore.

He who with no self-will, no spirit vain,
Nor impious self-confidence made bold,
Hath dared that fearful and dread seat sustain,
But bidden of his Lord his staff to hold.

The Champion true to wage his heavenly war,
The Spirit hath anointed all within;
From his full horn of blessings, and from far
Hath sent his flock to feed, and souls to win.

Shepherd, and Father, and Example fair,
His all he spends for them—himself is spent;
Servant of servants, weighed by others' care,
And all things made to all men. Wholly bent

Lost souls to save, he for the guilty prays,
Comforts the comfortless, instructs the blind,
Walks amid loftier thoughts than human ways,
With heaven-wrought chains the evil foe to bind.

Grant, Lord, his prayers may not be all in vain,
That we a royal priesthood may be won,
And with an ever freshly-flowing strain
May sing the Father, Spirit, and the Son!

v. Blessed is the man whom thou choosest and receivest unto thee.—*r.* He shall dwell in thy court.—Ps. lxxv.

Ans. Blessed are those servants whom the Lord, when he cometh, shall find watching.—Luke, xii.

AT THE NOCTURNAL OFFICE.

The Hymn.

Christe, decreto Patris institutus.

Christ, by thy Father's high decree,
Sealed the great Priest to be,
Who choosest thine own ministry,
And formest them to thee—
Where shall we find a suited theme
Shall thy behests besem?
Fit worldly meed by worth to claim
A lov'd and honor'd name;

Yet loath and weeping doth he stand,
Led by thy guiding hand,
To take from thee the pastor's crown
And terrible renown.
Well taught the dangers that surround
That high and heavenly ground,
Beneath the absorbing cares to groan
Of all men but his own.

By fervent love unquiet made
On every need of aid,
To his dear flock he instant flies
On journey of charities.
He shews the way, and he precedes,
It is his life that leads;
And while his words the faith reveal,
His actions set the seal:
God's house is fragrant with the breath
Of Christ's life-giving death.

The lame man's staff, the blind man's
sight,
The sinner's guiding light,
A Father prompt to hear each call,
And all things made to all!
Pastor of pastors, who didst bleed
With thee thy flock to feed,
May we thy pastures evermore
Attain by thee, the door!

IN THE FIRST NOCTURN.

Ant. The Lord called unto him and said, I have seen the affliction of my people; come, and I will send thee that thou mayest bring forth my people.—Exod. iii.

Ant. He said unto God, Who am I that I should go, and bring forth the children of Israel? And he said, I will be with thee.—Exod. iii.

Ant. Go in this thy might, and thou shalt save Israel; have not I sent thee?—Jud. vi.

v. I have laid help upon one that is mighty.—*r.* I have exalted one chosen out of the people.—Pa. lxxxix.

(Here occur the three Lectios from scripture, with their accompanying responsories; the 1st Lectio is from the first epistle of St. Paul to Timothy, the 2nd and 3rd from that to Titus.)

IN THE SECOND NOCTURN.

Ant. By the law of the Lord he judged the congregation, and by his faithfulness was found a true Prophet, and by his word was known to be faithful.—Eccle. xvi.

Ant. Having given them the law, he charged them not to forget the commandments of the Lord, that they should not err in their minds, and exhorted them that the law should not depart from their hearts.—2 Mac. iii.

Ant. He will open his mouth in prayer, and give thanks unto the Lord, and he shall direct his counsel and knowledge.—Eccle. xxxix.

v. His priests called upon the Lord.—*r.* And he heard them, and spake unto them.—Pa. xcix.

Sermon of St. John Chrysostom.

LECTIO THE FOURTH.

If any one desireth the office of a bishop, not from ambition of pre-eminence and authority, but for the cure of discipline and from affections of charity, I disapprove not of it, for he desireth a good work; for Moses is known to have been desirous of the same. But he by no means aspired to it from love of power or ambition of ruling, but he so coveted it as not to shrink from the bearing of reproach, when it was said unto him, "Who hath appointed thee a lord and a judge over us?" For episcopacy hath its name from this, that it hath the insight into and watcheth over all things. It behoveth, therefore, a bishop to be blameless. By this single word is expressed every kind of virtue. He, therefore, who is conscious to himself of even a slight fault, doubtless doeth ill in coveting that office, of which, by his works, he sheweth himself unworthy. For it were more becoming that such a one should be ruled by others than that he himself should have rule. For he that undertaketh to rule others, ought himself to surpass them in virtue, like the sun, which, by his own brightness, throweth into the shade the little shinings of the stars. Such a person ought to have his life free from stain, and quietly composed, that all may look unto him and his life as unto an excellent example.

r. He made him to hear his voice, and gave him commandments, the law of life and knowledge, * that he might teach Jacob his covenants, and Israel his judgments. * This is he that was in the church in the wilderness with our fathers, who received the words of life to give unto us, * that he might teach, &c.—Eccle. xlv.; Acts, vii.

LECTIO THE FIFTH.

It behoveth a bishop to be watchful, that is, to be endued with a most clear mental vision, and to have, as it were, innumerable eyes on every side, by which he may have a most keen prospect of all things. For there are many circumstances which may occur to deaden the eyes of the soul,—such are the desires of concupiscence, daily cares, and the disturbances of the world; and very many things of this kind hang over us in every place. Watchful, therefore, he necessarily must be who hath not only to sustain the charge of himself, but of others also. Very watchful such a one needs must be; he must live by the Spirit, and by his works themselves give proof of the flame of internal affection. He must exceed others in solicitude and industry; by day and by night he must explore the army and the camp; he must labour himself, and fulfil the duties of his own office with the greatest diligence; and must also sustain the charge and anxiety of all. Chaste, it is added, of good behaviour, given to hospitality; and these qualities thou must generally perceive in those that are subordinate. But, because it is necessary that he should also have those qualities which belong to the governor, he hath therefore added, “apt to teach.” For this is by no means required of those that are subordinate, but, before all things, necessary in him who hath undertaken such an office.

r. My covenant was with him of life and peace; and I gave to him fear, and he feared me. * The law of truth was in his mouth, and iniquity was not found in his lips.—v. He was faithful in all his house, as a servant, for a testimony of those things which were to be spoken. * The law of truth, &c.—Mal. ii.; Heb. iii.

LECTIO THE SIXTH.

On this account hath God chosen us, that we should be like lights; that we should become like heaven; that we should be rendered masters of others; that our conversation on earth should be like that of angels with mankind; like that of men with boys; as those that are spiritual with those that are natural, that from our intercourse with them they should obtain great gain; that we should be like seed, to bear most abundant fruit. There would be no need of words if, after this manner, our life shone with the light of holiness. There would be no need of masks if we were to set forth before us actions of genuine virtue. No one, indeed, would be a heathen, if we ourselves would take care to be Christians as we ought to be; if we would obey the warnings and the commandments of God; if, when suffering injuries, we returned them not; if, when attacked by railings, we would bless; if for evils we would return good. There could be no one of a nature so savage but that, if he saw these things taking place in all men, he would immediately hasten to the cultivation of true religion. And, that thou mayest learn that this is the case, Paul alone, who was himself of this character, attracted so many people to the knowledge of God. If we ourselves were such, how many worlds of people might we ourselves attract!

r. He walked with me in peace and equity, and did turn many away from iniquity. * For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts.—v. Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine to exhort. * For the priest's lips, &c.—Mal. ii.; Tit. i.

IN THE THIRD NOCTURN.

Ant. In all his works he praised the Holy One most high with words of glory.—Eccle. xlvii.

Ant. He spent much of his own substance, he kept justice and faith to his nation, and sought by all means to exalt his people.—1 Mac. xiv.

Ant. His memorial shall not depart away, and his name shall live from generation to generation.—Eccle. xxxix.

v. His righteousness remaineth for ever, his horn shall be exalted with honour.—Ps. lxxii.

From the Sacred Gospel according to Matthew. Chap. xxiv.

LECTIO THE SEVENTH.

At that time said Jesus unto his disciples, Watch ye, for ye know not at what hour your Lord doth come. Et reliqua.

Homily of Fulgentius, Bishop.

The discourse of the Lord, which we ought all to listen to, not only with attention, but also with wisdom; which we ought to obey with humility and with delight; and which observeth throughout the temper of its own moderation, in order that neither their due provision be wanting to the sheep, nor their support to the shepherds, enjoineth some things to ourselves particularly, but some things generally both to us and you. For to us who are the servants whom the Householder, the Lord of all things, hath placed in his great house, for this purpose, that we should minister to his people the word of his grace, the office of sacred teaching is specially enjoined; but generally both on us and on you is laid the salutary observance of his commands.

r. Who is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? * Blessed is that servant whom his Lord, when he cometh, shall find so doing.—v. His Master made him overseer over his house, and all that he had he put into his hand. * Blessed is that servant, &c.—Matt. xxiv.; Gen. xxxix.

LECTIO THE EIGHTH.

When, therefore, the Lord wisheth especially to point out the duty of those servants whom the Lord hath set over his people, he saith, Who, thinkest thou, is that faithful and wise steward whom the Lord shall set over his house, that he may give them their due measure in the time of harvest? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Who is the Lord, my brethren? Christ, no doubt, who saith unto his disciples, Ye call me Master and Lord, and ye say well, for so I am. And what is the household of this master? It is that, forsooth, which the Lord himself hath redeemed from the hand of the enemy, and hath taken into his own service. And this household is his family, the holy catholic church, which, by an abundant fruitfulness, is spread throughout the world, and glories that it hath been ransomed by the precious blood of its Lord.

r. His Lord will make him ruler over all that he hath. * But unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.—v. The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable. * But unto whomsoever, &c.—Luke, xii.; Eccle. x.

LECTIO THE NINTH.

But who is that steward whom it behoveth to be both faithful and prudent? Paul the apostle sheweth unto us, who, speaking of himself and his companions, saith, Let a man so esteem of us as of the ministers of Christ and stewards of the mysteries of God. And now it is required of stewards that a man be found faithful. But let no one of us suppose that it is the apostles alone who have been made stewards, and, neglecting the duty of his spiritual soldiership, be found a slothful servant, and sleeping without forethought. The blessed apostle himself, shewing that the stewards are the bishops, saith, A bishop, therefore, must be blameless as a steward of God. We are the servants of the great Householder, we are the stewards of the Lord. We have received that measure of wheat which we have to mete out to you. And what that measure is, the blessed apostle Paul will shew you, saying, To each as God hath divided the measure of faith. This measure of wheat we give to you, in the name of the Lord, as often as, illuminated by the gift of spiritual grace, we discuss according to the rule of the true faith; and the same measure of wheat ye receive through the Lord's stewards, when ye daily hear the word by the servants of the Lord.

r. Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many: * Enter thou into the joy of thy Lord.—v. I have set thee over my people: wisdom and knowledge is granted unto thee, and I will give thee honour. * Enter thou, &c.—Matt. xxv.; 2 Chron. i.

AT THE LAUDS.

Ant. He that entereth in by the door is the Shepherd of the sheep; to him the porter openeth, and the sheep hear his voice.—John, x.

Ant. He calleth his own sheep by name, he putteth them forth, and goeth before them.—John, x.

Ant. The sheep follow him, for they know his voice; a stranger will they not follow, but will flee from him.—John, x.

Ant. If he lose one of them, he goeth after it, until he find it, and when he hath found it, he layeth it on his shoulders, rejoicing.—Luke, xv.

Ant. The thief cometh for to steal; the hireling seeth the wolf coming, and fleeth; the good Shepherd giveth his life for the sheep.—John, x.

Capitulum. I Peter, v.

Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

The Hymn.

Jesu, sacerdotum decus.

Jesu, who didst thy pastor crown,
And let this day thy blessing down,
Hear us, we pray!
Thou art thyself the Diadem,
Brightening with many a living gem
And heavenly ray.
Proof of his love and pledge of thine,
He bears the mission from thy shrine,
Thy staff to hold;
The charge of thine own ransom'd sheep,
Which thee the Father gave to keep,
And guard thy fold.
He knows them all, of them is known,
He knows and goes before his own,
By stream and rock
To lead, and shelter'd pastures give;
They hear, they follow, and they live,
A gentle flock.

When one hath wander'd from his sight,
He seeketh it both day and night
The mountains round,
And joy repayeth all his fears
When to the fold he homeward bears
The lost and found.
The roaring beasts he sets afar, [war
And wolves that with more treacherous
Come prowling nigh;
Their guileful arts he knows full well—
Ready with his dear flock to dwell,
For them to die.
Oft as that bloodless sacrifice
He offers up, of countless price,
And shares the feast,
Himself he on the altar lays,
And his own flock the victim pays,
A harmless Priest.

Ant. at the Benedictus. I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John.

SACRED POETRY.

ANCIENT FATHERS.

"He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the Ancient."—Eccle. xxxix.

POLYCARP.

Angel of Smyrna, child of John,
And friend of that beloved one,
Beloved of Him whose love is life,
How didst thou, left to worldly strife,
Bear with thee, as in holiest trance,
The music of that countenance
Which spoke the wisdom of the skies
And his own Master's charities?
Again that voice* from Patmos came
With auguries of *thy couch of flame*,

* Rev. xi. 8—"Unto the angel of the church in Smyrna," &c.

And bore his Saviour's praise to thee,
 Whose praise is immortality—
 "To death be faithful me to own,
 And I will give to thee life's never-fading crown."

JUSTIN MARTYR.

Upon the solitary shore
 Stood Justin, wrapt in Plato's lore,
 Seeking, with self-abstracted mind,
 The beatific light to find.
 A grey-hair'd man on that lone wild,
 With venerable aspect mild,
 Before him came, and deigned to scan
 Visions too high for sinful man;
 "Pray thou to God both day and night
 To ope to thee the gates of light,
 Reveal'd of God in Christ alone."
 In Justin's breast a light was sown:
 Borne heavenward in that growing flame,
 He dropt his robe below a martyr's honour'd name.

IRENÆUS.

From new-born Lyons oft thy memory's turn'd
 Unto the earlier east, and fondly yearn'd
 For Polycarp and Smyrna, and the youth
 Of grave Religion fair. But wakeful Truth
 Within Tradition's holy citadel
 Kept watch, and her stamp'd treasures guarded well,
 Her apostolic store; and by her light
 Thou guid'st the bark amid the gathering night
 Of heresies, and helm didst sternly hold,
 Lifting a martyr's voice, serene and bold—
 Again thine ancient faith and champion own,
 And break thy Roman bonds, thou city of the Rhone!

TERTULLIAN.

How art thou fallen! seeking 'mid the stars
 To set thy nest; unloos'd from fleshly bars,
 Striving to wind the chastened soul too high
 For one encompass'd with infirmity:
 Could not thy mother's milk and quiet breast
 Suffice thee, nurturing to sober rest?
 Thou wert her glory, and the fiend of Pride
 Ne'er could have won thee from her sheltering side
 Were he not trick'd in guise of lowliness,
 Thou art her glory still; and she no less
 Puts on the armories of thy pious soul,
 And reads from thy sad fall her lesson of control.

CYRIL OF JERUSALEM.

From the archangel on heav'n's highest stair,
 And seraphim and cherubim around,
 Unto the lowest child of sin and care,—
 To each and all, as meet recipients found,
 By Nature's works, or Word, or Spirit's seal,
 'Tis Christ alone the Father doth reveal.*

* The thought is from S. Cyril's Catechesis.

Cyril, on Salem's apostolic throne,
 Or where the humbler Catechist doth stand,
 'Tis Christ in thee that takes each little one
 Into his arms, and leads him by the hand
 Into the inner temple, fill'd with light,
 And bathes in fountains of the Infinite.

AMEROSE.

To thee in holy writ the eagle eye,
 To trace out the third heav'ns and Mercy's throne,
 A brother's love and sacred lyre was given,—
 O'er all the pastor shone,
 At God's high altar bound, no more thine own.
 I see thee stand before the injured shrine,
 While Theodosius, to thy stern decree,
 Falls down, and owns the keys and power divine :
 Kings that would fosterers be,
 To the Eternal Bride must bow the knee.*
 I see thee sit upon the Teacher's seat,
 And 'mid the crowd a silent wanderer steal,
 In whose sad breast, beneath thy pastoral feet,
 God doth his Son reveal,
 And Austin from thy hands receives the Spirit's seal.

GREGORY OF NYSSA.

Brother of Basil, Nazianzen's friend,
 In love that hath no end
 Braced by reproof and knit by charity,
 In holy wisdom free.
 Nyssa doth, from her breast by exile torn,
 Her Nicene champion mourn :
 But Judah's haunts his reverend zeal hath trod,
 And traced the steps of God.
 Yet not on Calvary's angel-haunted ground
 His spirit rest hath found,
 But that where'er God is, from earthly woes
 The pilgrim finds repose :
 Then gather from great Basil, nor in vain,
 Truth's fragments that remain ;
 And go to seek him in his unseen rest,
 Asleep on Jesus' breast.

EPIPHANIUS.

Alas, that strifes should come, e'en at the tomb,
 'Tween thee and Chrysostom !
 Good Epiphanius, by the zeal of truth,
 Kindling to second youth :
 Though Faith's sure anchor† doth the vessel save
 From error's wind and wave,
 Yet 'neath the keel is heard the ocean's roar,
 At anchor, not on shore.
 But so the eremite's stern solitude
 Thy spirit hath imbued,

* See Isaiah, xlix. 23—"They shall bow down to thee," &c.

† Alluding to his work, "Ancoratus seu de Fide."

That heavenly Contemplation is thy cell,
 And Prayer thy citadel;
 And so hath nurs'd to alms and charities,
 That favour'd Salamis
 Might deem to thee the gentle soul to pass
 Of her own Barnabas.

THE GERMANDER SPEEDWELL—(*Veronica Chamædrys.*)

Thy name, my simple flower, shalt raise
 One simple sacred thought;
 For love, and joy, and hope, and praise,
 By silent flowers are taught;
 And thou, too, hast a voice and spell,
 And sayest to my heart, Speed well!

When Pleasure meets thee on thy way,
 And lures thee to her bowers,
 With eye whose fascinating ray
 Would steal thy inmost powers,
 Her voice thy parley cannot quell,
 But flight is wisdom,—speed thee well!

And oh, along the narrow road,
 Where thorns, by Mercy set,
 Fence in the way to that abode
 Where thorn is never met,
 By Jesu's track thy soul shall tell
 The narrow way,—there speed thee well!

When, fainting with distress and fear,
 Thou liest down to die,
 And findest a bright angel near,
 And waters gushing by,
 Refreshed from that fountain's swell,
 To springs eternal speed thee well!

When tempest scowls across the sky,
 And clouds obscure thy view,
 And Faith can scarce a glimpse descry
 Of glory bursting through,
 Thou knowest where no gloom can dwell:
 To God, thy light, then speed thee well!

When Mercy, Peace, and Love benign,
 Celestial graces, meet,
 And all their sweetest spells combine
 To lead thy willing feet
 To homes where sin and sorrow dwell,
 Child of Compassion, speed thee well!

When in the vale of death the light
 Of Heaven shall flood the way,
 And at the gloomy glaring sight
 Thy dubious soul shall say,
 "And is it death? I cannot tell;
 'Tis life, 'tis glory!"—speed thee well.

Aye, speed thee well, nor stay till thou
 Thy long-loved Lord shall see;
 No angel hand or signal new
 Need point him out to thee;
 Attracted by some secret spell,
 Thy love shall find him: speed thee well!

Where novel glories never cease,
 Where choral spirits stray,
 Or linger in some bower of peace,
 Where sparkling fountains play;
 While loved ones, gone before, shall tell
 Salvation's story, speed thee well!

Beyond created vision far,
 In robe of dazzling white,
 From sun to sun, from star to star,
 Speed thy unbounded flight;
 While Jesu's name and glory swell
 Throughout immensity, speed well!

Him follow here in tears and pain,
 And thou shalt surely be
 A follower in his courtly train,
 Nor tear or sorrow see:
 How bright the goal is none can tell:
 The race is short; speed, speed thee well!

Μαθητης.

MARRIAGE HYMN.*

(p. 338 of Bunsen's Collection.)

Lift up yourselves ye joyous strains,
 To God, enthroned in light above;
 He hears, to us the world's Lord deigns
 To listen with a Father's love:
 Bless this new pair, O God, we pray,
 O thou that wast, shalt be, and art to-day!
 Yea, may God bless ye both; may he
 Who knows each hair that quits the head,
 With light and power still strengthen you,
 Your path through this dark world to tread!
 Bless this new pair, O God, we pray,
 Be with them now, be with them still for aye.
 Fashion your souls like Christ to be;
 By God's word rule each thought and deed;
 Think ever on eternity,
 Thither this pilgrim life doth lead:
 Bless this new pair, O God, we pray,
 Be with them now, be with them still for aye!

* This and the following hymn are translated from the great collection of Prayers and Hymns published at Hamburgh in 1833, and entitled "Versuch eines allgemeinen evangelischer Gesang-und Gebetbuch." They are both almost literally translated, and in the second it is endeavoured to preserve the metre of the original. They are only to be considered as a specimen of a very remarkable, and, in some respects, a very valuable work; and they may probably be followed by additional extracts.

Count it not shame God's grace to implore,
 Without it joys will never flow ;
 Be diligent to stand before
 The Lord, till with his love ye glow :
 Bless this new pair, O God, we pray,
 Be with them now, be with them still for aye !

Come ! grasp the pilgrim staff, go on
 Your way rejoicing, in full trust
 That nought from God, or from each other,
 Shall part you, till you're laid in dust :
 Bless this new pair, O God, we pray,
 Be with them now, be with them still for aye !

Come on ! may ye be blest with peace,
 With truest love a long life long ;
 Daily your Christian strength increase
 With morning and with evening song :
 Bless this new pair, O God, we pray,
 Be with them now, be with them still for aye !

Come on ! say now, " We vow to thee
 Eternal truth, Lord, hand in hand,
 Till some day we shall look on thee
 In that bright home, our heavenly land."
 May God that was, shall be, and is to-day,
 Be with you now and evermore, we pray.

EVENING HYMN, BY MOONLIGHT.

(p. 421.)

The fair moon hath ascended,
 With golden stars attended,
 Bright glittering in the skies ;
 Black stands the forest, sleeping
 In silence ; and, soft creeping,
 The white mists from the meadows rise.

How still the world is resting,
 With Twilight's veil investing
 Its half-hid loveliness !
 Like some still room, where sorrow
 And cares, until the morrow,
 Ye lose in sleep's forgetfulness.

See ye yon moon to-night ?
 There is but half in sight,
 Yet is she round and fair ;
 Thus many things there be
 Which in our boldness we
 Scoff at, unknowing what they are.

O lofty human kind !
 O boundless reach of mind !
 Poor sinners are we all ;
 Our airy projects spinning,
 Still seeking, never winning,
 We nothing know—we climb to fall.

Let us, Lord, know thy love,
 And trust not what will prove
 But fleeting vanity ;
 With single heart adore thee,
 And here on earth before thee
 Like children good and joyous be.

Then by a painless death
 May we resign our breath,
 When our fit time shall be ;
 And, this world overpast,
 Make us to come at last
 To heaven, O Lord our God, to thee.

In God's name let us then
 Lie down to rest again ;
 This night thy judgments spare :
 O Lord, in mercy tend us,
 With peaceful sleep befriend us
 And our sick brethren everywhere.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

THE DUBLIN REVIEW ON THE "HIGH-CHURCH THEORY OF DOGMATICAL AUTHORITY."

SIR,—In the fifth number of the "Dublin Review" there is an article entitled, "The High Church Theory of Dogmatical Authority," to which, with your permission, I will call your attention and that of your readers. It professes to be a review of "Professor Keble's Visitation Sermon" and the 40th number of the "British Critic," and is intended to shew that the VIA MEDIA of the Anglican church is unsatisfactory in theory, and unsafe in practice. Some of its statements and reasonings are sufficiently common-place to require no new answer ; but some, unless I greatly mistake, are such as might fairly stagger a thoughtful and earnest inquirer, not well accustomed to the Romish controversy, and perhaps not clearly understanding the principles of catholicity. I am not without hope that the following observations may have some weight with those, too, whether catholics or Roman catholics, who have been almost induced to rest on the arguments of the Dublin reviewer as unanswerable, even if not quite satisfactory to the mind. I shall not attempt to answer any sneers, insinuations, or ridicule ; it is too solemn a matter that we have in hand. If, as it seems, the controversy with Rome is to be revived in our day, let it be in a loftier and holier spirit. Let us not think to save souls, or restore our too much broken unity by either anger or laughter. Whether we think it or not, we are writing for eternity.

Though the article of the Review is not very systematic, I will (for

the sake of easiness of reference) go through it in order; noticing point by point as they are brought forward. The reviewer commences, at p. 46, with a general summary of the English high church theory, to which I readily give the credit of much fairness and impartiality, with one exception—viz, the assumption of the term “catholic” for the Roman church. It is plain that this is the very point in debate. We do not call *them* “Romanists” in any ill spirit, not denying them to be “catholics” as well as ourselves. We call them “Romanists” just as we call ourselves “Anglicans,” just for distinction’s sake; both being, with more or less of purity, as we think, catholics.

The subject opens, at p. 50, concerning the rule of faith. Having recorded the high-church *admissions* chiefly as to the value of truly apostolic tradition, and its preceding scripture, and attesting its canon, the reviewer writes thus:—“Let us balance the admissions of this sermon, on the one hand, that originally tradition, or a body of doctrines held in deposit by the church, was the appointed and sufficient standard of faith, with a divine sanction,—and, on the other, that scripture never claims all-sufficiency [or declares the cessation of the previous commission to teach];* and we leave it to a candid reader to judge whether the acknowledged rights of the earlier method of preserving truth can have been *superseded* by the introduction of the second.” To the same “candid reader” I must also beg to appeal, and request him to peruse pp. 28, 29, 30, and 31, of the Sermon, and I think he will take them to be a sufficient answer to the reviewer. He will there see that we do *not* argue that tradition is “superseded” by scripture, but only *regulated* by it. The very nature of the case would require (as the least reflection must convince any man) that when the canon of the New Testament was once fixed, it must, at least, furnish some check on all subsequent tradition. Will the Romanist go the length of affirming that Almighty God could have declared any *part* of his will in a written revelation, and yet that such a declaration should produce *no effect* on the future religious judgments of mankind? And yet, I think, the Dublin reviewer must go to this length if he be consistent; and so, to support the authority of the church of Rome, deny that scripture is *any* standard authority at all. Surely a thoughtful Roman catholic *must* own that to *some* extent scripture is an authority and a standard;† the only question between us is, or can be, whether it be an *all-sufficient* standard? *We* think it, indeed, on *a priori* grounds, to be intrinsically probable that it *should* be so; but whether it be thus or not, we are content to waive at present; for, strictly speaking, it is a matter which may and must be decided by observa-

* The incorporating of *this* sentiment, thus expressed, (which I have enclosed in brackets,) with that concerning the sufficiency of scripture, is not right or fair, because the Anglican church *does not hold this*.

† Even the Old Testament, though it go not the whole extent of Christian doctrine, was yet appealed to by our Lord and his apostles as some sort of standard, as far as it did go. Obscure, for example, as were the Old-Testament intimations of the doctrine of the resurrection, yet, in proof of it, our Lord made his direct appeal to the Jewish scriptures, saying to the disputing Sadducees, “Ye do err, *not knowing the scriptures.*” Surely no reasoner can deny that if scripture be true at all, then, so far as it goes, it must be a *standard*.

tion and inquiry. We appeal to the catholic church to decide between her Anglican and Roman members. It must be owned to be theoretically *possible* that a certain sacred volume might contain all-sufficient truth. We think that it *does*, as a matter of fact. Let the Romanist adduce at least some *one* truth, which the church catholic ("semper ubique et ab omnibus") has received as indispensably necessary to salvation, and which, nevertheless, is *not* contained in the bible; then, and not till then, he will have proved his point; *then* (and *not till then*) shall I call the Anglican opinion an error; *then* (and *not till then*) shall I cease to believe, with St. John Chrysostom, that "Whatsoever is required to the salvation of man is fully contained in the scripture of God."*

Page 53. Having passed from this topic, the reviewer next glances at the question of the validity of the English ordination; and (I am sorry to say) *declines to enter upon it at all*. He only suggests the difficulty, that if we hold its validity and "supernatural grace," then we must hold orders to be a sacrament; because our own Catechism defines a sacrament to be an outward and visible sign of an inward and spiritual grace *ordained by Christ himself*; &c. To which I briefly reply, that the imposition of hands (which they call the "outward sign") in ordination does not appear to have been "*ordained by CHRIST HIMSELF*," although it is an apostolical practice. The twelve were ordained by our Lord "*breathing* on them, and saying, Receive the Holy Ghost." Therefore the definition in our Catechism does *not* oblige us to consider orders a proper sacrament. Further, I should add, that the great divines of our church, since the Reformation, have not thought it inconsistent to hold that to the offices of the CHURCH, as such, there is allied a sacramental efficacy, (and so they make a distinction between what may be called "sacramentals" and the "*proper sacraments*,") and at the same time maintain, in the words of the Catechism, "that there are two sacraments only *generally necessary to salvation*."

Page 54. After hastily leaving the unwelcome subject of the English ordination, the reviewer proceeds to consider more closely the English doctrine of the "*Via Media*." Strangely enough, he seems even to question the *possibility* of "a middle state between individual judgments and infallible definitions," (see also p. 75.) I only know that I am, as far as I myself can determine, exactly in that very middle state which the reviewer considers impossible; and I believe that most men, whatever their creed, are somewhat similarly circumstanced with myself—relying partly on their own judgment, and partly on something else. It may seem surprising to the reviewer, but I really think that he himself is in a "middle state." He himself would not trust the "infallible" definitions of his own church, if his own "individual judgment" did not bid him. I think that the *not* being in a middle state is the impossible thing, after all, for a rational and social being. So that instead of the "*Via Media*" being a "mere theory," as we are told again, p. 64, it is the only really practical thing. The

* Homilies, book i. p. 3.

system of mere private judgment is, indeed, a "mere theory." The system of infallibility is not even that; for it seems impossible even to set it down on paper at all.

Now, in attempting to shew that the "Via Media" is the doctrine of a party in the English church, and not of the church itself, the reviewer proposes to test the church's opinion by the "universality of consent," on the one hand, or "diversity of teaching," on the other, concerning any given point. And yet, at p. 58, when it appeared that the great body of the English church thought the Prayer Book to be necessary as a safeguard, or interpreter, of the Bible, then we are reminded that the "smaller portion" who might think differently is as much a part of the church as the larger. It seems to me that a test is instituted, and almost exulted in, for its logical accuracy, at p. 54, and then ridiculed, as practically absurd, at p. 58.

The Roman controversialists are accustomed to shew what the opinion of the church is on any point by quoting the testimonies of the leading fathers of every age. The modern Anglican writers have adopted a similar method, and illustrate from their standard divines the true doctrine of their church as occupying a middle position between Roman and latitudinarian extremes.—(See a work just published, entitled, "The Judgment of the Anglican Church on the Sufficiency of Scripture," &c. T. F. Russell, T.C.L.) And that they have been in some measure successful herein, the reviewer can hardly help admitting, (p. 60.) But then he begins to inquire, *Who* are the authorized divines—the "acknowledged authorities?" This is not wise or Christian, because it is mere equivocation to pretend that this is a real and practical difficulty. Has any infallible council ever settled the question, *Who* are "the fathers?" Yet we know that ignorant protestants have often urged this question seriously against Romanists. But such a method surely was unworthy of the reviewer.

Page 64. It is next urged as an objection to the Anglican doctrine, that, after all, it throws us back upon individual judgment. "Each one has to judge for himself whether the church be contradicting the doctrine of scripture." But I see not how any system can possibly steer clear of some such difficulty as this. I might just as well object against the doctrine of infallibility, that, after all, "each man has to judge for himself whether the church be infallible." And I leave the reviewer to decide whether, in this case, the private judgment of the Romanist has not a rather more difficult task than that of the Anglican. And it may not be deemed, perhaps, an inappropriate comment on the whole of the additional remarks on the "obscurity" of the English system, that the same objections, at least, lie against the undefinable system of Roman infallibility. And is there not much of religious impatience in these complaints of obscurity, or these attempts to deny its existence? Is it not murmuring against Him who, for the trial of our faith, has ordained that now we see through a glass darkly?

Page 67. In order to shew what the reviewer calls the "practical inutility" of our speculative system of "authority," he puts a case: Is a man who surrenders his own opinion to the judgment of the Anglican church more secure of the truth by so doing? And it is answered,

that the "honest and explicit" reply could, on our principles, be no better than this—"Our church, indeed, may err; but the 'immense advantage' of joining us will be, that you are joining a part of the church catholic; and that church, taken altogether, all over the world, will never agree in teaching and enforcing what is not true"! . . . Now, is this an impartial statement of the best that could be said by us? I will hope that the reviewer thought so; and I submit whether the following be not a better reply to such an inquiry as has been supposed: "The advantage of surrendering individual judgment to that of the church lies in this, that it is a thousand fold more likely that an individual should err than that a church which generally agrees with the holy church throughout all the world should, in a given particular, go fatally wrong."

From this passage in the Review the writer continues in a spirit very different from that in which he commenced his article. At the outset there was what might be termed a controversial fairness and impartiality in his remarks; but from page 67 his readers are doomed to meet with taunts instead of reasons—banter instead of argument—and sneers at our church's alleged misfortunes and imperfections, instead of the sorrow of a Christian sympathy. At p. 68, we are upbraided with our want of communion with other churches. Is this generous in point of feeling, or sound in respect of argument? Have we not been goaded and alarmed into our exclusiveness? And will the Romanist say that a temporary suspension of the communion of any one church with the rest severs that church from all union with, and membership of, the body catholic? If he will not say this, his argument amounts to nothing; and if he will, then, at certain periods of the history of the early church, the churches of Antioch and of Constantinople, and even of Rome, ceased to be parts of the catholic body. But who that bears in mind the anxious efforts made by our divines, at different times, to promote our communion with foreign churches—who that remembers that our bishops are catholically ordained, our liturgies derived from catholic antiquity, and our efforts in spreading our succession and our "COMMON PRAYER" in the new world are crowned with so divine a success—will, after all, venture to deny our union and communion in principle, and, as far as we can gain it, in practice also, with the whole body of Christ?

It is with unfeigned regret that I perceive, however, throughout the reviewer's remarks, the latent spirit of an ungenerous rivalry. Even when his statements are verbally impartial, he does not seem to try to enter into (if I might so say) the spirit of our theory, even so far as to appreciate our relative position. I confess, I long to see this controversy handled in a far different tone. Is it too much to ask of a serious-minded man, of any creed, to consider with candour and generosity the opinions and circumstances of others, equally sincere with himself, we trust, and not less intelligent or less informed?

I honestly believe that the English church was literally driven into protestantism. I should be sorry for the state of that man's mind who can see in the Reformation nothing but an act of ecclesiastical rebellion. I put it to any Romanist of reflection to decide whether there must not have been some weighty cause, some fearfully latent evils, which

could have compelled a numerous company of men (beyond all honest doubt, many of them men of lofty minds and holy lives) to revolt against the existing regimen of the church? The evils, indeed, which the church in this country has suffered since the Reformation we pretend not to deny: we publicly lament some of them in our service-book; and for many of them we are indebted to the tyranny of the state. During our connexion with the state we have striven oftentimes for a purity as yet unattained. But are these ineffectual struggles of our church fit subject for taunt and triumph? Is it not rather a spectacle to strike a thoughtful man with awe, to see a zealous and enlightened church thus fruitlessly striving, from age to age, in an evil world, each generation in turn leaving on record its faithful witness of holy discipline neglected and deplored? I will not recriminate, or there surely might be room. If, however, the Romanist will still dwell on our imperfections, and consequent "insecurity," as though he himself were faultless, I must ask him to remember that there were once seven churches in Asia, some of them not *very* pure; but let him decide whether *they* were branches of the church catholic, or were their members in an insecure state altogether, on account of their corporate imperfections?

Pages 71, 72. The reviewer next discovers another "inconsistency" in the Anglican system—viz., in our doctrine respecting general councils. The difficulty seems to be this: "If (as is allowed on all hands) the catholic church is indefectible, then its opinion, authoritatively declared, must be *infallible*; whereas the Anglicans say that general councils may err." To this we reply, that, in the *strictest* sense, no council can be called so truly and properly general as to be able to claim, *certainly*, all the prerogatives of the church catholic scattered throughout the world. The indefectibility is *in the church herself*, and is only manifested in her councils in proportion as the idea of universality is realized in them. Hence this degree or proportion is to be tested by the universality of the subsequent reception of the decrees of any council. It is not tested by numbers: at the council of Chalcedon there were six hundred fathers; at Constantinople I., only one hundred and fifty. Yet they were, popularly speaking, both "general councils," because they both had the general imprimatur of the church catholic—i. e., they were universally received, or nearly so. If it were possible that the catholic church could, in the highest and exactest sense, meet in a CATHOLIC COUNCIL, we should receive its sentence as infallible truth. In proportion, then, as a "general council" realizes this idea, we hold its decisions in reverence. Is there anything "inconsistent" in all this? On the contrary, is it not most reasonable?

Another difficulty, urged in the same page of the Review, is this: "That because the same texts convey the promise of indefectibility and authority, then whoever pretends to the authority must, in consistency, pretend to the indefectibility also." To which I make brief answer, that this proves too much; because every individual priest has *authority*, and yet he is not indefectible, or infallible. It is plain that many things may be predicated of the church as a whole which cannot be predicated of all its parts. That which is the characteristic of the whole, *as a whole*, cannot (by the very force of terms)

be attributed to all the distinct parts thereof, except in some inferior degree.

Page 76. The reviewer, in the next place, boldly affirms that his church claims "no more authority" in matters of faith than that of declaring and "defining what had been believed" from the beginning. Concerning which I only say to the reviewer, that he is grossly mistaken. Let him ask any parish priest of his communion in all Ireland, and he will learn that *much* more authority than this is claimed by the church of Rome.

Page 78. Another glance at this page induces me to lengthen this letter by a sentence or two more. Why is all this exultation at the prospect of the contentions of a synod of the English church? Would the Roman church herself wish to court the scrutiny of another "general" council? I think there are certain remembrances connected with the history of Trent which might make her members rather more humble:

But why, I would ask, must our controversy be still conducted in this spirit? I would to God that our Roman fellow-Christians would soberly enter on the debate in a grave and honest temper. Why will they not look boldly in the face of the question, for example, of the validity of our English orders? Either we are priests, or we are not. Why cannot this question be justly and honourably investigated and settled for ever. The present position of the Anglican church is an enigma which the Romanists are bound to try to solve, one way or the other. Without this, no step towards unity can be taken. I earnestly protest, that though my mind is fully satisfied on the point, I am as desirous as any man that this matter should be thoroughly gone into, for the sake of that universal church which our Saviour Christ hath purchased with his own blood.

I am, Sir, your faithful servant, WILLIAM I. IRONS, M.A.

Queen's College, Oxford.

COMMERCIAL EDUCATION.

SIR,—Will you allow me, through the medium of your Magazine, to communicate to "our bishops and curates" in particular, and the other members of the church in general, a few observations and suggestions respecting the present state of commercial education?

Of the different orders of society in this kingdom, it appears that some are educated in the public schools, some in the grammar schools, and some in the proprietary schools, and the children of the poor receive their education in the national schools. Over all these schools the clergy exercise a control, more or less, and the consequence is, that, (saving always what may occur from want of church-room,) in these several grades of society, dissent is, comparatively speaking, but little prevalent.

On the other hand, over the education of the children of those who are usually denominated tradesmen, the clergy have scarcely any control whatever, and the consequences are such as we might naturally

expect. There is in my parish, among other places of education, a commercial school, kept by a most respectable individual, assisted by his son. Circumstances connected with the erection of a protestant episcopal chapel brought the schoolmaster and myself more than once into contact with each other. In the course of time, I suggested to him the propriety of my attending his school for the purpose of examining the boys in the Catechism, and giving them, at the same time, such instruction in religion as they might require. Though I disclaimed all interference with secular matters, the schoolmaster *at first*, as I expected, had some little reluctance to accede to my proposal; but seizing my opportunity from time to time, I succeeded effectually in removing his objections. It is now something more than a twelve-month since I have begun my WEEKLY visits to this school, and, setting aside the time spent in my church, there are few half hours in the week which afford me greater satisfaction than the half hour which I spend at this school; not, I hope, because it is something new, but because it is something old,—I mean, an attempt to put more effectually into execution the rule of the church which requires that the youth of the *several* classes of society should be instructed in the Catechism by her ministers. The schoolmaster assures me that the behaviour of the boys is improved since the commencement of my visits, and traces of this improvement are easily discerned by myself. The system which I pursue is nearly the same as that which is adopted in my national school. To learn the Catechism by heart is the first thing which I require of the boys. I then put into their hands, and they are pleased with the present, a neat blank book, which I call their text-book. In this book, week by week, they write down, and learn by heart, texts of scripture which prove the doctrines of the Catechism. This gives me an opportunity of stating, and, as far as may be, of explaining, these doctrines, and of proving to my scholars that the doctrines of the church are the doctrines of scripture. The text-book commences with "The necessity of baptism to salvation," or words to that effect; a line is then drawn under these words, and the scripture proofs follow, beginning, as is natural, with St. John's gospel, iii. 5, or passages of a similar import. Then comes the Baptismal Vow, then the several articles of the Creed, distinguished from each other with the line, the scriptural proofs following, and so on through the Catechism. Ken's Manual I put into the hands of my scholars as a book of devotion. This, and any other books which I may think it expedient to give them, I hope will be preserved in conjunction with the text-book as manuals of piety, records of sound doctrine, and as monuments, in after-life, of the anxiety of a minister to train up the child in the way in which he should go. I would rather recommend my plan for adoption from its conformity with the rules of "the holy catholic church" than from any *visible* effects which it may produce; but in the mean time I may say, that the present appearances are very encouraging. The boys are delighted with what they consider my notice of them; they greet my arrival with their innocent smiles, and they are ready to do or learn anything which I require them. I use my best endeavours to convey my instructions in a pleasing manner,

and I do not forget often to enforce the necessity of their shewing, by their behaviour at church, at school, and at home, that they derive benefit from my instructions. At all events, the half hour passes without being irksome to either party.

The sketch which I send you is very imperfect, and, on the other hand, enters into details which perhaps are quite subordinate questions. But I should be happy if I could be the instrument of calling attention to what all must admit is a most important subject. Political events, if any would wish to appeal to them, but too forcibly prove this assertion; and we miserably neglect the signs of the times, and, may I not add, the merciful warnings of God's providence, if we *confine* our attention to the education of the poor. Any great expenditure of money is not required; the classes of society with which we are now concerned have the pecuniary means for educating themselves. The great object is, to *regulate* that education. I have shewn, in one instance, how that may be done without sacrifice of capital, and with but little sacrifice of time. Let me earnestly exhort my brethren in the ministry, if I may do so without presumption, in this respect to follow my example. The great point to be attended to is, the character, principles, and capability of the schoolmaster. I believe that there are numbers of schools, of *both sexes*, of the same description as that to which I have alluded, that, with a little management, might be brought under the guidance of the church. I propose, with your permission, to continue this subject in some of your future numbers, and then I will take the opportunity of suggesting the expediency of adopting the proprietary system, with some modifications, in those places where the establishment of a commercial school may be required.

C. M.

REGISTRATION ACT.

SIR,—Allow a Parish Priest to offer his thanks to you and your correspondents for the manner in which you and they have shewn how churchmen and the clergy are aggrieved by the new registration acts. The parish registers were sufficient for churchmen, and might have been made complete by the addition of a column for registering the time of birth in the baptismal register (which many clergymen now insert), and by the addition of two columns in the burial register for noting the time and place of death. The insertion of the names of the parents of the parties is an improvement in the marriage register, and might easily have been adopted in the other registers. But there can be no doubt the object was to gratify the dissenters, by taking things as much as possible out of the hands of the clergy of the established church; and accordingly we find this resolution of the Church Rates Abolition Society passed October 19, 1836—"We disclaim all hostile feeling to the present administration, and are grateful for the enlightened measure on marriages and general registration which has been introduced and carried into law."

Your correspondent, p. 288, has made some good remarks on the circular of the registrar general, whose long lecture to the clergy bears

a resemblance to the advice we may suppose a schoolmaster or school-mistress of some preparatory school to give to good, nice, tidy little boys. It is a more serious offence his attempting, by certain notices, to shift the responsibility of putting the acts into execution from himself and his officers to the people.

But these are trifles; what really wounds the consciences of pious persons is, the tendency of these laws, with the recommendation of the registrar general, to teach the people that the most important transactions of their lives may pass and be recorded without any reference to religion. The unbaptized child is registered by a name which cannot be called a Christian name; the marriage may be merely a civil ceremony, towards the expenses of which churchmen, much against their religious feelings, are obliged to contribute in the general taxation. Thus the citizen may go from his cradle to his grave without a prayer, until the funeral service is read over him in an unconscious state. It is to be feared too many have always been irreligious, but this is the first time that in England the absence of all religious duties and rites has been legalized. Could any one who wished to unchristianize the nation suggest more suitable measures for beginning to effect this purpose, especially when they are coupled with the abolition of church-rates?

I trust that a higher than any human power will direct and strengthen the laity and clergy of the church of England in these times to maintain and extend the cause of scriptural Christian truth, so that it may grow and prevail in the hearts of men.

I shall not trespass further on the time of your readers, except to ask what use and benefit can be expected from this registration? In Prussia and France it may enable the government to assess a taxation upon persons, or to call out the children of private persons, when of mature age, to fill a military conscription. But here in England, of what possible use can it be for the superintendent registrars throughout the kingdom to send "four times in every year to the registrar general all the certified copies of the registers of births, deaths, and marriages which he shall have received"? Of what use can it be that "such certified copies shall be kept in the general registry office"? and that "indexes of the respective register books shall be kept in the offices of the superintendent registrars, and in the general register office"?—Act, sections 34, 36, 37.

Has it been considered what piles of voluminous tomes will accumulate year by year in London, with dry catalogues of millions of names, which only persons of the most slavish and mechanical drudgery can attempt to examine? The mind of the most patient and laborious scholar sickens at the sight of those vast interminable collections of records, examinations of witnesses, and details of what are called facts, which have been published by authority of parliament of late years, with little benefit, except to the commissioners, the compilers, and the printers.

The multitudinous ocean of names, instead of facilitating the tracing of family pedigrees, will itself be a chaos of confusion. The attention of the examiner will fail under his toil; his mind and his eye will wander; mistakes will be discovered or suspected; forgeries will

spring up : a baptism and a burial presume the presence of a human being, but a registration of birth and death is only an entry in a book, and may be made for fraudulent purposes of a nonentity.

I doubt not that some good laws have been made of late years, and that amendments have been made in the old laws ; but a trifling, busy-body, "fussy," spirit of law-making is itself a great evil ; and on some late occasions legislation and philosophy seem to have entered into a conspiracy against common sense.

The mass of the community do not want this registration ; although they do not attend divine service as could be wished, they are not dissenters, but like the churches of their forefathers for baptisms, marriages, and burials.

A PARISH PRIEST.

REGISTRATION ACT.

SIR,—The registration act makes it penal in a clergyman to follow his profession ; he is placed under the supervision of a justice of the peace, instead of that of the bishop. Marriage, from beginning to end, is an ecclesiastical service, regulated exclusively by the church ; the clergyman's duty with respect to it is pointed out in the canons, in the construction of which parliament was not consulted, nor was asked to ratify them. In the respect paid to these canons by the state consists its acknowledgment of the church. The spirit of marriage is expressed in the liturgy, "that those who are joined together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful ;" and the ecclesiastical courts are bound to recognise that principle, and acknowledge no other marriage. Parliament cannot legislate for the church ; it may regulate the connexion between the church and the state, but not interfere internally with the former, and dictate to its ministers on their ecclesiastical duties. Parliament has exceeded its legitimate authority (as long as it continues to respect the church, or to observe the principles of religious toleration towards any religious society,) in enacting that a clergyman shall in some cases proceed to the performance of the marriage service without publication of banns in church, or licence from the ordinary, by the mere authority from an officer created to supersede the church in many important respects, and now is used to extinguish it by turning the clergyman into a civil officer, making him co-operate in the working of that engine destructive of the church, and forcing his conscience into participation with the abomination of a civil marriage.

The rubric declares, also, that a clergyman shall, under pain of suspension, bury all who die, not unbaptized, but excommunicated, and who have not laid violent hands on themselves. The act interferes with his duty in this respect, and if the enactments of the act be not respected, and a clergyman do not, in violation of his character and conscience, associate himself in a ministerial capacity with an office in open hostility to the church and to Christianity, he is to be carried before a justice of the peace. The liberties of the church, still part of the common law, are thus broken through, and the reformed

catholic church in these kingdoms is not placed on a level with sects, but oppressed below them.

The state, in the person of one of its ministers, has proclaimed this persecution against the clergy. Lord John Russell, from his seat in parliament, declared to the country, that an interpretation of the law of registration would shortly issue from the register office, and the clergy soon afterwards find pasted on the church doors a placard proceeding from that office, in which it is recommended that parents give the baptismal name of their children at the time of registration, when the first lesson taught by the church to her infant members is, that the Christian name, the new name, and sign of a new nature of regeneration in baptism, is and can be given only at the time of baptism. Here is the church overturned from its foundation by the denial of a Christian sacrament; and the clergy are forced into unhallowed communication with such an engine of the state, and made to do its "earthly and abhorred behests." We are not servants of the state, but ministers of the church, and cost the state nothing; yet those who wear the livery of the crown, and receive its wages, (the military,) cannot be required to do any public act out of their profession, nor can parliament impose upon the clergy civil services contrary to their ecclesiastical duty. The placard on the church door could be viewed only in the light of Cromwell's—"This house to let"—on the door of the House of Commons, after his armed band had expelled the members; for if power had preceded the will, the announcement of the placard would have sealed the churches against the clergy.

PERSONA ECCLESIAE.

SCHISM.

LETTER II.

SIR,—When we come now to examine the *working* of Mr. Noel's scheme respecting schism, we find that he labours hard to lay the fault on churchmen. Well, what churchmen deserve, let them bear; for they must do so ultimately, and it is useless attempting to avoid it now. But let us act fairly; in order to which, it is imperative to inquire what separation is, and who are the authors of it.

I confess I have seldom seen a man more free from guile than Mr. Noel appears to be in the whole design of his "Tract on the Unity of the Church;" and yet I never saw anything wound up with more apparent art and sophistry than are the arguments by which he contrives to make each person in these endless *sections* arrive at their respective and opposite conclusions, both in sentiment and conduct, without sin and without schism. We before saw that Mr. Noel does not make the separation to consist either in the parties arriving at their respective opinions, or in their acting upon them. The antipædobaptist, who, by reading, conversation, and prayer, has come to the determination "that he will not baptize his infant child," and the man who, through the same means, has rejected episcopacy, and become a "presbyterian minister," (pp. 10, 12,) are both justified and com-

mended. He tells of each "he did not sin in the formation of his opinion; and he sinned not in following his opinion;" he only "did his duty." (pp. 10, 12.)

Where, then, lies the schism and the sin? According to Mr. Noel's reasoning, they do not at all belong to this part of the subject, or to the parties here concerned. "Under these circumstances," (named above,) Mr. Noel asks, "Am I to separate from him?" (p. 12.) "Is this a reason why I should separate from him?" "Instead of separating from him, we are obliged, if we would not resist the command of God, to receive him as Christ has received us." (p. 10.)

Thus, then, we see it is the churchman, and the churchman only, who can, "under all these circumstances," become the offender, or be guilty of schism; that is, if, as a churchman, he should separate from him who, "in fidelity to Christ, was obliged to act as he did; and (Mr. N. proceeds) if I separate from him, I do it only because he did his duty." (p. 12.) This is the sophistry of which I complain. For the churchman and the dissenter, and "all others" who conscientiously disagree on such "*trifling undecided points*," are to be excused and justified in like manner, since they, under a change of "these circumstances," become, in their turn, entitled to honour, "for their fidelity" in acting as they were "bound to act according to their conviction of the meaning of scripture," in those points on which they are found differing from us.

According to this reasoning, then, the inference is as plain as evidence can make it, that every division from any church or congregation, if they should amount to hundreds, and can be formed on any conscientious scruple, however insignificant, must be justified on the supposition that all men are not only allowed, but "*bound to act according to their conviction of the meaning of scripture*." And thus every "schism" which a man can lay to his conscience not only becomes no sin, but is an absolute "*duty*." According to this notion, it is perfectly certain, therefore, that schism and the sin of schism are banished out of the world. For one does right in separating on account of "*infant baptism*," a second, in rejecting "*episcopacy*," and the pious "*dissenter*," in hating and wishing to pull down the national church. And a second inference will follow (though not as Mr. Noel writes)—viz., that as many as can find in their hearts to differ from each of these, will find it to be their "*duty*" to divide and subdivide, without limit, and without end! One does not see, therefore, how we can avoid concluding, that the separation, and consequently the schism, consists in these very divisions and acts which Mr. Noel justifies, and which he designates as "no sin," but a "*duty*." But who are the authors of this separation?

Had Mr. Noel acted fairly, and placed schism where the scriptures place it,—in divisions and separations,—we should then more readily have seen where to fix the guilt of schism—viz., on those who *cause* the schism. Mr. Noel asks, feelingly and scripturally, "*Should they* (namely, questions respecting 'infant baptism,' 'episcopacy,' and the 'established church,') *separate Christians?*" He answers, "*God forbid*." He tells us, and tells us truly, that they ought no more to separate

Christians than "the most trifling difference of taste" ought to separate the "brothers of a family." The awful question, then, is, Who makes the separation? Are the "brothers" who, on account of this "TRIFLING DIFFERENCE," leave the family, or the brothers who continue in the family, the persons who make the separation? Both may be to blame, sure enough, in their lack of a brotherly spirit of accommodation. But most certainly those brothers are intolerant who will have the most "trifling difference of taste" altered to their own mind, or otherwise leave the family for the sake of that "trifling" difference.

Now, common sense speaks here for itself. But Mr. Noel has concealed this true state of the case, and has never so much as hinted that the fastidious "taste" of these brothers made them leave the family, because the family would not consent to change their ancient modes of taste for other modern notions. But did not Mr. Noel know that this representation enters precisely into the facts of the case? Yes, he knew it well. Then how came he to conceal it? No doubt, because of that misconception of things under which he all along labours. Mr. N., for instance, misplaces the primary act, or seat of schism, as if it did not consist in separating from the parent family, where the scriptures mainly place schism, or in the spirit which leads to that separation, but in a fancied or mysterious something of jealousy or ill-will between the brothers in consequence of this separation, which separation, nevertheless, had become an absolute duty (as Mr. N. conceives) in all the conscientious separatists, on account of their mode of viewing the "meaning of scripture."

Another error of Mr. Noel's (perhaps the parent of the former, and the foundation of all the bewilderment,) is, the false notion and false importance, and therefore the false office, assigned to "private opinion."

This is perhaps the most *unscriptural* part of Mr. Noel's Tract. The scriptures never allow of any pleas of conscience in any man for dividing the church of God and setting up other "interests" separate from it. "Private judgment" the legitimate ground of public division and separation! This is the very sin against which our Saviour's prayer, "that they may be one," levels a deadly blow. It is the very offence against which St. Paul inveighs with such holy sharpness—"Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." "Withdraw yourselves from every brother that walketh disorderly." And, again, "If any man obey not our word, by this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish as a brother." (Rom. xvi. 17; 2 Thes. iii. 6, 14, 15.) When Mr. Noel quotes part of these texts of scripture, it never seems to enter his mind that they have any application but to such as are guilty of "bigotry" and "intolerance." (p. 19.) In objection to the foregoing remark on "private judgment," it will, doubtless, be said, that I am treading upon tender ground. Be it so; yet I ask, where in scripture do we find any authority for allowing persons, on their "private judgment," to separate from and divide the church of God? And if Mr. Noel cannot, as I am convinced, pro-

duce scriptural authority for thus dividing the church, I hope he will confess that, instead of giving us, as he professes to do in this important matter, the prescriptions of God's word; he has been "teaching for doctrines the commandments of men." (p. 18.) I know where it is written, and where Mr. Noel has quoted such texts as the following: "Let every man be fully persuaded in his own mind;" (pp. 18, 19.) "Who art thou that judgest another man's servant? to his own master he standeth or falleth; wherefore receive ye one another, as Christ also received us." (pp. 9, 10.) But I ask, do these texts authorize any man, under profession of being "persuaded in his own mind," to violate the unity of Christ's church, and set up another more agreeable to his own taste? Nothing can be further from the truth. These words are precisely in the face of such intolerance. They apply wholly for union, and not division. They have no relation whatever to any separation from Christ's church, but to brotherly forbearance of each other in that church. We have no more scriptural right to usurp authority over the consciences of our brethren in matters respecting his personal conduct about trivial or "undecided points" than our brother has to tyrannize over us, by demanding of us to alter our usual and ancient rites to his mind, under the threat that he will otherwise divide the church of God.

Tolerance of weak consciences is a sacred duty, and constantly enjoined in the word of God. And every man acquainted with the imperfection of judgment in himself, and with the deceitfulness of his own heart, will bear with the infirmities, the weaknesses, and the prejudices of his brethren, and will know and acknowledge how much he needs them to bear with in him. This is full in the apostle's mind and heart when he says, "Bear ye one another's burdens, and so fulfil the law of Christ." I argue, with Mr. Noel, that "differences of opinion must arise among wise and thoughtful men, and especially when the evidences are on both sides so partial and obscure." And what then? Exactly what he advises—"Let them be candid, tolerant, and brotherly towards each other." (pp. 14, 15.) But if I separate from the great family, and set up an interest of my own, on account of some "trifling difference," which, after all, may be revealed in scripture in but a "partial" and "obscure" manner, I am, in bible phrase, *uncandid, intolerant, and unbrotherly*. I may, indeed, see some rites and ceremonies in a different light, and may interpret some texts of scripture in a different meaning, to many of my brethren in the church of God; but if I say, "You shall receive these points in my sense of them, and change your opinions for mine, or I will divide from you," I am, in so doing, a pope and a tyrant. G. B.

BISHOP TAYLOR'S CONTEMPLATIONS ON THE STATE OF MAN.

SIR,—In your Magazine of August, page 168, your correspondent "E. C." has taken much pains in his examination of a treatise ascribed to Bishop Taylor, entitled, "Contemplations on the State of

Man,” &c., and considers there is no good authority for such ascription, but internal evidence sufficient to prove it spurious. Whether it be genuine or not, I leave to more competent persons to decide. As I happen to possess, I believe, the original MS., I should be most willing for your correspondent to examine it. The date on the title-page is 1693, and the motto that often affixed to Taylor’s effigy, “Non magna loquimur, sed vivimus.” There are only twelve Contemplations in this MS., to which is prefixed Robert Harris’s Address to the Reader and a Table of Contents. These *twelve* are, in Bishop Heber’s edition of Jeremy Taylor’s works, the following:—Lib. i. chap. 1, 2, 3, 4, 5, 7, 9; lib. ii. chap. 1, 2, 3, 4, 5;—vol. iii. 409—510.

I am, Sir, yours respectfully, THOS. MARRIOTT.

12, Windsor Terrace, City Road, Aug. 24, 1837.

USE OF THE WORD “ALTAR.”

SIR,—It was not till within these last few days that your number for July fell under my observation. In it I perceive a reply, by two of your correspondents, to my paper on the use of the terms “altar and sacrifice,” as applied to the holy communion. I beg to thank them for the courtesy they have shewn in their remarks, but at the same time to express my regret that they have not fairly met my statement of a simple fact, nor the inference which I attempted to draw from it, and which so much condemns them. “A. P. P.” would treat the subject as one in which I alone was interested. He must know that the question is no way affected by *my* “satisfaction” or “dissatisfaction;” the point is, has the church, through its authorized agents, formally expressed its opinion on the matter? I am myself content to hold one of the lowest offices in the church of Christ, sensible that my strength falls far short of its duties: but if my authority was such as necessarily to demand canonical obedience, I presume he would hardly yield it, if called upon to act contrary to to the *declared sentiments* of the church, as settled at the Reformation. In the subject before us, the church has been (I say) explicit in propounding one sentiment. The same persons who were authorized to arrange our liturgy, and settle our articles of religion, have, from reasons to me highly satisfactory, pronounced, in their collective capacity, that “*it was not convenient to administer the communion at an altar;*” and, in accordance with this sentiment, have *intentionally* excluded the word “altar” from the rubric, and from every part of the order of divine service. Now, in answer to this, both your correspondents agree, at least, in one point—i. e., in condemning our pious reformers. “A Country Clergyman” condescends, indeed, to find an excuse for them, in “*the circumstances of the season*”—(and are circumstances much altered for the better?) But even this poor excuse “A. P. P.” will not allow them, but wishes that their “*warped*” opinions had remained buried in the oblivion which they merited. But I would ask, and with every degree of respect, does our church allow such a degree of latitude to her clergy? Are we still in so unsettled a state, that any individual

may indulge his private notions, in opposition to the avowed sentiments of the founders (not of our "*faith*," or our religion, but) of our liturgy and form of worship? If so, in what is *ours* better than the dissenting system? To what confusion must it necessarily lead! If one is justified in calling that an "*altar*" which the church, in her rubric, after due consideration, pronounces to be only a *table*, may not another speak of the consecrated elements as the *corporal presence* of Christ? And, then, what hinders the influx of all the absurdities and blasphemies of *transubstantiation*, or *consubstantiation*, which borders so closely on it? And, moreover, what becomes of the *order, uniformity, and decency* of our boasted Anglican church? We are all at large again, and need "*reform*" indeed. It is no answer to this to say, that the *table* has been replaced to its former position. This was done by lawful authority, and not at the caprice of unauthorized individuals.

And here I might safely leave the case; it is the position which, from the first, I wished only to occupy—viz., that the practice of your correspondents has been formally condemned by their church as "*inconvenient*." It would, however, be easy to shew that they are far from establishing the point at which they aim. The word "*sacrifice*," I allow, is often used *figuratively*; and this meaning alone it bears in our liturgy, and frequently in this sense it occurs in the holy scriptures. And, abstractedly considered, there can be no objection to the use of this term. So much, however, cannot be said of the word "*altar*." The holy communion, as well as every other act of worship,—every prayer, every psalm, addressed to God,—is a *sacrifice*; but *not a sacrifice upon an altar*. Such an association may well be pronounced to be "*inconvenient*" and dangerous; for it must necessarily lead the mind to regard the Lord's supper as an *expiatory offering*, instead of a *commemorative act of thanksgiving* for an event already transacted, and for mercies already received. I would then humbly inquire, why is the term "*sacrifice*" exclusively applied by your correspondents to the Lord's supper; and upon what authority is the *table* at which it is received called an "*altar*?"

The appeal to scripture seems to me particularly unhappy. Who can suppose that our blessed Lord (in Matt. v. and xxiv.) alluded to the communion table to be set up in his future church, when he was addressing a people who already had an altar, and he was probably pointing to that very altar in the temple. And in those words of the author of the epistle to the Hebrews, "We have an altar," I find it to be the opinion of no commentator whom I have been able to consult, that allusion was intended to the sacramental table. He is speaking of the offence of the cross, which some temporizing Christians wishing to avoid, professed a sort of compound Judaism and Christianity. But Jesus Christ, the great Sin-offering, was sacrificed without the camp, an altar to which they dare not go to partake.

With regard to the passover, I readily admit it was a sacrifice,—but not a sacrifice upon an altar; it was a commemorative, not a propitiatory, sacrifice. The unleavened bread and bitter herbs that were eaten with the lamb formed a part of the sacrifice, according to the Mosaic institution; but the wine was not added till many ages after,

and *that* without divine appointment. As in the sister sacrament of baptism, so with regard to the Lord's supper, the Saviour found a custom prevailing among the Jews; he sanctioned its use by his own example while on earth, and commanded its continuance in his future church. But before his coming in the flesh, we know not that the baptism with water as an initiatory rite, or the "cup of blessing" with which the passover was usually concluded, had been adopted through the divine appointment.

I cannot conclude without remarking, it is wonderful that St. Paul, when chiding the Corinthians for their irreverent celebration of the Lord's supper, and when it was his express object to give them more exalted ideas of its nature, did not adopt these terms, so suitable to his purpose, if their application was so very correct and proper!

I am yours, &c.,

T. G.

Sept. 20th, 1837.

ON CHURCH ACCOMMODATION.

SIR,—As my opponent has said that the subject of church-pewing is an important question, perhaps you will permit a few lines to be inserted in your valuable Magazine, in answer to his letter. My letter was not written for the purpose of controversy, and certainly does not shew, in any part of it, a want of proper feeling. I would wish any candid person to read both, and say whether his letter is an answer, or anything like an answer, to mine. He has mystified a part, and added circumstances that are not even hinted at.

In the matter of pewing, I do not think an architect has any business to intermeddle. A clergyman only can judge of what may be the better plan for his congregation.

Again, I say, as society is now constituted, it is utterly impossible to have our churches with open seats or benches. Why, then, should there be the slightest difference in the shape or size? In church we should be forcibly reminded that "the rich and poor meet together, the Lord is the maker of them all." My opponent forgets, if he ever knew it, that the greater part of our churches were built for Romish processions, &c., and on this account arises the difficulty of arranging pews so as to make them equally good for hearing. The whole of the first paragraph is mystified; I merely said, a certain number of seats were left free, and I asked, if these could be engaged constantly by our poorer brethren, why they should not be considered so engaged till the service had commenced? I consider courtesy has nothing to do with the matter in question. *From experience* I am now convinced that dissent among our poorer brethren arises from this circumstance, and, I will add again, from this circumstance alone.

The font is in the most conspicuous place in my church, as it properly ought to be, and is in most churches, and not enshrined in pews, as your correspondent would lead us to suppose. I suggested that the desk and pulpit might be placed one on each side, for the sole purpose of having the altar seen from every part of the church. I will only add, that no pew ought to be narrower than three feet six inches, and

I agree with "An Architect," that the pews are in most cases too high.

I will finish with a slight variation of what I have said in my former letter,—I do not exaggerate when I say, that ninety-nine out of one hundred of our churches require to be entirely new-pewed, and all facing one way.

Yours, &c., A PRESBYTER.

P.S.—Since writing the above, I have looked into a popish chapel now erecting, *all the seats* of which are pewed, looking one way, three feet and a half wide, and little more than three feet high. Why, I ask, is this change to be found? My answer is, because English habits require it, and more particularly at the present time, now that Christians are divided into so many sects.

MR. PERCEVAL AND THE "RECORD" NEWSPAPER.

SIR,—The accompanying letters, of which I request your insertion in the November number, will speak for themselves. The first, containing (as I think) a very foul and scandalous imputation against myself and others, was admitted into the "Record;" the latter, containing (as I hope) a reasonable and Christian reply, was *refused admittance*. This is not the only instance of such conduct that I have experienced. Another correspondent in that paper accused me of an unfair quotation; I wrote to vindicate myself, and to give reasons why the charge could not be maintained: this also was *refused admittance*. Another correspondent ("W. C.") having fallen vehemently foul of me, as insulting the readers of the "Record" by my line of defence on another point, I wrote to shew that the fault was in his being incapable of understanding a plain argument, and in thinking that the readers of the "Record" were as foolish as himself: this also was *refused admittance*, the reason assigned actually being this—that, as "many readers" were "not competent judges," they "would be likely to be mystified, if not misled, by the ingenious distinctions, and what we consider Jesuitical sophistries, of the rev. gentleman."—*Record*, Oct. 9.

The dissenting managers of the "Record" deserve considerable credit for their discovery of this novel method of investigating and defending the truth. None can deny its claim to originality; but what sort of a compliment it is to their writers and readers, to suppose the first incapable of affording a plain refutation of sophistry, or the second incapable of understanding such plain refutation, I may safely leave to them to explain. If either of the parties think that insult and injustice is done them by such a supposition, I must beg them to observe that it is none of my doing.

When I first wrote to that paper (which I had never seen) to ask information concerning some charges which I had been informed had been brought against me in it, I supposed that its writers and conductors (whom I suspect to be chiefly the same parties) were gentlemen of candour and fair dealing, who would honestly defend their own

positions as long as they were capable of defence, or as honestly surrender them when proved to be indefensible. I therefore gave them open challenges in the frankest way, with my own name; thus pledging my reputation on my side, and my hope being that calm discussion and gentlemanly bearing might abate the asperities I had heard complained of against them, and draw together in defence of the church of England those who profess to be as zealous for it as my friends and myself. That hope I must now surrender. Instead of a straightforward answer, I met with shuffling and evasion; instead of gentlemanly bearing, I experienced the most ungentlemanly and dishonest conduct—wilfully and deliberately dishonest, as I pledge myself to prove.

But the attempt has not been without some advantage to myself, and, possibly, to the cause for which I labour. It has opened my eyes, and may do those of others, to a danger to which our church and religion (as distinguished from the establishment) are exposed; of the extent and reality of which I had not the remotest conception.

1. The same column in the "Record" which (after it had safely determined not to allow me to insert a line in my defence) held me up as dishonouring the ministry of the church, held also up to scorn "*episcopal baptism*" and "*episcopal confirmation*." Here *presbyterianism* avowedly stalks forth.

2. The same paragraph that held me up as sunk in "spiritual darkness," dared to hold up to scorn and derision that which the holy scriptures and the creeds of the church warrant us in designating as one of the FUNDAMENTAL *doctrines* of the Christian religion; I mean the doctrine of baptismal regeneration. "Mr. Perceval," wrote the heretical scribe, "neutralizes this great truth" (of the Spirit of God being the only effectual teacher) "by embracing, in all its naked falsehood, the wretched figment of baptismal regeneration." The writer went on (seemingly not knowing the value of the terms he uses, which, I trust, may plead in mitigation of his impiety and profaneness,) to call it "an awful, unscriptural, and soul-destroying delusion," to affirm that they "who have received valid baptism have been made the children of God by adoption, members of Christ, and inheritors of the kingdom of heaven." Here rank, unblushing *rationalism* shews itself.

3. The same number ("Record," Oct. 2,) which refused a Christian clergyman leave to rebut false and scandalous charges, which, by the most dishonest rakings together of half-sentences and disjointed periods, had been brought against him in that paper, put forth, of its own accord, a flimsy defence in behalf of one (Jacob Abbot) whom a clergyman (Rev. F. Ellaby) had denounced as an open and avowed Socinian, and had pledged his reputation to demonstrate it from his writings.

Yes! in the "Record" the *accused semi-papist* is reviled, but *not permitted to defend himself*;—the *accused Socinian* is smoothly spoken of, but *not permitted to be convicted*. Is it too much to say of such a paper, that it loves Socinianism better than catholic doctrine?—in other words, that it is semi-Socinian? I think not. Presbyterian, rationalistic, and semi-Socinian, are the terms which, upon the strength of

the foregoing premises, I do not hesitate to predicate of the "Record." Whether a fourth term may not as demonstrably be attached to it, will best appear when their mode of conduct in respect of the Roman controversy is considered, which I purpose to do in my next.

In the meantime, we have this subject for meditation,—that a presbyterian, rationalistic, and semi-Socinian paper is the chief organ of religious intelligence in, I will not say a large, but an active and influential portion of the religious world in England; a considerable part of which is composed of members of the church itself. Thus, it appears that, while men's chief attention has been directed to guard against the Romish wolves on one side of the fold, the lurking hyænas of rationalism in its various grades have crept in at the other, and have already taken quiet possession of a portion of the flock. May the Chief Shepherd protect and defend, recover and restore, his sheep! But the under-shepherds must do their duty also!

I am, Sir, your obedient Servant,

ARTHUR PERCEVAL.

East Horsley, Oct. 16th, 1837.

I.

(To the Editor of the "Record.")

Sir,—There seems to be something of an approach—if you do not think that it is too early to interpose in the dispute between Mr. Perceval and some writers in the "Record"—towards *dishonesty*, in the unqualified use of popular theological terms, of which Mr. Perceval and others occasionally make use. They adopt the ordinary terms used by the Roman church, and then, if they are (as naturally they may be) so accepted and understood by ordinary readers, and a charge of symbolizing with the Italian sect is consequently laid against those who make use of them, forthwith an outcry is raised, and any fellow-feeling anxiously disclaimed. Whether this is done to exhibit, on the one hand, their superiority to *vulgar* protestantism, and, on the other, their learned acquaintance with the doctrines and practices of Catholic antiquity, in the subsequent defences which are offered, we, of course, cannot decide. It has been already observed by Forbes, Bishop of Aberdeen, "Non prodest verba quædam usurpare, si significatio nova ac supposititia sub verbis illis introducat, sicut fieri cernimus in vocabulis sacerdotii, altaris, oblationis, speciei, confessionis, penitentiae," &c. Epist. Dedicat. to *Instructiones Historico-Theol.* Now the words and language adopted by the Rev. Mr. Perceval, and other writers of a similar stamp, are often such as have acquired a *new* signification, and accordingly, when used by Luther and Cranmer, &c., they are duly qualified, and protected from being understood in the modern *popular* sense, by a variety of cautious provisos. Who would suppose, in ordinary language, that, when speaking of a *sacrifice*, the author or writer confined himself to the ancient catholic meaning of the phrase?—and who would use the term, under existing circumstances especially, but with a certainty, almost, of being *popularly* misunderstood? That is the point; as what is published is, of course, intended for the world, not a learned private circle. Who, again, would suppose, in modern times, that *praying for the dead* referred to the ancient catholic custom, rather than to the Roman modern doctrine of praying, or offering up of masses, for the release of souls out of purgatory? The two doctrines might, as quotations are often made from the Fathers, be supposed to be identical; for, in the passage from Tertullian (*De Corona*, §3), commonly cited by papal controversialists in defence of the latter doctrine, the words, "*pro natalitiis*," which explain the sense of catholic antiquity in the observance, are *generally omitted*. The necessity, therefore, of caution in the use of language which can be so easily misunderstood, and the avoiding of doubtful phraseology, and the careful adoption and adherence to common language for common purposes—all these are points (and in the present times especially, as before remarked,) worthy of attention by those who would guide the world in theological matters, and would think it very unjust to be excluded from being classed among the pastors of the catholic church.

I am, Sir, yours, &c.,

C. S.

II.

(To the Editor of the "Record.")

USE OF ANCIENT THEOLOGICAL TERMS.

Mr. Percival's Reply to "C. S."

Sir,—I would ask of "C. S." whether it is quite consistent with the charity which "thinketh no evil," to impute to "dishonesty" [a hard word that, to bring against a man by name in the public papers, by one who writes in anonymous concealment] and to vain desire of exhibiting learning, conduct which surely *admitted* of a very different construction. What, if, together with the catholic *terms*, we have been in danger of losing the catholic *doctrines* expressed by them! What, if, by surrendering those terms to the exclusive use of our Roman adversaries, we have given them an unjust advantage in their otherwise vain appeals to antiquity, liable to confound the ill-educated and half-informed of our own people who should be drawn into controversy with their priests—and not in their appeals to antiquity only, but to scripture itself! What, if we have seen attempts to explain away the mysteries of our holy faith, according to the rationalistic school of Germany, and to limit men's belief of God's dealings with their souls to the measure of their carnal minds! Under such circumstances, and they are real, and not imaginary, is it matter of reproach, that we have endeavoured, from the church's ancient armory, to draw weapons with which to meet these fearful dangers—that we have endeavoured to rescue from our adversaries those sacred terms which they had misapplied, and, by explaining them in their true sense, (for we *have* explained them again and again,) to shew our people that the passages in scripture and antiquity, where they occur, do not bear the construction our opponents put upon them—and that, in doing this, we have endeavoured to vindicate from reproach, and to establish clearly in the sight of men, those truths and doctrines from which, through misapprehension of the terms in which they were expressed, they had been tempted to shrink with vague, though not unnatural, apprehension?

"C. S." admits the terms to have been used by the catholic writers of old,—to have been used also by the reformers of our church. If this is not warrant enough, let him consider that, before finding fault with us, he must find fault with the liturgy of the church of England, even as it stands now, still more with that which the whole body of the church of England ascribed to the aid of THE HOLY GHOST—I mean the first of Edw. VI. He must find fault with the liturgy of the English royalists,—with that of the English non-jurors (for they both had separate liturgies),—with that of the Scottish episcopal church,—and that of the American,—yes, with every liturgy which the catholic church from east to west has ever used! Nor must he stop here. It was the Lord of glory, himself, who spake of the Christian ALTAR. It was the Apostle of the Gentiles who affirmed, "*We have an ALTAR.*" Hard measure, surely, that we should be openly censured with dishonesty and sinful vanity, for using, in respect of our holy religion, the terms made use of by its blessed Founder, his great apostles, the catholic fathers, the ancient liturgies, the great reformers! "The Fathers," says Bishop Andrews, "made no scruple of these terms, no more need we." Praying a more charitable opinion at the hands of "C. S.,"

I am, Sir, your obedient Servant,

ARTHUR PERCIVAL.

East Horsley, Sept. 29th, 1837.

P.S.—At the same time, I thank him for his caution, which is by no means to be disregarded.

PUBLICATION OF BANNS.

SIR,—I have been much surprised at the objections made by the clergy to that part of the new marriage act which relates to the substitution of the registrar's certificate for the publication of banns; and still more at the tone and manner which it has been thought proper to adopt. Their consciences, it seems, are alarmed; the canons, which are every day either modified by custom or superseded by law, they all at

once discover cannot be violated with impunity; their ordination vows must not be trifled with; and they appeal to men in authority to justify their resisting the innovation. But they are disappointed: Archdeacon Hodson is of a different opinion, and Sir Charles Wetherell, when he answered their doubt, must have laughed in his sleeve at those who raised it; for, in truth, there is not the slightest foundation for these complaints.

When it is asked, whether it is *imperative* on a clergyman to marry a couple under certain circumstances, the answer is, that their obligation to perform the ceremony at all does not arise from any specific rule of law, either ecclesiastical or civil. It is a paramount duty of his office, and the canons, the rubric, and the statute, only prescribe the conditions and the mode. The canon forbids him to marry without banns, under penalty of suspension; the rubric declares that the banns must be published before the marriage is solemnized; and the marriage acts of 1754 and 1823 condemn the person who offends to fourteen years' transportation. Now, the act of 1836 only permits the substitution of one condition for another; it makes the registrar's certificate equivalent to banns; and where is the evil of this? There is no religion or holiness in banns; and of what importance is it to a clergyman in what manner publicity, which is the only object, is secured. In fact, the alteration is beneficial, and it is only to be lamented that the act did not abolish banns altogether. Whoever has attended the metropolitan churches must allow that their publication is an intolerable nuisance, an unseemly interruption of divine service. Notices of other matters have been prohibited by a recent act, at the request of the clergy themselves, and I hope, therefore, we shall hear no more of these frivolous objections. Who the parties were that made an application to the secretary of state does not appear; but the cold official reply of Mr. Phillipps must have damped their ardour; and if they petition for the repeal of the law, I will call for its extension.*

Sept. 3, 1837.

S. B.

* This letter expresses a decided view of the question in a practical common-sense way, although it is one which many will revolt from. The writer, however, has no excuse for the tone in which he speaks of the scruples of other men. It is a point on which many minds might naturally be scrupulous, and there is nothing more to be deprecated than flippant remarks on scruples which, as every one will allow, really have at least some shadow of foundation. To be conversant with them, even, is lowering enough. The view this writer takes of it seems to be, that the legislature may settle the terms on which publicity shall be given, so as to justify a clergyman in performing the ceremony. He assumes, however, that this is all which the publication of banns performs. But it does one thing more—it keeps up at least a remembrance that marriage is a religious rite, and not a mere civil contract, and that, being solemnized before the church, the church is made acquainted beforehand with the intention of the parties, that it may interpose, if there be any just cause or impediment. This shews that it is a case in which it is a matter of interest to the whole body of Christians, that this holy ordinance should not be desecrated by being solemnized between those against whom any impediment exists. The substitution of a licence, which comes, though nominally from an ecclesiastical officer, really from a civil authority, is the first departure from this, and there does not seem to be so great an objection to the substitution of another civil authority. Others, however, take a different view of the question altogether; and there is no

ECCLESIASTICAL VESTMENTS.

MY DEAR SIR,—I hope you will be able to give insertion to a few lines in answer to part of a letter on “ecclesiastical vestments,” which I see in your last number. A pamphlet was published three or four months ago, containing, among other matter, some animadversions upon a scarf which I usually wear in chapel. This was reviewed in the “Christian Observer,” and the review fell under the notice of your correspondent. He will, I am sure, be glad to learn that the original statement was wholly incorrect. My scarf is a “common” “black” “silk” “scarf,” without St. Andrew’s crosses or any other ornament. It has no connexion with “popery,” nor are “the authors of the Oxford Tracts” guilty of recommending it. It is of the same length and breadth as that worn by the president of my college,—such an one as is commonly worn in London and in many other places, and such as the 58th canon recommends to non-graduates, (precisely the least “dignified” of the clergy,) though, in their case, it must not be of silk.

It is true that I wear it with the ends *hanging down over the left shoulder*; but even this is not popery: for all popish deacons whom I have seen have worn their “stola” with the ends *fastened up UNDER the RIGHT*. However, if any one think my practice improper, and will take the trouble to shew me that a deacon in our church ought to wear his scarf in the same manner as a priest, I shall be very glad to be corrected. In the meantime I may perhaps venture to express a hope that “public authority” will not forbid me the use of my scarf altogether, and that, in future, gentlemen who are zealous against “popery” will have the kindness to see with their own eyes before they make personal allusions, which may be repeated and canvassed to the annoyance of the parties concerned.

Believe me, my dear Sir, &c.,

A DEACON.

Magdalen College, Oxford, Sept. 1837.

MARRIAGES BY ACT OF PARLIAMENT.

SIR,—In “Jackson’s Journal” of Saturday, under the head of “High Wycombe,” I observe the following announcement:—

“MARRIED.—At Crendon-lane Chapel, High Wycombe, on the 3rd instant, by the Rev. W. Judson, in the presence of Mr. John Harman, registrar of marriages for the Wycombe union, Mr. W. Langford, of Church-square, chemist, to Ellen, youngest daughter of Josiah Flower, Esq., of Bedford-terrace.”

As the next announcement begins, “At the church,” I presume that the former “chapel” is, in fact, a dissenting meeting, and Mr.

doubt that every step which renders the concernment of the church in the solemnization of matrimony less necessary and less conspicuous tends, at least, to familiarize us with the notion that it may be considered only a civil contract. If “S. B.” were aware of the honest indignation which this measure excites in many minds, he would not write so flippantly. The letter of an exemplary curate lately received, but too long for present insertion, would shew that men do feel this deeply.—ED.

Judson a dissenting minister. If so, would it not be more correct, and, as it respects dissenting ministers, more decent, to say that the parties (so far as they could be said to be married by anybody but themselves) were married by Mr. Harman, in the presence of Mr. Judson? Perhaps I am wrong, but I have been led to suppose that the dissenting minister is a mere stander-by, who is engaged to attend at the contract, in order to prevent too violent a shock to prejudice in those who have been accustomed in some way or other to connect marriage with religion; but that as to his marrying them, it cannot be in any sense whatever pretended.

I meant to have written to you a month ago, to ask whether you had observed that the "Eclectic Review" was advocating the ballot?

Yours, IOTA.

Oxford, Oct. 9, 1837.

WEEK-DAY CONGREGATIONS.

SIR,—Among my small congregation, on the Wednesday and Friday, at the parish church, (for though the parish is very extensive, and the church is very well filled on Sunday, there is still but a sprinkling on the week-days,) I have remarked, for a length of time, the exemplary and regular attendance of an old and respectable parishioner. Whatever might be the state of the weather, *there* he was always to be found, audibly and fervently joining in the devotions of the church. Overtaking him a short time since on my way to perform my morning service, as usual on one or other of the week-days, I accosted him, and accompanied him to the church. "We had a better congregation last Friday," he remarked, which had accidentally been the case, though a circumstance rather of rare occurrence. Upon my congratulating him on his so regularly forming one of my little week-day flock, he informed me that this had been his constant custom for many years past, and that, please God, it should be his custom to the last. "When I gave up business," he added, "some years since, I made a resolution that I would regularly attend the stated services of the church, and devote the remainder of my time upon earth to preparing to join the society of the church triumphant above. From this course I have never as yet had occasion to swerve, and from this regular compliance with the directions of that holy catholic church, of which I am a humble, though unworthy member, I have derived, blessed be God, unspeakable advantage in my declining years. Permit me to add, sir, that it is my constant wonder and regret that so few, particularly the rich, who have more leisure, and who, I cannot but think, ought to set an example to others, should deem it necessary to join their devotions with God's appointed minister at the times and places appointed by the church, knowing such prayers would find more acceptance when addressed in God's house, by God's servant, on behalf of himself and God's obedient people; and forgive me, sir, for adding, that this practice should be so little attended to by the old people, who are so numerous in this immediate neighbourhood, and who, being in-

capacitated for work, have more time to attend to the care of their souls, the one thing needful."

Such were the sentiments expressed by my aged companion; and I confess they deeply impressed me. As it will appear from this strain, he was a better sort of person, a retired tradesman. I forgot to mention that in the course of his remarks he stated that the great superiority which London, in his opinion, possessed over the country was, the frequency with which the churches were opened for divine service during the week.

In conclusion, I would beg, sir, that if you can call some attention to this crying evil, this non-compliance with the wishes of the church, you will, I think, confer a lasting benefit on the community at large. For, if the churches are to be opened at all in the week-day for the worship of God, assuredly it is deeply insulting to the Majesty of heaven and earth to witness such systematic neglect to his holy institutions, which, by an adherence to the church, we virtually recognise as proper and useful ordinances, (why otherwise appointed?) and are accordingly bound to venerate and regard.

I am, Sir, your obedient servant, λ.

NOTICES AND REVIEWS.

The Eucharist; its History, Doctrine, and Practice. With Meditations and Prayers suitable to that Holy Sacrament. In two Parts. By W. J. Bennett, M.A., late Student of Christ Church, Oxford, Curate of All Souls, and Minister of Portman Chapel, St. Marylebone. London: Cleaver. 1837. 8vo. pp. 430.

SOME apology is due to Mr. Bennett for the length of time which has elapsed before any notice has been taken of this important work. It was not from any want of a due sense of its value and importance; but from other causes, which it is unnecessary to specify. It is a book which will be read with considerable interest, and is capable of giving much information to persons of education, and much good practical advice to all. It is partly historical and doctrinal, partly practical. It is divided into two parts. The first part contains the history of the eucharist from its first institution to the present day, and then gives an analysis of our communion service, and three chapters are dedicated to the removal of erroneous notions on the subject, to the enforcement of motives to attendance at the Lord's table, and to a consideration of the requisites essential to those who would celebrate it faithfully. The second part is practical, and is thrown into the form of a diary, containing meditations and prayers for Christian graces, suitable to each day of the week, previous to partaking in this holy mystery. In this latter part, there seems to be very much that is excellent; but, like sacred poetry, meditations and prayers are so dependent on habits of mind for their favour and acceptance with the

reader, that it is difficult for one person to judge whether they will be acceptable to another. It shall only be said that, to the writer of this notice, the meditations appear to contain much excellent matter, and many valuable suggestions. But the first part consists of matter which may be analyzed or criticized, and it is to this that the remainder of this short notice will chiefly apply. Mr. Bennett begins properly, by giving a scriptural account of the institution of this sacrament, and giving, what is very useful, a harmony of the several passages in scripture which relate to it. The second chapter contains a history of the institution, from the time of the apostles to the close of the sixth century. The third continues the history through the times when transubstantiation began to mingle its turbid waters with the pure stream of Christian doctrine, and brings it down to the time of Wickliffe. The fourth historical chapter ends at the council of Trent. In all of these chapters, very interesting extracts are given from the great writers of each century, and those who wish for information on the history of the sacraments will find a great deal to reward them for a perusal of this portion of the work. Perhaps more mention might have been made of the different services for communion, and of the line of argument by which, from their independence and yet their agreement in the various sections of the early church, the celebration of this holy mystery is almost demonstrated to have been uniform from the very first in its great features. In another edition, such a chapter, merely containing such an analysis of the "Introduction to Palmer's *Origines Liturgicæ*," as would lay this before ordinary readers might prove very useful as an appendix.

After the history, comes an account of our present service, which, without containing anything new, puts some of the practical and illustrative observations of our liturgical writers in a popular and attractive form. The three remaining chapters are more peculiarly hortatory and practical, and in this portion again there is much to commend. There is great earnestness throughout; and the work appears, to the writer of this notice, to be calculated to do much good.

The Table of the Lord. By the Author of "The Listeners," &c. London: Seeley and Burnside. 1837. pp. 299.

THERE is much piety and good feeling displayed in this little work. It is tinged, however, with the popular spiritualism of the day. The author observes, at p. 19—

"Some will think, perhaps, I fall short of the truth in estimating the design of the holy sacraments, or misstate their real nature."

The following passages may serve to shew how far the above charges would be just:—

"I think, whatever is special in the sacraments, as distinguished from other means of grace, must be looked for in the special blessing likely to accompany ordinances so appointed, and not in any power vested in them to convey the blessing different from what pertains to other means of grace: since not only are the sacraments continually performed without their effects, but these effects are as frequently, without the sacraments, produced by other means. In the apostolic age, I imagine, the regeneration of the soul, and its conversion to the faith, took place before the rite of baptism was

performed: whereas now, I suppose it much more frequently takes place in after-life. And with reference to the Lord's supper, we know that the spiritual feeding of the believer upon Christ is not peculiar to it; but may be realized as well in the most secret communion of the soul with the Beloved." pp. 33, 34.

Again—

"Our church has determined 'that there shall none be admitted to the holy communion until such time as he be confirmed, or be ready and desirous to be confirmed'—a strong refutation, I think, of the arguments drawn from the wording of some of her formularies, to prove the church considers every baptized child to be really and spiritually regenerated, and born anew of the Holy Spirit."—p. 200.

There are some verses at the end of the volume. Of these, what follow are specimens:—

"Blessed Jesus! breathe a whisper
In my list'ning, longing ear;
Witness of thy Holy Spirit,
If it is thy cross I bear." p. 295.

"'Ye did it unto me'—
Repeat that word
Through hell's malignant host,
Despairing heard.

Say it in earth—in heaven
Thy people own;
O say it in our hearts,
That we are 'one.'"

The elegant representation of an altar, which graces the title-page, led the writer of this notice to expect more from the letter-press than it has been his good fortune to find.

The Apostolic Church; or, A Discussion respecting the Worship, Legal Establishment, Hierarchy, and Institutions of the Church, under the Christian Dispensation. In a series of Dialogues and Correspondence between Divinity Students. By D. Falloon. Dublin: D. R. Bleakley. 1836. pp. 421.

WITHOUT giving his "unfeigned assent and consent to all and everything" contained in this volume, the writer of this notice can say of it, as of the homilies of the church, that it "doth contain a godly and wholesome doctrine, and necessary for these times." Its design is to refute the objections of "protestant dissenters" to the church of Christ. It consists of eight Dialogues, five Letters, and an Appendix; and the subjects discussed include the lawfulness and utility of forms of prayer; diocesan and national churches; the catholic church; holy orders; popular elections; holy baptism; the eucharist; external reverence in the worship of God; the rubrical injunctions; sacred edifices, or churches; and the king's supremacy. Each of these topics is handled with ability and research. Dialogue III., on the catholic church, is, however, open to more than one exception. The author, for example, while straining to inflict a tremendous blow on the Roman communion, is not sufficiently careful lest it should rebound against his own. Thus, at pp. 108, 109, he denies, not only the infallibility of the Roman, but also the *indefectibility* of the catholic church, in direct opposition to the implied decision of the Anglican church, and the declared opinions of all her greatest divines. At pp. 104—106, Mr. Falloon insists upon the distinction of gender between *κερως* and *κερπα*, (is not Mr. F. aware that the Syriac word "cephas" is both masculine and feminine?) in proof that the expression, "rock," in

our Lord's promise to St. Peter, does not allude to that apostle, but to his divine Master; he suggests that *αυτης* must be referred to *πετρα*, and that the words *πυλαι αδου*, *the gates of death*, would seem to be used in allusion to our Saviour's resurrection, "inasmuch as those gates were not sufficient to hold him in the dominion of death." This exposition of the passage is scarcely satisfactory. There is perhaps no authoritative interpretation of the text; but the *latter part* of Mr. Falloon's exposition seems to be altogether new. St. Hilary, Chrysostom, Theodoret, Theophylact, and Augustin, refer *πετρα* to St. Peter's *confession* of the divinity of Christ; St. Cyprian, Tertullian, and others, maintain, with the Roman church, that St. Peter is the rock upon which the church was to be built; and this interpretation seems most consistent with "the grammatical construction of the sentence, as well as the meaning of the words, and the propriety and accuracy of metaphorical language." St. Peter, then, is the rock, and our Lord's promise declares that the "gates of hell," the opposition of men and devils, shall never utterly prevail against the Christian church. Dialogue IV., *on holy orders*, exposes and refutes Dr. Dwight's arguments against episcopacy. Letter III. ably discusses the questions of infant baptism and the mode of administering that holy sacrament. In reply to the question, Does the church of England hold baptism to be regeneration? Mr. F. observes, "I might answer this very briefly, and say that, whether the opinion be right or wrong, not only the church of England, but all the reformed churches, agree with the primitive Christians in holding the doctrine of baptismal regeneration." p. 252. The reviewer would demur to this statement, so far as the continental reformed churches are concerned, and if Mr. F. means that they use the term "regeneration" in the same sense as it is employed by the church of England. Letter IV., *on the eucharist*, deserves a most attentive perusal, particularly pages 288—304, which plainly prove that the sacrament of the altar is also a commemorative sacrifice—a *fact* which has been well nigh forgotten. Mr. Falloon remarks, in the preface, that, at the Reformation, "the word of God was acknowledged as the only authoritative *instructor* in faith and morals." Is this statement quite correct? The reformers acknowledged that holy scripture is the only *standard* of doctrine; but did they not at the same time hold that the catholic church was the appointed *teacher* of all necessary and saving truth?

The reviewer takes leave of Mr. F. with a sincere wish that his book may be extensively circulated, and restore many to the one ark of refuge, who now wander in a doomed world, with no other guide than the meteors of heresy, and no other hope and consolation than the uncovenanted mercy of God.

The Perpetuity of the Church. A Sermon, preached at St. Mary's, Newington, Surrey. By William J. Irons, M. A. of Queen's College, Oxford, and Minister of St. Peter's, Walworth. London: J. G. & F. Rivington. pp. 32.

In this very able sermon, Mr. Irons has attempted a novel, but striking, exposition of Luke, xvi. 9—"Make yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." Mr. Irons states the common protestant and

Romish interpretations of this difficult text, and then proceeds to prove that they "both seem to support questionable doctrines,—are inconsistent with the inferences which may with much greater certainty be drawn from the internal structure of the passage,—have no connexion with the general object of our Lord's discourse,—and possibly have arisen from a too exclusively verbal criticism." After maintaining each of these positions with great fairness and ability, the eloquent preacher contends that "the persons addressed are the Jews; the 'mammon of unrighteousness,' the Gentiles; the 'friends' are those of the Gentiles whom, being admitted to the Christian blessings, it was the interest of the Jews to conciliate, and make friends of; the 'failing' spoken of is of the Jewish system; and the 'everlasting habitations,' the Christian church, 'against which the gates of hell should never prevail.' " The whole sermon is a valuable addition to the criticism of the New Testament, and will challenge praise for its ingenuity and talent, even where it fails to rivet conviction.

The Apostolic Office. A Discourse delivered in the City of Providence and State of Rhode Island, America. By an American Divine. London: Groombridge. Edinburgh: Stephen.

THE author of this excellent sermon is Bishop Griswold. It is clear, simple, and argumentative. Much gratitude is owing to Mr. Stephen, of Edinburgh, than whom few have deserved better of the episcopal church of Scotland, for having reprinted this very able defence of episcopacy in the form of a cheap tract, and for adding to it some very good notes.

A Pilgrimage by Sea and Land: or Manifestations of the Divine Guidance and Providence in the Life of John Christian Stahl Schmidt, particularly in his Travels in all the Four Quarters of the World. Written by himself. Translated from the German by S. Jackson. London: J. Hatchard and Son. 1837. pp. 355.

THE admirers of German mysticism will be much edified by this volume, which is the produce of the same school of enthusiasts as the singular and interesting autobiography of Heinrich Stilling. The author was a disciple of one James Böehme, respecting whom Jung-Stilling remarks in the preface, "a great part of his doctrines accord with the pure religion of Christ; another part is philosophical, and by no means injuriously hypothetical; and the remainder incapable of any explanation, and completely useless." Christian's father appears to have been a sensible individual, for, on finding one of the works of the above enthusiast in his son's desk, he horsewhipped him "with a vigorous arm," in order to drive his "mystic and pietistic fancies out of his head." This castigation, however, had not the desired effect. Stahl-schmidt quitted his father's roof, and commenced his travels. His narrative contains very little to interest the general reader, but much to offend the sober and humble churchman. At one time of his life he entertained serious thoughts of making the philosopher's stone; and, at p. 139, there is a curious account of an alchymist with whom he entered into a long conversation, and who afterwards expended six hundred rix dollars, without advancing a hair's breadth in the process

of his art. It is a matter of regret to the reviewer that this autobiography has been translated into English. It can do no good, while, on the other hand, it may cause serious harm by helping to render popular amongst us an unhealthy and mystic spiritualism, as far removed from the one catholic and apostolic faith as the rationalistic system to which it inevitably leads.

Pastoral Recollections: In Six Letters to a Friend. By a Presbyterian. London: Houlston and Son. 12mo. 1837.

THESE letters profess to contain, as far as they indulge in narratives, only narratives of real events; and in the conversations, where they are not verbally what passed between the author and the different persons represented in them, to give the substance of what took place with such fidelity as is practicable. The few stories which occur seem to confirm this statement, for they are simple and unpretending narratives of scenes and characters which most active ministers of our church must have seen something to resemble. The most faithful narratives of this kind are perhaps those which are found at the end of the late lamented Mr. Mayow's sermons. It might not be judicious to publish them from his journal, but they are undoubtedly genuine pastoral scenes, and in some respects the narratives in this volume are not unlike them, although rather more worked up into a state fitted for publication. The remarks and admonitions interspersed are chiefly practical, and some of them may be found very useful hints. The following quotation from an assize charge, by Lord Abinger, is too important not to be quoted. It occurs in a note to this volume, p. 58.

"In looking at the calendar, he (Lord Abinger) witnessed the classes into which was distributed the education of the prisoners,—those who could read and write well, read and write imperfectly, and those who could not read at all. In the list there were only three who could not read and write, out of a calendar of twenty prisoners. The doctrine which had been lately promulgated was, 'Give the poor education, and you destroy crime.' This had not turned out to be the case with the calendar before him; for he found that most of the desperate robberies and burglaries were committed by persons who were described in the calendar as reading and writing well. He adverted to this, certainly not to discourage educating the lower classes of society; but to suggest, indeed, what he would boldly affirm, that if that education was not founded on moral and religious principles, instead of becoming a blessing to the poor, it would in the end be a curse to society. To give a sound education to man, moral and religious instruction must accompany it, and be its foundation. Man should be made to perceive and to cultivate that religious and moral feeling which is a part of his nature, and his distinction from the beasts of the field that perish.

"It had been truly said by Lord Bacon, that 'knowledge is power.' To give knowledge, then, without teaching the right method of using it, and the true purpose for which it was designed, was to give the force of a giant to the discretion of an infant. He was aware that many persons were persuaded that education might be useful, without making religious instruction a part of it. He had no doubt they were conscientiously of that opinion; but his own experience and reflection had satisfied him that they were mistaken. Education without religious instruction might sharpen the intellect, but could not control the passions, of the human race. Whereas man should be taught, and could not be taught too early, that the powers of reason were given to him that he might use them to control his passions, and understand his duties as a moral and religious being; that he might learn the truths and estimate the value of revelation; that he might cultivate a habitual feeling of reverence towards his Maker, and believe that to serve his fellow-creatures and to respect their rights was part of his religious duty. When these became the objects of education, he had no hesitation in saying that crime would greatly diminish."

Holy Matrimony. A Sermon, preached in the Church of West Tarring, Sussex, January 15th, 1837. With Notes and an Appendix. By the Rev. J. W. Warter, M.A. of Christ Church, Oxford, Rector of Patching, and Vicar of West Tarring, Sussex. London: Rivingtons. 8vo. 1837.

IN the last number of this Magazine an excellent sermon, by Mr. Norris, of South Hackney, entitled "Marriage Scripturally Considered" was reviewed. It is a duty to add a notice of another sermon, which, although its forerunner in point of time, was, by some inadvertence, not duly noticed at the time of its publication. This is the less to be regretted, because it seems to the writer of this notice that neither of these sermons, although occasionally, of course, touching on the very same parts of scripture, supersedes the use and usefulness of the other. The sermon of Mr. Norris is plain and argumentative, and keeps close to scriptural arguments; the sermon of Mr. Warter is a little more discursive, and, although based on scriptural grounds, abounds in illustrations from other sources, partly derived from classical quotations, but chiefly from the older writers of our own church, with the rich treasures of whose works Mr. Warter seems to be familiar in an extraordinary degree. The principle advocated in these sermons agrees in the main point—namely, that marriage is a divine institution, and must be a holy and a religious ordinance, and not a civil contract; but the mode of enforcing this truth is as different as well can be. Let those who have weighed the arguments of Mr. Norris, therefore, turn to this sermon also; they will find much to reward them for their pains. It will help ably to maintain the same just and righteous protest against the desecration of a religious rite, and it will be an introduction to a variety of beautiful extracts from our older writers, all bearing upon this point, and all valuable and interesting.

To make this subject complete, one might add a recommendation also of Dr. Croly's sermon on the same subject, which supplies some matter passed over in both of these. To all three, each in his different sphere and mode of treatment, every member of the church is under obligations for this protest against a national sin and a legislative abomination.

Thoughts on Prison Discipline. By a Looker-on. London: Taylor and Walton. 1837. pp. 80.

THERE is much in this pamphlet calculated to give the man who cares about the prosperity of his country, and conceives that morality is an essential element of prosperity, food for thought and consideration. It is clear that prison discipline is a most important portion of the polity of a country. It cannot but happen, where poverty and temptation are close at hand, and press with a grievous weight upon an ill-informed and badly-regulated population, there must be offences; and the consideration at once suggests itself—what can be done with the offenders? The duty of the legislature, in reference to this subject, clearly divides itself out into distinct branches. It has a duty to perform towards the wretched beings whom the law brings within its penalties—it is bound to reclaim and amend them if it can; but it has also a duty to perform towards the rest of society, and not to suffer the reformation of the dishonest to be so

paramount to all other considerations as to operate to the disadvantage of the honest and laborious part of the community. The wisdom and the mercy of Heaven, which permits in this, our state of trial, so mixed a scene of sin and sorrow, has doubtless not left the case a hopeless one; but man's mere partial knowledge has hitherto precluded him from discovering any infallible course to pursue which shall not be open to objection—any scheme, in short, of correctional measures, which shall secure the great object of reforming offenders, without having indirectly the effect of depressing the innocent, or offering, in some degree, a premium to crime. It is to the examination of the question, *What course is, on the whole, the most beneficial to be pursued in the conduct of prisons?* that these "Thoughts on Prison Discipline" are devoted. They are written with considerable knowledge and ability, and occasionally exhibit a degree of shrewdness and caustic humour, which lead one lightly over ground which was apparently unpromising enough. In the first few pages the author bestows a few tolerably severe blows on the New Poor Law. He observes, justly enough, that if "we send a man to the workhouse because he is poor, and (to restrain others from committing the like sin of *poverty*) confine him there to as hard fare as is consistent with his working hard, it appears absolutely necessary (in justice alike and in policy) that the convict in the county gaol should not be suffered to live more at his ease, to labour less, or to fare better." This is certainly unimpeachable in point of logic, but to the mind of the writer of this notice it suggests *two different* remedies; and which of them is applicable must be dependent entirely on the state of the facts. If the prison diet is really low enough,* then the remedy cannot be by lowering the prison diet, but by raising that of the workhouse. If, however, the diet of the prison be not low enough, it may be lowered; and surely it ought not to equal the diet of an union workhouse, where the only crime that can be laid to the charge of the inmates is, that "misfortune has marked them for its own"—that they are *poor*, and have no other home! Or, to put the matter in a fairer light. Let the diet, &c. of the prison be settled abstractedly on its own merits—let that which is fitting to a prison be appointed for prisons; but when once that is settled, for mercy's sake give the inmate of the poorhouse something which shall set him in comfort above the convicted felon. Nothing was more strenuously urged by the Poor Law Commissioners than the absolute necessity of keeping the pauperized labourer in a lower condition than the independent one.† Surely, it will tell strangely for Old England, if to do this they must reduce human nature so low, that the convicted felon cannot be placed lower in the scale of comfort, even in the prison destined for his punishment.

* This does not appear to be the case, for the evidence seems to bear out the assertion of one of the gaolers, "that thousands of honest families do not fare so well as the inmates of a gaol."

† Surely, this principle requires some modification. It was ably suggested in the "Cambridge Chronicle," that if the industrious poor, from fear of the union house, will live on far less than human nature ought to have, this system begins a competition in bearing and in producing starvation.

: The author of these "Thoughts on Prison Discipline" has pointed out very ably the necessity of some change in the system; but he good humouredly insinuates that John Bull's propensity to *cram cooped-up* animals, whether fowls or human beings, is so predominant a disposition, that there is not much danger of the poorhouses ever being, for any length of time, places of experiment to ascertain the minimum on which soul and body can be kept together. Surely, this is a consummation devoutly to be wished! Lord Chichester's evidence is adduced (from the evidence given in appendix to first Report of Commissioners of Lords) to prove that in prisons the lower the diet generally, the less the *per centage* of sick—a circumstance which might, perhaps, require a larger number of facts to establish it as a general truth, after the inductive method, than appears to be given.

But to leave the mere consideration of the dietary, which is, perhaps, a minor element in the matter of prison reform, let us now turn to another, and a very important, part of the subject,—the nature of the intercourse which shall be permitted among the inmates of the prison.

This is the real and vital question to which this pamphlet is addressed. It is written to support the necessity of adopting generally the "solitary" or the "separate" system. The silent system, as usually practised, the author considers liable to considerable objections, both theoretically and practically; but while the benefits resulting from it are decided also, he traces them to a deeper source, and attributes the good results to its necessarily partaking, in some degree, of the "separate" or the "solitary" system.

If the author's views are correct, this argument would demand a very considerable change in the system at present adopted. Before it is adopted, one objection ought to be obviated. Many persons believe that this would infallibly affect the mind of the prisoners to such a degree as to produce insanity or idiotcy; and they believe, though perhaps rather vaguely, that there is some evidence and some medical authority to countenance this opinion. The author of these "Thoughts" denies that there is any justice in this view, and he offers evidence to prove, from the trial of the experiment in various places, that the opinion is entirely unfounded. The writer of this notice does not presume to offer any decision on the subject; he only suggests that before anything be finally resolved upon, this point may be *thoroughly* investigated. There is much *prima facie* evidence given in this pamphlet to disprove the opinion, but it is a point of much importance, and men's minds ought to be satisfied—and satisfied on unimpeachable grounds—before any such system is adopted.

There are one or two other points which the writer has touched upon—the inefficiency of merely educating the prisoners, as far as teaching them to read can be called education,* and the advantages offered by constantly giving them *religious* instruction and admonition by a chaplain who uses proper diligence in his office. But then the writer properly also points out the absurdity of expecting a person

* It is remarkable that out of upwards of 960 prisoners returned as having been confined in one metropolitan gaol, only 104 were *unable to read and write*.

competent to discharge so important a trust properly, to discharge it at a salary which will hardly enable a single man to live in decency, and in the habits of a gentleman, and is utterly insufficient to maintain a family. Again, the writer hints at the evils attendant on teaching the prisoners different trades, because this sets them above the honest labourer, and thus offers a premium to crime; and he seems to consider this a very fatal objection to the system.

Although not positively discussing any of these points at that length and with that full supply of documentary evidence which such a subject requires, these "Thoughts," it must be allowed, are highly interesting; and while they suggest topics of inquiry, they point out also the right road of investigation and proper sources of information. It is therefore a valuable pamphlet; and perhaps the following extracts may be deemed valuable.

"We are acquainted with the case of an individual who was committed to a house of correction, at the instance of a most respectable gentleman, who had long studied his amendment, and thought that the discipline of gaol might help to promote it. What was his disappointment to receive, in the course of a week or two, a letter of thanks from the hopeful prisoner, expressing his obligation to him 'for having put him to so comfortable a place—he had never been so well off before,' &c. &c. It may be imagined that the man's thanks were ironical, or were affected; but this was far from being the case. The fellow knew that he had long been an object of solicitude to the gentleman in question, and finding himself on a sudden better off than he had ever before been in that part of his system which he himself most valued, he concluded that his humane prosecutor had been successful in his attempt 'to do him good;' and had the decent gratitude to express his sense of the obligation."—p. 15.

"No such objection can lie against the visits of pious and judicious clergymen, whose ministrations within the walls of a prison are found, in fact, to be as practically beneficial as they are plainly in accordance with the divine spirit of Christianity. It is gratifying to find all classes of men agreeing as to the utility and efficacy of such instruction. 'Religion never fails,' is the testimony of one witness examined by the Lords' Committee—a layman. 'As personal reformation, to be permanent, must be founded upon Christian principles, so no system of prison discipline can be effectual in which religious instruction does not form a prominent part.' (Mr. Crawford, *Report on American Penitentiaries*, p. 39.) 'There can be no limits to the sacred influence of religious impressions upon the hearts of even the most guilty.' (The same.)"—p. 42.

"One thing only we would remark—that the same course of discipline which is found to favour the cause of honest men *without*, is not unacceptable (as it appears) to the community of rogues *within* the gaol, with this proviso, that they be reclaimable rogues. It proves, in fact, a sort of lapis Lydius, a touch-stone by which the 'senabilia ingenuis' may be distinguished from the incurables. In Wakefield house of correction, the magistrates proposed (among others) the following question to sixty-four individuals: *Whether they would prefer the present system of total silence, or be at liberty to mix as before in unrestrained communication with other prisoners?* The answers are given (as plainly appears) in the *ipsissima verba* of the respondents, and there is clearly a majority in favour of privation of speech; *fifty-four* voting for the silent system, with only ten dissentients."—p. 55.

"If the present were a question to be decided by *authorities*, the name of Howard, who advocated a plan of this kind, might lend it a favourable introduction; and the practice of our sagacious Transatlantic descendants, who adopted the plan from us, (for this is the true state of the case) and the success with which it has been employed both in the United States and in some prisons in our country, (in particular in the Glasgow Bridewell, the discipline of which scarcely differs from that of the penitentiary at Philadelphia,) would be strong recommendations. But we would rest the question on its own grounds, and invite every one to consider for himself

whether, if the association of bad characters has the effect of propagating crime, the separation of them be not the surest and speediest way of repressing it. An examination into the evidence afforded by the details of any prison, at home or abroad, where this plan is pursued, will, we are persuaded, produce impressions strongly in favour of such a system. But it may be doubted whether the *health* (bodily and mental) of a prisoner would not break down under so severe a discipline. This does not appear to be the case. Though separated, the convicts may be kept at work, or, to speak more properly, may be allowed *the indulgence of labour*. 'I have conversed with a number of persons who have been confined in solitude in the penitentiary at Philadelphia for four years, and where the *solitude is perfect*, and I never discovered, in any single case, that the seclusion has affected the mind or reason.'—(*Mr. Crawford*, p. 6.)"—pp. 60—62.

The History of England. By Thomas Keightley. Author of the Histories of Greece and Rome, &c. In two volumes. Vol. I. London: Longman and Co. 1837. pp. 584.

MR. KEIGHTLEY is too well known and too highly appreciated as an author to need any encomium here. The present volume appears intended to furnish those who have not leisure for original research in voluminous histories, a well-digested History of England, in a comparatively small compass. Mr. Keightley is one who feels deeply the importance of maintaining the true principles of our church against the assaults and insidious attacks of Romanist writers; and therefore, while attempts are being made to give Lingard's history a more extended circulation, these volumes—at least, the *first*, for the second has not yet appeared—will be found most useful, as a means of counteraction. The history is sufficiently full to suit those who are beyond the age of education; but it seems also, from its compactness, and from the mode of its execution, to be admirably fitted for the higher classes in great schools. It is hoped that it may have an extensive circulation among them, as the tone in which it is written cannot fail to do good. The present volume finishes the reign of Elizabeth.

The Christian Keepsake and Missionary Annual. Edited by the Rev. William Ellis. 1838. Fisher. 8vo.

AMONG the literary contributors to this Annual, occur the names of Archdeacon Wrangham, Rev. B.W. Noel, Rev. T. Dale, Mary Howitt, James Montgomery, and Josiah Conder. The volume contains much that is pure in thought and beautiful in expression.

The engravings are not uniformly of a high character; but the vignette on the title-page will be much admired, and viewed with interest, in conjunction with the "Reminiscences of Felix Neff," which it is intended to illustrate. The "Interior of Bottesford Church, Leicestershire," is also very pleasing. There are some agreeable unpretending verses, by the Rev. W. L. Nichols, entitled "Lines written at Lanthoni Abbey."

The Book of Gems. The modern Poets and Artists of Great Britain. Edited by S. C. Hall. 1838. Whittaker and Co. 8vo.

THIS is, indeed, the Book of Gems—gems of song, and gems of art. The volume, as the editor informs us in his preface, is the third of a

series, and brings his labours to a close. The design of the work is, to present the reader with a selection from the compositions of our latest poets, each being preceded by a small appropriate engraving, and a brief memoir of the author. In such a plan, as no two critics would probably, in any one instance, have fixed upon the same specimens of a poet's manner, it would be unreasonable to hope to give universal satisfaction.

It will be remarked, and probably with some surprise, that eleven poems from the pen of Barry Cornwall are introduced, while the editor has been able to find but three of Rogers' pieces to his mind; and of these, one is the poem, "To an Old Oak," certainly not in Rogers' happiest manner. Again, one is presented with a greater variety by London and Tennyson than by Crabbe. It is more agreeable, however, to have to notice, with approbation, the spirit in which the editor has placed Wordsworth foremost among his poetical brethren, and to call attention to the many exquisite engravings which this volume contains. Among the most beautiful are, the "Garden of Boccacio," prefixed to the *Excerpta* from Coleridge; the "Cathedral Hymn," which precedes the poetry of Mrs. Hemans; and the "Child," who smiles above Joanna Baillie's verses. But far more beautiful than any of these is the "Sunrise" which accompanies Southey's name, and the very charming "Churchyard" scene assigned to James Montgomery's poems.

Heath's Picturesque Annual for 1838—Ireland. Edited by Leitch Ritchie, Esq. Longman. 8vo.

THIS volume yields the palm of beauty to none of its competitors. The engravings, nineteen in number, are from drawings by M'Clise and Creswick. The latter of these has represented some of the striking Irish scenery with extraordinary spirit and taste. One would suppose that "Fair Head" and "Dunluce Castle" might tempt some of our countrymen who yearly infest Switzerland and the Rhine to visit the county of Antrim next season, and enjoy the delights of fine scenery a little nearer home than they were perhaps aware it existed. "Comme Dhuv" is another glorious scene; and "Turk Mountain" and "Kil-laloe," if not as glorious, are more beautiful.

Mr. Leitch Ritchie supplies the "Tour." He professes to steer clear of political questions; but the concluding pages of his book are something very like politics, and rather one-sided. We are treated also to a *liberal* chapter on politics in the body of the book.

Syria, the Holy Land, Asia Minor, &c. Illustrated in a series of Views, drawn from Nature, by W. H. Bartlett, William Purser, &c.; with Descriptions of the Plates by John Carne, Esq. Fisher. 1838. 4to.

THIS volume, which exhibits every attraction of plates, typography, and easy reading, appeals to a higher and better feeling than the mere Annual, having for its object, as the title-page sufficiently declares, the illustration of the hallowed East, by thirty-seven beautiful views

of some of its most attractive scenes. All who have travelled in those countries, or feel interested in them—and whom does this latter class not include?—should endeavour to obtain a sight of this volume.

Fisher's Drawing-room Scrap-Book, 1838; with Poetical Illustrations by L. E. L. 4to.

FOR the benefit of those who do not understand English, the back of this volume is lettered "Album des Salons." It really contains a few pretty engravings, but some are old friends; and (by mere accident) two or more of the plates do double duty this year. "Djouni, the residence of Lady Hester Stanhope," at p. 19, and "Beirout and Lebanon," at p. 29, are to be found in the work on "Syria, the Holy Land," &c., at pp. 14 and 9 respectively.

Fisher's Juvenile Scrap-Book. By Agnes Strickland and Bernard Barton. 1838. 8vo.

WHEN Horace Walpole said of the poet Gray that "he never was a boy," the saying was considered a smart one; but it would lose its point now-a-days. The race of little boys and girls is well nigh extinct, and the "Juvenile Scrap-Book" is more like an Annual for full-blown "Juveniles."

It may be stated, the Bishop of Lincoln has published a Sermon on *Confirmation*, in a cheap form, for general circulation. It is needless to direct every one to read it. Among single Sermons, also, those of the Rev. T. Chevalier, on the *Right Interpretation of Scripture*; of the Rev. H. Stowell, on *Infidelity*; of Dr. Spry, on the *Usefulness of Classical Education*; and that of the Rev. J. J. Blunt, entitled *Useful Knowledge no substitute for Religious Knowledge in a scheme of National Education*, deserve especial mention.

A beautiful edition of *Southey's Poetical Works*, in ten volumes, is just begun, edited by himself. The first volume contains "Joan of Arc." It has received the author's last revision and corrections.

MISCELLANEA.

WORKING OF THE REGISTRATION ACT.

NO. I.

(To the Editor of the Cambridge Chronicle.)

SIR,—On Monday last a clergyman of the Royston district appeared before the bench of magistrates at Arrington, to answer to two informations exhibited against him by the registrar (one of the relieving officers of the poor law union), for omitting to send, within seven days, certificates of the burial of two dead bodies without having received the registrar's certificate. The defence of the reverend gentleman was, that he had not seen the amended act,

1 Vict., cap. 22, and was therefore ignorant whether such certificates were still required. Such a defence not being available in law, he was necessarily convicted, and paid the costs and mitigated penalties. I shall not stop to inquire what necessity there was for exhibiting *two* informations against the same individual, or the spirit in which the case was prosecuted. The gentleman had clearly transgressed the law, and rendered himself subject to two penalties of ten pounds each. My principal object is to call the attention of the clergy to that part of the registration act (6 & 7 Wm. IV., cap. 860,) which relates to their duty as to burials, and the duties imposed upon the district registrar, upon the death of any of their parishioners. By the 27th section it is enacted, that do dead body shall be buried without a certificate or order being given by some party (either by the district registrar or coroner) *before* the burial, or by the clergyman performing the funeral service, *within seven days after* the burial—"And every person who shall bury or perform any funeral or religious service for the burial of any dead body, for which no certificate shall have been duly made and delivered as aforesaid either by the registrar or coroner, and who shall not within seven days give notice thereof to the registrar, shall forfeit and pay any sum not exceeding ten pounds for every such offence." Now, the duty of the clergyman is clear and intelligible. If the registrar's certificate, or the coroner's order, be presented to him, he is required to perform the funeral service and to bury the dead body. But this law demands of him nothing further, unless he *voluntarily* take upon himself to bury a dead body without such certificate or order; and *then* it imposes upon him the duty of sending a certificate of such burial to the district registrar, or the penalty of 10*l.* if he neglects. It is evident, therefore, that he may avoid the risk of an information for omission, and the annoyance of certifying, by uniformly requiring the registrar's certificate *before* the burial, which it is the duty of that officer to transmit. From the knowledge I have of several districts, I feel warranted in saying, that the registrars seem but little aware of the extent of their own duties upon the subject under consideration, and that they appear to imagine that the onus of certifying lies upon the clergy. But surely, the act which has created the office which they hold, and directed the salary which they shall receive, is sufficiently explicit upon the particular duty in question. The 18th section has these words—"And every registrar shall be authorized, and *is hereby required to inform himself carefully* of every birth and *every death* which shall happen within his district, and learn and register as soon after the event as conveniently may be done." The 19th section enacts that "the occupier of every house or tenement in England in which any death shall happen, *MAY*, within five days after such death, give notice of such death to the registrar of the district." The 42d section enacts a penalty, not exceeding 50*l.*, upon the registrar if he refuse to register upon such notice; and the 27th section requires the registrar, "immediately upon registering any death, or as soon thereafter as he shall be required so to do, without fee or reward, to deliver to the undertaker, or other person having charge of the funeral, a certificate under his hand, according to the form of schedule (E), that such death has been duly registered; and such certificate shall be delivered by such undertaker, or other person, to the minister, or officiating person, who shall be required to bury or to perform any religious service for the burial of the dead body." From these extracts nothing can be plainer than the duty which is enjoined upon the registrar. He is *required to inform himself carefully of every death* which may happen within his district,—he is to *learn and register as soon after the event as conveniently may be done*,—and he is to give a certificate of such registration to authorize the burial. It is true that the clergyman *may* bury without such certificate; but it is obvious that this permission is introduced for *special cases*, where, from the nature of the disease, an early interment of the dead body is required. It is the exception, and not the rule, as appears from the 25th section, which enacts, that "some inmate of the house or tenement in which such death shall have

happened, SHALL *within eight days next after the day of such death*, give information, upon being *requested* so to do, to the said registrar, of the several particulars hereby required to be known and registered touching such person." Now, the registrar must inquire *within eight days* of a death, or the compulsory power of the act is lost; and if he waits for the certificate of the clergyman, which the act allows to be sent to him *seven days after burial*, it is obvious that this power of inquiry is a nullity. It must, I think, be admitted that the object of the act renders it imperative on the registrar to make his inquiries and give his certificate *before burial*; and that he must, for such purposes, visit the parishes in his district more frequently than once a fortnight, or once a week. The country is to pay him for his services, and he must not attempt to throw the onus upon the people. Upon the clergy he cannot place it, unless they gratuitously undertake it. It seems, however, highly expedient that this subject should be discussed, and a general rule laid down by the clergy for their guidance in this matter. CLERICUS.

Sept. 7th, 1837.

NO. II.

(To the Editor of the Cambridge Chronicle.)

SIR,—The following extracts from the "Regulations" issued under the signatures of the registrar general and Lord John Russell, dated April 15th, 1837, may be useful to the clergy and the people at large. They exhibit distinctly the duties which the registrars are enjoined to discharge in carrying the registration act into execution, and declare upon whom the act places the onus of inquiry. The following passages are in page 44, *et seq.*:—"The registrar is required to inform himself carefully of every birth and every death which shall happen within his district. It is left to his discretion to employ such lawful means of informing himself as may to him appear best; but *he must employ some means*, and must not neglect inquiry in the hope that, without any exertion on his part, information will be voluntarily tendered. It is advisable that he should apply to such persons as, from their habits or occupation, are most likely to have immediate knowledge of any birth or death within his district,—such as surgeons, midwives, undertakers, or the like; and having received notice thereof from them, that he should immediately make a note or memorandum of the time and place of such birth or death, in order that he may procure the information necessary to enable him to register the same as soon after the event as conveniently may be done." He is also "*to concert some means*" to obtain information from masters of workhouses, hospitals, &c. "The registrar must remember that he will be held responsible for the due execution of his duties, *the most important of which is*, to register, in so far as it may be possible, every birth and death within his district." "He is *bound* to register not only those births or deaths of which he shall have received notice according to the provisions of the 19th section of the act,—he must also endeavour to register, *within the time prescribed*, all births or deaths of which he may by any means, and from *any persons*, receive notice and intelligence; and *if the person qualified to give information do not come to him for that purpose, he shall, taking with him his register book, go to the house where the birth or death may have occurred, or wherever such person qualified to give information can be found.*"—p. 45. In p. 57 the registrar is strictly enjoined to take with him on such occasions the *INK* with which he is furnished by the superintendent registrar, and to "*carry the register book in the waterproof cover supplied to him for that purpose.*" After describing the persons who are bound to give information, *if applied to*, within eight days after a death—namely, a person present at the death, or in attendance during the last illness, or the occupier of the house—the "Instructions" state, "And all persons thus bound to inform *on request*, if unwilling so to do, may be told that by refusal to give information they render themselves liable to be indicted for a misdemeanor."—p. 47. After referring to the

duty of the registrar to deliver a certificate to the undertaker, the "Instructions" add, "It is strongly recommended that, in order to effect the safe and regular delivery of such certificate with the least trouble to either party, the registrar shall take an early opportunity of communicating thereupon with all undertakers, or persons likely to have charge of funerals within his district, pointing out to them the provisions of the 27th section of the act, and making such arrangement for the safe and *systematical delivery* of such certificates as shall to both parties seem most fit and convenient."—p. 55. These extracts are too specific to require any comment. They state distinctly that the registrar is bound to *seek out*, by such lawful means as he may consider best, all cases of births or deaths, and to make arrangements in every parish within his district for obtaining regularly the earliest information of such events,—that it is the registrar's duty, when his informant is *not* qualified to communicate the necessary facts, to go to the house where a birth or death may have occurred, and to take his register book with him, and make the entry on the spot, or wherever the *qualified* informant can be found,—that the registrar is bound to give certificates, so that the burial of the dead may not be unnecessarily delayed; and to make arrangement for the safe and *systematical delivery* of such certificates. It is beyond dispute that all which the people at large are required to do under the registration act is, to give the requisite information to the district registrar, when *he requests them so to do, at their own houses, within the time prescribed by law*—viz., within eight days of a death and forty-two days of a birth; for after the expiration of such days, no person is punishable for refusing to answer the registrar's inquiries. The "Regulations" justify also, I conceive, the opinion which I ventured to maintain in my letter of the 7th instant, and shew that the certificates to be transmitted to the registrar by the clergy, *after burial, form the exceptions*, and do not constitute the rule,—that the interment of dead bodies *before* registration should be exercised only in special cases, when, from the cause of death, an earlier burial than usual is found necessary. The clergy, it is said, are compelled to bury upon reasonable notice,—I am aware of the injunction in the 68th canon, and I take for granted that no clergyman would refuse unconditionally. He would say, "You must now bring me the registrar's certificate—it is the duty of that officer to give one, and you are authorized, within five days of the death, to compel him to register, and to furnish you with the certificate which is required to be delivered before burial; I am ready the moment it is obtained to perform my duty." What court, Sir, would call such advice an illegal refusal, or punish the clergyman for thus assisting in carrying the new law into operation?

CLERICUS.

Sept. 20th, 1837.

P.S.—Since writing the above, I observe that the Rev. R. Taylor, of Leeds, has been convicted in the penalty of 5*l.* 5*s.*, before Alderman Tottie, &c., for not sending a notice to the registrar in *proper form*. The clergy are truly in an enviable state. If they bury without a registrar's certificate, and do not send a notice within seven days, they are liable to a penalty of 10*l.*; and if they do send a notice which is not suitable to the humour of the registrar, that important personage instantly lays an information, *swears he has had no notice*, and the clergyman is hauled before the magistrates. The conviction of Mr. Taylor is a most extraordinary one; his notice had been drawn up by a person in authority, and was in the very words of the act of parliament, which required the notice, but prescribed no form. As the learned alderman described himself *au fait* in legal matters, what made him blind to the totally different objects of schedules E. and F., and the notice upon which he was called to decide? The former are to authorize the burial of *particular* individuals, the latter is only necessary to put the registrar *on inquiry*. Mr. Taylor deserves the thanks of the clergy for instantly appealing against the conviction.

NO. III.

(From the Cambridge Chronicle.)

THE civil registration of births and deaths, under the directions of that important personage styled the registrar-general, turns out to be the most uncivil thing in the world. Independent of more serious objections to the whole whig scheme—to the provisions of the act as well as to the machinery by which it is worked—there seems to be nothing but grumbling and growling on every side on account of the uncalled for, and in many cases indecent, intrusion of the registrars into domestic affairs, which require to be treated, if treated they must be, after this improved whig fashion, with the nicest delicacy and with feelings such as few of these minor functionaries possess. Scarcely a single newspaper do we take up without finding much complaint on this head; and certainly, as it appears to us, complaint not without good grounds for it. The nature of the grievances will, however, be best seen from the following communications made to their respective local papers by persons living in widely different districts, York, Manchester, and Bristol.

1. From York, signed "A Poor Man :"—

"I shall feel very much obliged if you will allow me to make a few remarks in your paper upon the new law, as people call it, of registration. I should not have troubled you or any body else about this new law, had I not felt myself oppressed by it.

"First, I would have it to be understood, that I am a poor man; that I was baptized and brought up in the faith of the Church of England; and I have no fear in saying that I love that church, because I have experienced her to be the *poor man's* church, in which he can faithfully and devoutly worship his God without money or cost. Nobody will be surprised when I say, I am bringing my children up in the faith of that church, esteeming her as I do a blessing to the poor.

"But in consequence of that new law called the 'Registration Act,' I am afraid the poor are likely to lose that privilege of registering, free of cost, which they have long enjoyed under the management of the church clergy. A little time ago, I had a child born, and very soon after its birth a man called upon me, and demanded the time of its birth, telling me he was the registrar, to whom I immediately told the period when he was born. A week or so after this, I took my child (a duty strictly binding upon me as a parent) to be baptized. As soon as the clergyman had adopted him by baptism into the family of Christ, I demanded of him a certificate of baptism, which I had been informed was necessary to obtain baptismal registry of its name; for this certificate I paid the clergyman one shilling, and in the course of the day I set off with it to the registrar, to get its baptismal name inserted. When I delivered this certificate to the registrar, he made another demand upon me of one shilling, as his fee for entering the baptismal name. Here you see, Sir, I paid two shillings for the registration of my child, and walked four miles in the bargain to complete the business. Before the passing of this act, I could have had my child registered without any expense of this sort, and with little or no trouble to myself."

2. From Manchester:—

"About a month or six weeks ago, a nurse-maid, in my service, was walking along the street, with her infant charge, when she was rudely stopped by one of the newly-appointed functionaries under the new registration act, and strictly interrogated as to the age, sex, parentage, &c., of the child she had with her, and also if she knew whether or not it had been registered; and having answered all the questions thus impertinently put to her, as far as she could, the last-named one in the negative, she was presented with a printed paper containing instructions as to the mode of proceeding necessary to be adopted to obtain registration of a birth, and directed to take it to her master. Though, on being informed of the circumstance, I was a good deal provoked,

for the moment, at such an impudent and unwarrantable proceeding, yet, considering that in this novel mode of looking for customers, the man was only labouring in his vocation, in the hope of earning a shilling, I determined to take no further notice of the matter, trusting to hear no more about it; but I soon found that I had reckoned without my host, for, such being the anxiety of these kind and considerate people that my child should lose no future legacy, or any other possible advantage, for want of being duly registered, that, during the following three weeks, I being from home, scarcely a day elapsed without bringing either the deputy registrar, or the deputy's deputy, to my house, to urge upon us the necessity of taking the benefit of the act. On the last occasion of his calling, he informed a lady who was in the house, my wife and myself being both absent, that unless the business was concluded that day, I should have a certain sum of money to pay, evidently wishing her to understand, as she really did, that I should be incurring a penalty for a non-compliance with the terms of the act; and as this delicately-minded gentleman had succeeded in obtaining the date of the child's birth from some person in the service of our family surgeon, all that was now wanting to entitle him to his hardly-earned shilling was a name for the child, which, unfortunately for this persevering deputy, or deputy's deputy, had not been fixed upon, but doubtless thinking there was nothing, or at all events not much, "in a name," and some person present remarking that one of the other children, a little girl of two years old, had one day addressed the child by a name, he at once seized upon this as a god-send, and, without more ceremony, adopted it; and after duly inserting it took his departure, not, however, without leaving word, "that if I did not like this name of his choosing, I might have it altered to any other I might select on payment of a shilling;" which, considering all things, is, in my opinion, MOST LIBERAL.

"The result of this affair, and one that shews the inestimable advantages all classes of society must derive from the act for "Registering births, marriages, and deaths in England and Wales," is, that my child is now registered by *one name*, the choice of the registrar, in his office, and by *another name*, my own choice, in our own parish church, whilst the meddling official, having received his shilling out of the rates levied for the relief of the poor, for performing a service that was neither sought nor wished, will care little whether it has been legally or correctly done or not."

3. From Bristol:—

"Just previous to the birth of my child, our medical attendant and nurse being at a considerable distance, while messengers were despatched for them, fearing they would not arrive in time, a woman in our village was sent for, who was in the habit of acting as a nurse on these occasions. She came, and was employed by us till the arrival of the other nurse. Now, Sir, you may judge my feelings at learning that this nurse had received a letter from this nursery surveyor, dignified with the name of registrar, charging her, under sanction of the act, if more than one child was born to cause a distinguished mark to be put (not in submission to father or mother, but as she pleased) on the first-born for him. This meddler—this—(I have searched the annals of slavery, but I can find no name for him there)—this act-of-parliament-appointed nurseryman, then, actually dares not only to intrude his directions into my nursery, but into my very chamber, and there to direct my servant as to what she is to do with my children—to order her to affix her mark, it may be a brand, on my child for him, and to do this under the terrors, if she does not obey him, rather than us, of committing a breach of the law.

"I pray you, Sir, learn from a circumstance which has come under my own notice, in the parish in which I live. The other day my child was brought to our parish church, to be baptized, and the clergyman who performed the service interrogated the parties according to the form, 'Hath this child been already baptized, or no?' 'Yes, Sir,' was the reply; 'the child has been baptized, only

without a name.' 'Without a name,' returned the clergyman, 'what do you mean?' 'It has been baptized,' was the answer, 'at Mr. —, at — (the very nurseryman who interfered with my domestic matters.) He told us, if we did not go to his house and sign the register there, he would make us pay 7s. 6d., and so we went, and a bad job it was, for we lost the day's work through going so far.

"We could add much more to this catalogue of the registrars' impertinences; but we conceive we have given quite enough to excite the disgust of every honest Englishman for whig legislation. What man will endure that the registrar-general should issue his licences to his underlings in every district to catechize, and not upon the most delicate of subjects, every nursemaid who may be found in the streets or highways? Who will submit to employ a midwife that is acting under the secret orders of a poor-law officer? And who will say that it is just and liberal to the poor man, to drag him from his work over a distance of five or six miles for the purpose of carrying that information which it is the proper business of the shilling-hunters to fetch for their pay? This method of working the act, is clearly repulsive to all fine English feeling; and let the apparent benefits of such registration be what they may, it cannot long be tolerated in this free country.

"One thing at least about this matter is sufficiently plain, as has been noticed by our correspondent 'Clericus,' viz., that the registrars, who are paid for every entry they make, are endeavouring, by hook or by crook, to keep the pay to themselves, and to transfer the main trouble to others. This is done by industriously circulating such notices as the following, which is copied *verbatim* from the original:—

"To Mr. and Mrs. ———

"You are required to register your child according to act of parliament, within forty-two days of its birth, at my house, No. 5, Wilton-place, near St. Philip's Church, any day (Sunday excepted) between the hours of two and five in the afternoon.

'JOHN HILL, Registrar of Births and Deaths.

"Observe—If you neglect to register within the above time, a charge of 7s. 6d. will be made."

"Now, we beg to tell Mr. John Hill, or any other registrar, that Mr. and Mrs. — are not required to notice his peremptory orders at all, unless they please. They are bound to answer the questions put to them by John Hill, touching the birth of their child, *at their own house*; and we tell John Hill, that he also is bound, in the discharge of his duty, *to go to the house where it is known to him that any birth may have occurred*. This is not our own law; it is the law of the registrar-general and Lord John Russell; and the peace and comfort of social life demand at least that it shall not be made more odious and oppressive. The registrar-general orders thus:

"The registrar must remember that he will be held responsible for the due execution of his duties, *the most important of which is*, to register, in so far as it may be possible, every birth and death within his district.' 'He is bound to register not only those births and deaths of which he shall have received notice according to the provisions of the 19th section of the act—he must also endeavour to register, *within the time prescribed*, all births or deaths which he may by any means, and from *any persons*, receive notice and intelligence; and *if the person qualified to give information do not come to him for that purpose, he shall, taking with him his register book, go to the house where the birth or death may have occurred, or wherever such person qualified to give information can be found.*'—*Regulations*, p. 45. In p. 57, the registrar is strictly enjoined to take with him on such occasions the *INK* with which he is furnished by the superintendent-registrar, and to 'carry the register book in the waterproof cover supplied to him for that purpose.'

"Does not the 'waterproof cover' shew that the registrar has something

more to do than to sit at his ease and receive visitors at a shilling a head 'between the hours of two and five in the afternoon?' It is evident that the only answer which need be made to any 'John Hill' who imperiously demands the personal attendance of a father or mother at his own house, is, 'remember the *waterproof cover*.'"

NO. IV.

On Wednesday the Rev. S. Redhead, A.M., vicar of Calverley, was summoned by the registrar of births, deaths, &c., before the magistrates of Bradford, for an alleged offence against the registration act. The complainant stated that the reverend gentleman had buried a body without first having the registrar's certificate, and had not sent to him the notice suggested in the act. Mr. Redhead stated and proved that he had sent the proper notice to the registrar at Horton, the district in which the man died. The complainant contended that the notice should have been given to him, as the body was buried in his district. After a long discussion, in which the difficulties of giving a due, or even intelligible, construction to the various sections in the act, from the silly and contradictory manner in which it is drawn, were descanted on rather freely, the magistrates adjourned their decision until Wednesday. It is an extraordinary circumstance that this act especially provides, by one of its clauses, against obtaining the opinion of any of the superior courts as to its meaning, and deprives those convicted in penalties under a certain amount of the power of appeal.—*Halifax Guardian*.

DOCUMENTS.

ORDER OF HIS MAJESTY IN COUNCIL FOR APPROVING A SPECIAL REPORT
RESPECTING SECTION XI. OF THE ACT 6 & 7 W. IV. C. 77.

At the Court at St. James's, the 10th day of May, 1837,—present, the King's Most Excellent Majesty in Council.

Whereas there was this day read at the Board a representation from the Ecclesiastical Commissioners for England and Wales appointed under the act 6 & 7 W. IV. c. 77, dated the second day of this instant May, in the words following—viz.:

"To the King's Most Excellent Majesty in Council. We, the Ecclesiastical Commissioners for England, appointed by an act passed in the last session of Parliament, intituled, 'An Act for carrying into effect the reports of the Commissioners appointed to consider the state of the Established Church in England and Wales, with reference to ecclesiastical duties and revenues, so far as they relate to episcopal dioceses, revenues, and patronage,' humbly beg leave to report to your Majesty that, in pursuance of the directions contained in the eleventh section of the said act, whereby it is enacted that we shall prepare and lay before your Majesty in Council such scheme as shall appear to us to be best adapted for preventing the appointment of any clergyman not fully conversant with the Welsh language to any benefice with cure of souls in Wales, in any parish the majority of the inhabitants of which do not understand the English language, we have proceeded to consider the subject, and to make such inquiries as might enable us to fulfil the duty imposed upon us; and we now proceed humbly to submit to your Majesty the result of those inquiries.

"By an act of Parliament passed in the fifth year of Queen Elizabeth, in-

titled, 'An Act for the translating of the bible and the divine service into the Welsh tongue,' and by the Act of Uniformity, passed in the thirteenth and fourteenth years of King Charles the Second, it is enacted, that 'from and after the imprinting and publishing of the said book so translated' (namely, the Book of Common Prayer,) 'the whole divine service shall be used and said by the ministers and curates throughout all Wales, within the said dioceses where the Welsh tongue is commonly used, in the British or Welsh tongue.'

"These acts, which are still in force, may be considered as not only authorizing, but requiring, the ordinary to refuse to institute or license to a benefice with cure of souls, in any parish where the Welsh language is commonly used, any clergyman who is not able to speak it.

"But since the expression 'commonly used' may be thought to allow of considerable latitude of interpretation, as to the proportion of the inhabitants of any parish who speak only Welsh, we have inquired what the actual practice is as to the institution or licensing of clergymen to benefices with cure of souls in parishes where the Welsh language is used.

"We find, upon consulting the Bishops of St. Asaph, Bangor, St. David's, and Llandaff, whose statements and opinions we append to this report, that the following practice prevails as to the admission of clergymen to benefices or curacies within their respective dioceses.

"In the dioceses of St. Asaph and Bangor, no Englishman has been ever introduced by the present bishops, nor has the care of any parish in which Welsh is spoken even by a small part of the inhabitants been intrusted to any person not conversant with that language. Every candidate for holy orders undergoes an examination in Welsh.

"In the diocese of St. David's, no clergyman who is not fully conversant with the Welsh language is ever instituted or licensed to a benefice with cure of souls in any parish of which not merely the majority, but even a very small proportion, of the inhabitants do not understand English. The bishop has appointed three commissioners, by whom every clergyman presented to a Welsh benefice, of whose intimate acquaintance with the Welsh language there can be the least doubt, must be examined; and the certificate of two at least of these commissioners, as to his ability to read, compose, and converse in that language, is indispensable to his being instituted or licensed. Many instances have occurred in which institution to benefices has been refused to clergymen, on account of their defective knowledge in this respect, even when a great majority of the inhabitants were well acquainted with the English language. The expression 'Welsh benefice' is used, because in many parts of the diocese of St. David's, as for instance in nearly the whole of Radnorshire and a great part of Pembrokeshire, as well as the deanery of Gower in Glamorganshire, the Welsh language is not spoken nor understood.

"In the diocese of Llandaff it has long been the practice, in the case of a benefice where any considerable number of the inhabitants do not understand English, that the clergyman applying for institution should be carefully examined by the bishop's chaplain, as to his being fully conversant with the Welsh language, and that a certificate to that effect should be given previously to his institution.

"It appears to us, therefore, that if any rule were to be laid down, by legislative authority, to the effect that no clergyman not fully conversant with the Welsh language should be admitted to any benefice with cure of souls in Wales, in any parish the majority of the inhabitants of which do not understand the English language, its tendency would be to relax the strictness of the practice which has long been adopted by the bishops of the principality, and to introduce the evil which it is intended to prevent.

"No bishop of a Welsh diocese would now institute or license a clergyman not conversant with the Welsh language to the cure of any parish in which even a small part of the inhabitants do not understand English; but if the

proposed rule were laid down, it would then be sufficient to satisfy the declared intentions of the legislature if a clergyman wholly ignorant of Welsh were intrusted with the spiritual charge of a Welsh parish containing five hundred inhabitants, although any number of them less than two hundred and fifty should not understand English.

"An inconvenience of the same kind would result from the fixing of any definite proportion in the case of parishes with a considerable population.

"As the information which we have collected, and now submit to your Majesty, was not before Parliament when the section referred to in this report was introduced, and as the object contemplated by the legislature appears to us to be already sufficiently attained by the existing laws and by the practice which has of late years been observed by the bishops of the Welsh dioceses, we humbly hope that we may be justified, for the reasons which we have alleged, in abstaining for the present from suggesting any scheme for carrying the provisions of that section into effect.

"All which we humbly submit to your Majesty in Council.

"In witness whereof we have hereunto set our common seal this — day of — one thousand eight hundred and thirty-seven."

His Majesty, having taken the said representation, together with the appendix thereunto annexed, into consideration, is pleased, by and with the advice of his privy council, to approve thereof: And his Majesty is further pleased to direct that the said Ecclesiastical Commissioners for England and Wales do keep in view the subject of their said representation, in order that the object of the eleventh section of the said act of 6 & 7 W. IV. c. 77, may continue to be fulfilled.

WM. L. BATHURST.

APPENDIX.

No. 1. Wednesday, 22nd February, 1837.

Evidence of the Bishop of St. Asaph.

Q. In the act of last session for the regulation of the church there is this clause: "That the said commissioners shall prepare and lay before his Majesty in Council such scheme as shall appear to the said commissioners to be best adapted for preventing the appointment of any clergyman not fully conversant with the Welsh language to any benefice with cure of souls in Wales, in any parish the majority of the inhabitants of which do not understand the English language:" Therefore the commissioners request from your lordship such information as may enable them to comply with this requisition of the act?—I am not aware of any information that there is to be given. I should say that the provision of the act is perfectly useless. Neither the Bishop of Bangor nor myself, since we have presided over the North Wales dioceses, have ever introduced an Englishman into the dioceses, or committed the care of any parish in which Welsh is spoken to any person not understanding the language. It has been done in former times, but I do not believe there is the slightest danger or even possibility of its being done again. I should go much further than that requisition of the act, for it only says where there is a majority that speak Welsh in the parish. Now, it is impossible to ascertain in a populous parish, where the number speaking Welsh and English is nearly equal, on which side the majority is. But I should never think of appointing an Englishman where there were any number of Welsh in the parish, or where there was any Welsh service at all. In many of my parishes there is English and Welsh service alternately, but I should never think of appointing an Englishman to those parishes, because he could not do the Welsh duty.

Then it appears to be the object of the act to secure that, by law, which in your practice always is the case?—Yes.

What is the state of your diocese with respect to language; are there many

parishes in which all the people speak English?—There are a few, part of Shropshire being in my diocese.

Are there many parishes where they speak both English and Welsh?—There are; and the knowledge of the English language is very much increasing in Wales.

Are there any parishes in which no English is spoken?—There may be a few, but scarcely any. The gentry all speak English, and many of them cannot speak Welsh. English families are increasing very much.

Are there many parishes that would fall under the description of the act of parliament, in which the majority speak Welsh?—Certainly, there are many parishes in which that would be the case, in some of the interior parts among the mountainous districts; but still, in those, I have found vast numbers speaking English, even of the lower orders of labourers.

Your lordship's practice is, not to appoint a clergyman who cannot speak Welsh to any parish in which any of the parishioners cannot speak English?—Never. I have never given a living in my diocese to any man who has not officiated as a curate in the diocese, except one, which I gave to a person who was very strongly recommended, who was a perfect Welshman, who had been seventeen years chaplain of St. George's hospital. He bore a high character in every respect.

Are you the only patron in the diocese?—Not quite; most of the livings are the bishop's; there are several that are not.

If a clergyman not speaking Welsh was presented to your lordship for institution by a patron of a living, should you refuse to institute him upon that ground?—Most assuredly so. In a Welsh living I should never admit any one who could not speak Welsh. My chaplain would examine him in Welsh.

Then your lordship is of opinion that the provision of the act is unnecessary?—Certainly.

You feel an objection to having any precise rule laid down with respect to any definite proportion of the population being Welsh, your practice being in point of fact not to institute persons who do not know the Welsh language to parishes containing any considerable number of persons speaking Welsh?—Exactly so.

They are always examined by your chaplain in the Welsh language?—They are; and they have always been curates in the diocese before. I would say, that I cannot personally have any objection to the rule being laid down. It is the principle that I act upon without its being laid down, and therefore I cannot personally have the slightest objection to its being laid down. In objecting to it I am not influenced by any personal interest whatever.

In fact you carry it in practice further than the rule laid down in the act, because the act says the majority?—Certainly.

It appears that the present practice cannot be improved upon?—I do not think it is possible, so far as regards the two northern dioceses. I know nothing about South Wales.

No. 2.

Letter from the Bishop of Bangor to the Secretary.

11th February, 1837.

You will have the goodness to inform the ecclesiastical commissioners that, as far as the diocese of Bangor is concerned, the case contemplated in the act to which they have directed my attention is already sufficiently provided for. Every candidate for orders undergoes an examination in the Welsh language; no clergyman is admitted into the diocese, unless he has been previously serving a Welsh parish, without being examined by my chaplain as to his acquaintance with Welsh. Since I have been bishop, no English clergyman has been received into the diocese. The few who were promoted to benefices with cure of souls in my predecessor's time were examined not only by his

chaplain, but by several other clergymen of the diocese, and their competency to perform all their duties in the language of the country ascertained and attested.

I am not aware that it will be in my power to make any further communication to the commissioners on this subject.

(Signed) C. BANGOR.

No. 3.

Letter from the Bishop of St. David's to the same.

21st February, 1837.

I beg to acknowledge the receipt, on Tuesday last, of your letter of the 8th instant, drawing my attention to the 11th section of the act 6 and 7 W. 4, c. 77, &c., and requesting me to favour the commissioners with such information and advice as may best assist them in carrying into effect the provision of the said section, relative to the appointment of clergymen to Welsh benefices with cure of souls, so far as it applies to the diocese of St. David's. I should have returned an earlier answer to your communication, but I have been confined for some days to my room by a severe cold, and prevented from attending to any business.

With respect to the subject of your letter, the best advice I can offer the Commissioners is, that they should procure the repeal of the above clause in the said act, and leave the matter just where it was left by a private act made in the 5th of Elizabeth, intitled "An Act for the translating of the Bible and the divine service into the Welsh tongue," and by the 27th section of 13 and 14 C. 2, c. 4. by both of which it is enacted, "that from and after the imprinting and publishing of the said book so translated" (viz. the Book of Common Prayer) "the whole divine service shall be used and said by the ministers and curates throughout all Wales within the said dioceses, *where the Welsh tongue is commonly used, in the British or Welsh tongue.*" As these acts are still unrepealed, and the whole divine service cannot be used or said in the British or Welsh tongue by any minister not fully conversant with it, they appear to me to be quite sufficient to authorize and to render it imperative on the ordinary to refuse institution or a licence to any clergyman presented or nominated to any benefice with cure of souls in Wales in any parish in which it is necessary that divine service should be performed in the Welsh tongue, if such clergyman is not able to speak Welsh. I cannot, therefore, see the necessity of any interference on the part either of the legislature or of the Commissioners.

The 11th section of the act 6 and 7 W. 4, c. 77, prohibits "the appointment of any clergyman not fully conversant with the Welsh language to any benefice with cure of souls in Wales, in any parish the *majority* of the inhabitants of which do not understand the English language." So that in a parish containing 500 inhabitants, if 251 understand the English language, I may institute or license to that benefice a clergyman who knows not one word of Welsh, and totally disregard the 249 inhabitants who are ignorant of every language but the Welsh, who would consequently be deprived of all possibility of hearing divine service performed in their parish church in the only language they understand, or of receiving any religious instruction from their minister, and would therefore be reduced to the necessity of either becoming dissenters, or having no religion at all. And this is by way of correcting an evil which, if did exist, it could only tend to increase, but which, so far as the diocese of St. David's is concerned, I do not hesitate to affirm has no existence, except in one or two instances, in which the incumbents reside on preferment they hold in England, and were instituted to their benefices in Wales between *forty and fifty years ago*. By no possible accident do I ever grant institution or a licence to a benefice with cure of souls to any clergyman not fully conversant with the Welsh language, in any parish of which *not merely the majority* but even a *very small proportion* of the inhabitants do not understand the English language:

There are three commissioners, who are clergymen selected for their perfect knowledge of the language, before whom every clergyman, of whose intimate acquaintance with the Welsh language there can be the *least* doubt, presents himself for examination in that language previously to his being instituted or licensed to a Welsh benefice; and neither institution or licence is ever granted until he brings, together with his other papers, a certificate signed by two at least of these commissioners, and of which the following is the form: "We, the undersigned commissioners appointed by your lordship, do hereby certify that we have examined the Rev. _____ in reading, composition, and *conversation*, in the Welsh language, and that we consider him perfectly competent to perform all the duties of a Welsh parish. As witness our hands, this _____ day of _____"

The commissioners are by my express desire *very particular* in ascertaining a clergyman's ability to *converse* in the language, because a person beginning to learn Welsh late in life may acquire a sufficient knowledge of it to be able to read and compose in it with correctness, without being able to converse in it, or even to make himself understood by the natives. I have in several instances refused institution to clergymen applying for it because they were not fully conversant with the Welsh language; and yet, in only one of these instances could it be said that the *majority* of the inhabitants did not understand English; on the contrary, in most of them a *very great* majority of the inhabitants were well acquainted with the English language. Take for instance the parish of Laugharne in Carmarthenshire, a very extensive parish, containing, with Llandsadwrn which is united with it, 2,254 inhabitants, of which, I believe, I may say, that nine-tenths at least understand the English language, which in the town of Laugharne is spoken almost exclusively; and so generally is the English language understood in the parish that in the church at Laugharne divine service is not performed in Welsh above once or at the outside twice in the whole year. At Llandsadwrn it is performed in Welsh more frequently, though even there the English language prevails to a considerable extent; yet, before I institute a clergyman to the vicarage of Laugharne, and I have instituted two to it since I have been Bishop of St. David's, I always require, as my predecessors have done before me, that he should be fully conversant with the Welsh language, and great dissatisfaction would be the consequence if I dispensed with that qualification. Take also another instance, namely, Lampeter Velfrey in Pembrokeshire, containing, according to the last parliamentary returns, 984 inhabitants, of whom three-fourths at least understand the English language; yet when the living was vacant about six or seven years ago, and a clergyman was presented to it who knew nothing of Welsh, I refused to institute him until he had made himself master of the language, although a petition was presented to me from several of the parishioners stating that the English language was so generally understood in the parish that a knowledge of the Welsh language was not necessary, and urging me to grant him institution without requiring him to learn it. I was perfectly satisfied, however, from information which I had received from very competent judges, who resided in the neighbourhood, as well as from what I had been told by the preceding incumbent, whose death occasioned the vacancy, that the duties of the parish could not be properly discharged by any person not fully conversant with the Welsh language.

The parish of St. Peter in Carmarthen contains at least 10,000 inhabitants; of these, perhaps 6,000, or between 5,000 and 6,000, understand English, although many of that number may prefer the Welsh language; are the remaining 4,000 or 4,500, who are entirely ignorant of it, to be abandoned to the dissenters, or to be left destitute of all religious instruction? One of these consequences must inevitably follow if the provision in section 11 of the act 6 and 7 W. 4, c. 77, be carried into effect. It is needless to multiply instances, though I could adduce many others similar to those I have already mentioned. I think I have said enough to shew that such a provision is not only unne-

cessary but liable to insuperable objections. Instead of imposing any adequate restriction on the Welsh bishops in regard to the instituting or licensing of clergymen to Welsh benefices with cure of souls, the effect would be directly the reverse; it would untie my hands, give a much greater latitude than has existed since the act made in the 5th Elizabeth, to which I have already alluded, and create, to an enormous extent, the very evil which it aims at preventing. If in all those cases in which a majority of the inhabitants of any parish in Wales understand the English language a knowledge of the Welsh language is to be dispensed with,—if the majority are to be the only object of solicitude, and no provision is to be made for the spiritual wants of the minority,—often a very considerable minority,—if this is in future to be the rule by which I am to be guided, incalculable mischief must ensue. What, in such a case is to become of that portion of the inhabitants of such parishes who do not understand the English language? Are they to be left destitute of religious instruction,—to be deprived of all opportunity of ever hearing divine service performed in their parish church,—and to be driven to the dissenters, as their only refuge from a state of heathenism? Under the operation of such a rule this must certainly be the case of a very large proportion of the inhabitants of the diocese of St. David's. It has not unfrequently been stated, both in and out of Parliament, that owing to neglect or partiality on the part of the Welsh bishops, clergymen are appointed to benefices with cure of souls in Wales the duties of which they are unable to discharge in consequence of their not being sufficiently conversant with the Welsh language. So far as the diocese of St. David's is concerned, there never was a statement more entirely destitute of truth.

Before I conclude, I must beg leave to suggest to the Commissioners, that they would do well to leave the management of the different dioceses where it certainly ought to be left, to their respective bishops. I am so convinced of the importance of the rule which I have hitherto observed in regard to instituting or licensing clergymen to benefices with cure of souls in Wales, in parishes a portion of the inhabitants of which do not understand the English language, that it is my intention to adhere to it. I do, however, certainly think it would be most conducive to the interest of the church in Wales, and to the welfare of the inhabitants, if some means could be devised of inducing *patrons* to present *only natives to those benefices with cure of souls in Wales which require a knowledge of the Welsh language*, because it is *very difficult indeed*, and certainly not a circumstance of common occurrence, for an Englishman who begins to learn it late in life to make himself as completely master of it as a native for colloquial purposes, so as to enable him to *converse familiarly* with that portion, inconsiderable though it may be in point of numbers, of his parishioners who do not understand the English language, which is always the lower and least-instructed class, without which it is impossible for him to administer to their spiritual wants. In *such* parishes there is a very strong prejudice against having an Englishman for their minister. If in reading the service his *pronunciation* is *foreign*, which is too commonly the case, it excites ridicule in the congregation, and lowers their estimation of their minister. And if he cannot *converse familiarly* with them, however exemplary he may be in his endeavours to do his duty, he never can gain their affection and confidence, nor overcome their prejudice against him; and this he will find an insurmountable obstacle to his being essentially useful to them. They who have the dispensing of the crown patronage in Wales, which in the diocese of St. David's is pretty considerable, may at least adopt the rule I have recommended, to which sufficient regard has not been paid heretofore. In saying this I do not mean to allude to any particular government. The individuals to whom, by their office, the right of dispensing that patronage has appertained, have probably not been aware of the local circumstances of the diocese, nor consequently of the very great importance of doing everything in their power to promote the strict and

uniform observance of a rule so indispensably necessary for the effective discharge of the pastoral duties in all those parts of the diocese in which the Welsh language even partially prevails. If the Commissioners can effect the establishment of the rule I have suggested in regard to the presentation of clergymen to Welsh benefices, their interference will be of some use; otherwise they had much better leave the matter where it was before the act 6 and 7 W. 4, c. 77, was passed.

But when I speak of *natives*, I do not mean natives of the *whole principality*, but of those parts of it in which the Welsh language is commonly used and spoken. For in many parts of it—in full half of Pembrokeshire for instance, in the *whole* of Radnorshire, with the exception of two parishes, in the two parishes in Montgomeryshire which are in my diocese, namely, Mocktre and Kerry, and in the whole deanery of Gower in Glamorganshire, not one word of Welsh is either spoken or understood, and a person might be a native of those parts, and know no more of Welsh than an Englishman who had never set his foot on the principality. In Pembrokeshire there is so little connexion between the English and the Welsh parts of the county that they very rarely intermarry. And by the expression of *Welsh benefices* or *Welsh livings*, which I have sometimes used in this letter, I do not mean all benefices situate in the principality, but those only for the due discharge of the duties of which a thorough knowledge of the Welsh language is necessary, in consequence of a portion of the inhabitants of the parish not understanding the English language.

(Signed) J. B. ST. DAVID'S.

No. 4.

Letter from the Bishop of Llandaff to the same.

13th February, 1837.

I am unable to suggest any better expedient for preventing the appointment of clergymen not fully conversant with the Welsh language to such benefices, than that which has been constantly employed, and employed with effect, in my own diocese, ever since I have been Bishop of Llandaff, and, as I believe, many years before, namely, an examination by the bishop's chaplain, and a report from him that the clergyman is duly qualified in that respect previous to his institution.

Whenever the slightest doubt exists, this precaution is invariably taken, and I beg leave to add, that it is extended far beyond the cases mentioned in the act, which are in fact very rare in my diocese; and that, although it is impossible to draw an exact line, since the two languages are used together in proportions of infinite variety, and those proportions continually changing, yet I should never think of instituting a clergyman unacquainted with Welsh to a benefice in which a sixth part of the parishioners, or even a less proportion than that, did not understand the English language.

(Signed)

E. LLANDAFF.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING AND REPAIRING OF CHURCHES AND CHAPELS.

THE meetings of this society were resumed on Monday, the 16th October. Present—The Lord Bishop of London, in the Chair; Revs. Archdeacon Cambridge, T. Bowdler, and H. H. Norris, H. J. Barchard, George Bramwell, J. S. Salt, Benjamin Harrison, N. Connop, Junr., Esqrs., &c.

Among other business transacted, grants were voted towards building a gallery in the church at Royston, Herts; increasing the accommodation in the church at Farnborough, near Bagshot; building a chapel at Bridgwater,

Somerset; building a church at Kimberworth, Yorkshire; increasing the accommodation in the church at Greasley, Nottingham; building a chapel at Countess Weir, in the parish of Topsham, Devon; building a chapel at Bartley Green, in the parish of Northfield, Worcester; enlarging, by rebuilding, the chapel at Turton, Lancashire; building a chapel at Llandysseil, Cardiganshire.

CHURCH MATTERS.

CONVOCATION.

THE time for holding convocation is now drawing very near, and it would seem, from some indications, that there is a disposition to make some attempt, or rather, to express some wish publicly, that "it may regain its ancient powers." They who have looked into the matter are aware how complicated the subject is; and, under these circumstances, any information may probably be acceptable. It is with this feeling that the writer has now sent to the press an abstract of Archbishop Wake's work. It was made solely for his own use, and as time does not allow its being put into better order, he hopes that this statement will gain indulgence for it. If the archbishop is correct in his views, it would seem that although convocation *latterly* had gained, by a sort of usurpation, the habit of interfering in ecclesiastical matters, as we find especially after the Reformation, (on which are founded the strong terms used in the Declaration at the end of the Articles,) it had no such rights by its constitution, and never ought to have had them, for they properly belonged to provincial councils. It may therefore perhaps be well to consider whether, on the one hand, in petitioning for the *ancient rights* of convocation, (i. e., of *taxing themselves*, which was the real and perhaps only business of convocation,) clergy would answer their own purpose; and whether, on the other, the asking for a *renewal* of rights not *inherent* in the body, nor ever *formally* granted to it, (unless the Declaration in question be such a grant,) is not an awkward step to take. It would seem to the writer, that if the clergy at large are *really* desirous of a church assembly, (a point by no means clear,) this would be the least probable method of attaining their wishes.

CONVOCATION, ETC.

There is dreadful confusion as to this matter, arising from there having been so many kinds of clergy meetings, and frequently the same persons being summoned by *double writs*, and serving in both capacities.

If Archbishop Wake is right, the matter was thus: There were four kinds of meetings of clergy—

I. PARLIAMENTARY CONVOCATION.

When parliament is summoned, every bishop has a writ of summons for himself (which is the origin of his seat in the House of

Lords), and with this an order to *premonish* (hence called a writ of *præmunientes*) his clergy to attend;—the *prior*, or *dean* and *chapter* of his cathedral, the *archdeacon* and the *clergy*, the chapter by *one* proctor, the clergy by *two*, the others in their own persons. The bishop is summoned to treat and advise, together with himself (the king) and with the rest of the prelates, great men and nobles, on the *affairs* which are then to be consulted about. The clergy are “to *do* and *consent* to those things which, by the blessing of God, shall, by the common advice, happen to be ordained in the matters aforesaid.”

This process of sending the writ to the bishop, and ordering him to summon the clergy, goes on in form now, and it was executed at Lincoln by Laud's order, in 1640.

The clergy do not *seem* to have sat with the Commons, but in a separate convocation, bishops and clergy together; and it seems likely that this, as well as convocation, often sat at *St. Paul's*. This seems to have begun in Edward the First's reign. The clergy always disliked this attendance, thought it a tax, got the pope to interfere with the king for them on it, quarrelled with their summons, &c. &c. . . . They attended ill. Wake thinks that about Henry the Sixth's time they ceased to be used in any business, and afterwards were not inquired for.

There was so much difficulty in getting them to attend, that the king sometimes issued (besides the writs to the prelates) provincial writs to the archbishops also, desiring them to issue *mandates* to the clergy of the provinces not to fail to attend. They did this through the *bishops*, so that the clergy had a *double* summons from the bishop—one issuing from the king, the other from the bishop.

Observe, then—

All the clergy of England (not in separate provincial assemblies) were summoned *to attend together* in parliament; and this was done sometimes by *one* writ—viz., that to the bishop, containing the clause *præmunientes*;

And sometimes

By *two* writs—viz. (1) the same as before;
(2) provincial parliamentary writs to the archbishops of each province.

The clergy were classed and summoned thus:—

Priors, or deans of cathedrals	}	In their own persons.
Archdeacons		
Chapters		By <i>one</i> proctor.
Clergy of each diocese . .		By <i>two</i> ditto.

The proctors might be laymen.

The proxies were directed to *the king*. He excused or punished *defaulters*. The matters for which the clergy were summoned to parliament were *chiefly*, if not only, their own and the church's right. Their dissent in other things (and even in church matters, if they concerned the state—as *mortmain*, *provisors*, *ecclesiastical courts*, and *tythes*,) did not stop the passing of acts.

This convention, too, was *civil*,*
 was a *national* assembly of the clergy,
 was a part of the great council of the *nation*,
 was wholly under the king's control,
 could not do any acts by itself.

II. PROVINCIAL CONVOCATIONS.

The clergy, as has been said, hated the parliamentary convention, and among other excuses, when asked to consent to taxation or subsidies, said, that so small a part of the clergy appeared in those assemblies, that they could not properly consent, and were anxious for a fuller and more purely ecclesiastical synod. The kings cared little *how* they would meet, if they would consent; and hence appears to have grown up the *provincial convocation*.

It was summoned by the archbishop, who could summon it at his own free will, but did so commonly, at first, at the *wish* of the king. Whether he could be *compelled* to do so before Henry the Eighth's reign seems very doubtful; but, at all events, king's letters, or writs, to the archbishop, *soon begun* as matter of course. However, the archbishop *alone* summoned this meeting, *prorogued*, and *dissolved* it. They were summoned to *debate*, *conclude*, and *establish*,—to counsel and assist in the difficult and urgent necessities of the church and realm,—for the defence of the kingdom and church. But these large words seem only to have meant the granting subsidies for the good of the king and country, on such occasions as seemed to the clergy to require it.

As to the mode of summons:

In *Canterbury*, the archbishop sends to the Bishop of *London*, desiring him, in the archbishop's name, and by his authority, to summon all the bishops of the province, and to summon their clergy.

In *York*, the archbishop himself gives the same directions to his suffragan bishops.

The persons summoned were—

The bishops

Priors, or deans of cathedrals

Abbots } having convents

Priors }

Prelates of churches, exempt or not exempt

Chapters of cathedrals

Clergy of each diocese

To appear in their own persons.

By *one* proctor.

By two.

They were usually summoned when parliament sat, although with no dependence on it or connexion with it.

They met usually at *St. Paul's*, for the province of *Canterbury*. The proxies were addressed to the archbishop; he alone had the power to receive excuses for non-attendance, to punish or pardon the defaulters.

The archbishop declared the reason of their being called together; then the king's commissioner usually declared his *wants* and wishes.

* The members had the same protection as other members of parliament.

They occasionally divided into four or three bodies: (1) Bishops; (2) Deans and Archdeacons; (3) Regulars, Abbots, &c.; (4) Clergy Proctors;—but merely to discuss and consider matters. The separate bodies seem to have used a chairman, referendary, or prolocutor; but not regularly till very late. The first prolocutor of the lower clergy, chosen at the beginning of the session, was in 1425, when, on the second day, the same formation of the lower house, in respect of persons, as now, took place, and the archbishop desired them to choose a prolocutor (Lyndwood).

But this was not regular; for we find, in several convocations after that, no notice of any choice. And again, in 1438, we find a Mr. Bekynton chosen in the first session, and a Mr. Lindefield acting in the second, though the first was still alive. This went through all Chichely's time, and Stafford's also. The first regular and formal choice like the present was in 1452.

It seems, from documents, that for above a century before 1538—(viz., from 1408,) the upper house consisted of the bishops, abbots, and priors; the lower, as now, of the deans, archdeacons, and proctors. Even after this, however, the regulars sat apart, and had their own prolocutor as in 1438.

The archbishop generally proposed the subjects to be considered and debated, and it would not be easy to find examples of their originating any subject of debate. They were *principally* called together for granting subsidies and *civil* purposes. Though they debated *apart*, they generally agreed finally *in one body*, and the *archbishop gave his assent*; and *then*, by his assent, what was agreed on became an act or ordinance of the archbishop and convocation.

They seem to have had little or no power in the absence of the archbishop.

These *acts* were complete, and wanted no further authority. As to *subsidies*, when the archbishop had certified the grant to the king, *he issued his writ for collecting it at once*; and as to ecclesiastical canons, &c., the civil power did not interfere, unless they went beyond these bounds. But the archbishop ratified them, and they were then published as his provincial ordinances.

Since the submission, the archbishop can neither *summon* nor *dissolve*, without the king's writ, as he could before. He, however, still gives leave of absence, or pronounces defaulters *contumacious*.

It appears, then, that this provincial convocation is *independent on any other body*.

That all its acts are complete.

That it is *provincial*, not *national*, the members being the clergy of one province.

That it is wholly under the archbishop.

It had no *protection* till 8 Henry VI.; when the same rights were given to members of it as to members of parliament. Though they may debate apart, this is only a matter of expediency. They are all one body, *summoned as such*, and are only a convocation, when, having deliberated apart, the lower clergy come up to the upper house, and there agree with the prelates before the archbishop, who is there—

fore president of *the whole*. Before the division into the two houses, many acts are done, which are all good synodical acts.

III. PROVINCIAL COUNCILS.

In *convocations*, the king desired that both provinces might be assembled, and so intended to assemble the *whole clergy*, in their respective provinces.

But an archbishop could summon a synod of his province, without any consideration whether the other was to meet or not, and without the king's requiring him, which was, in fact, never done.

These councils were properly ecclesiastical, and their business was, to make canons and constitutions for the faith and discipline of the church, and to remedy disorders in either.

Though this was their proper end, yet when met for it, the king sometimes asked them for money; and to avoid the trouble of being summoned again for convocation, they entered on the business, and granted a subsidy.

As the government of the church was committed to the bishops, they alone were necessarily summoned. And our ancient councils had no other members. When the prelates (of the Regulars) were admitted, it was not *constantly* nor by *right*. And as to parish priests, they were no members at all of such synods, except the archbishop wished for their attendance. He called them, or left them uncalled, just as he pleased.

As to the *time* of meeting, it had no connexion with parliament's meeting, except when it happened to suit the convenience of the bishops. *Sometimes* the king would prohibit the council's meeting while parliament was sitting, that the bishops might not be taken off from their attendance.

The mode of proceeding was much the same as in convocation.

In these provincial councils, then, the clergy of one province were assembled without any consideration whether the other assembled or not.

The *bishops* were the only necessary members, the other clergy were called at pleasure.

The council was summoned by the *archbishop alone*, without the king's order.

The *time* was at the archbishop's pleasure.

The *END* was purely ecclesiastical, though others for convenience were introduced.

IV. DIOCESAN SYNODS.

As these synods have no connexion with the object of this paper, it is unnecessary to say anything on them here.

It will be observed, then, that clergy were summoned on three occasions

{ Parliament
Convocation
Councils.

A *council* might be summoned when the bishops and clergy of both provinces were met in parliament, and the archbishop might summon parochial clergy to it. The same persons *might* have come to council

as were sent to parliament. And we know that in many cases, to save expense, the same persons were sent to parliament and to convocation. It is possible, therefore, that the same persons might have been acting in *three*, and they were certainly often acting in *two* capacities, at the same time. Surely, this must shew that in claiming rights, we must be very careful in previously examining what those rights were.

THE CHURCH IN WALES.

ATTENTION is here called to a most interesting document, published among the orders in council, relative to the Established Church Commission, and reprinted in this number of the Magazine. While outcries have been made against the bishops for not appointing persons competent to preach in Welsh, it seems that the bishops have been proceeding on a plan of appointing such persons by a more rigid rule than that which was proposed for their guidance. The whole document is most valuable matter.

REGISTRATION ACTS.

THE Registrar-General, or the deputy, who, under the disguise of an anonymous but authorized paper, executes his function of giving information to the public relative to the new acts, must be a person of very eccentric character. It would be too much to suppose that an officer executing such high functions could condescend to use anything like banter in his official publications. Still it was not without surprise that one saw the commencement of the new explanatory notice respecting the Registration and Marriage Acts.

It commences thus:—"These acts do not interfere with the religious ceremonies of the church of England. *Baptisms, burials, and marriages, may be solemnized as before.*"

Be it known, therefore, to all people, by these presents, that the church of England is not yet put down by law. We have the permission of the Registrar-General still to solemnize the rites of the church!

The notice then proceeds to repeat pretty nearly the old statements about the difference between registers of births, and those of baptisms, &c., which were remarked upon in a former number.

It cannot, of course, be worth while here to make any further observations on this part of the subject, as it has already been so often handled in different parts of this Magazine. The most remarkable feature of the new notice is the following piece of intelligence appended to it, and extracted from the report of the select committee of the House of Commons on Parochial Registration.

Previous state of the Law with respect to Registration.

"After the Revolution, and in the reign of William III., several acts were passed to enforce, not a registry of baptisms, but of births, and also of marriages and burials, as a source of revenue to the state; for by an act 6 and 7 Will. III., c. 6 (1694), an act granting his Majesty certain rates and duties on marriages, births, and burials,

the clergy were compelled, under a penalty of 100*l.* for neglect, to take an exact and true account, and keep a register of all persons married, buried, christened, or born in their respective parishes, and the collectors and all persons concerned were to have free access to them without fee or reward. Under this act it will be perceived that the clergy were compelled to act gratuitously as civil officers, and to collect information of the births of all children born within their parishes, to whatever religious denomination the parent might belong, and quite irrespective of any baptismal rite performed by them, or by any minister dissenting from their church. This duty having been found too onerous, and information as to births being unattainable by clergymen, since the parents by concealment eluded payment of the tax, the act 7 and 8 Will. III., c. 35, (1695,) provided that the parents of every child should, within five days after birth, give notice to the clergyman of the day of the birth of such child, under a penalty of 40*s.*; and the clergyman should, under a like penalty, take an account of and keep a distinct register of every child born and not christened, for doing which the parents were to pay 6*d.* to him. Ultimately this tax was discontinued; but in 1783 (23 Geo. III., c. 67,) a stamp duty of 3*d.* was imposed on every entry of burials, marriages, births, or christenings, to be demanded by each clergyman from the undertaker, or parties married, or the parents of a child, whose birth or christening was registered; and by the 25 Geo. III., c. 75, the act was extended to dissenting ministers, whose registrations of births, or baptisms, or burials, were so recognised by law. In 1794, however, this act was also repealed, and at present (1833) the parochial registries for baptisms and burials are regulated by the act 52 Geo. III., c. 146, passed in 1812." "On this extraordinary statute, the whole system of parochial registration at present depends; and that it is extraordinary, will appear, if reference be made to the title, which includes a register of births, for which no provision was framed, and which cannot legally be kept; to the clauses directing the labours of receiving, and arranging, and indexing, all the copies of registers, and making reports to the bishops by the diocesan registrars, for which no compensation is awarded; and to the clause for appropriating penalties which are not imposed, and of which the only one directed is transportation."

"Connected with the statute law are cases which should not be unknown. Those cases have decided, 1st, That entries of births made by clergymen on the representation of parents in registers of baptisms are not evidence of birth, and that, as evidence the entries cannot be read. 2nd, That entries in register books occasionally made up from memoranda, and from day or rough books, used in many parishes, cannot be received in evidence."

The second extract merely abuses the church registers for inefficiency, and insinuates that they are often falsified and otherwise injured.

This, no doubt, was intended to prove that it is extremely unreasonable of the clergy to make any outcry about the new duties imposed upon them! But did it never strike the Registrar-General, or his deputy scribe, that they were almost virtually predicting the end of this whole scheme? They are kind enough to publish to the world, that the experiment has been tried before—and failed! It seems likely to fail now also; for in a populous district, the writer is assured, the registrar has about from *thirty* to *forty* births entered, while the parish register for the same period contains upwards of *ninety* baptismal entries! And so also with respect to other districts; one after another would prove the inefficiency of the measure. Can such a measure last six months more?

NATIONAL EDUCATION SCHEME.

THE following letter is the first of a series of most valuable communications, relative to the schools in Ireland on the mis-called National System of Education. The matter contained in this is chiefly intro-

ductory. The author of them gives his name, and that name is one which is a full voucher for the correctness of his statements.

THE IRISH NATIONAL SYSTEM OF EDUCATION.

LETTER I.

SIR,—Although much has been written and spoken respecting the *Irish National System of Education*, I think there still exists, particularly in England and Scotland, much ignorance upon the subject, even among those from whom better things might be expected. As it is likely that, in these innovating and mis-called liberal times, efforts will be made to extend this system throughout the whole of the United Kingdom, it becomes the duty of every man who has obtained any useful information bearing upon the subject, to communicate it to the public in some shape or other. For it is only by repeated discussions that the attention of the public will be drawn to this or any such question, and that honest men of all parties will be led eventually to adopt just views. From this conviction, I am induced to solicit admission for two or three letters, containing the result of my inquiries respecting the theory and operations of the *Irish National System*, into the columns of your widely-circulated magazine.

The subject of education, particularly that of the lower classes, in my own country, has for several years engaged my attention. Though I do not profess to be a *liberal*, in the modern sense of the term, either in politics or religion, yet I trust I am sincerely desirous to promote, as far as in me lies, the true interests of my poorer Roman-catholic countrymen, and to rescue them from their present state of ignorance and mental degradation.

The *Irish National Education Board* was established in the year 1832. My information respecting their system has been derived from every source within my reach, but chiefly from their published reports and the appendices and official papers attached thereto, and from a personal inspection of several of their schools. By the official papers I mean, Lord Stanley's letter to the Duke of Leinster, at the formation of the board; the Fourteenth Report of the Irish Education Commissioners; the large extracts from the evidence given in 1835, by Mr. Blake and Mr. Carlisle, before an Education Committee of the House of Commons; and several other smaller official papers, which have been published along with their own reports by the National Board.

The information conveyed in these documents may be relied on, for the commissioners, in a preface, state that they attach them to their reports for the purpose of giving the public full and authentic information respecting their system and its operations. The advocates of the national system have given great importance to the Fourteenth Report of the Irish Education Commissioners,* published in 1812.

* These commissioners were, the Archbishops of Armagh (Dr. Stuart) and Cashel (Dr. Braderick); the Bishop of Killala (Dr. Verchoyle); the Provost of Trinity College (Dr. Elrington, late Bishop of Ferns); Richard L. Edgeworths; James Whitelaw; and J. Leslie Foster.

They maintain that the system there proposed and recommended is in substance the same as that which is now adopted in Ireland by the present Education Commissioners; and their object in taking this ground is very obvious, for since the plan proposed in 1812 was sanctioned by men of undoubted attachment to the church and the Bible, it follows that the present system, if it be indeed conformable to that plan, cannot be so vicious as it is generally represented to be by the protestant clergy and laity of Ireland; and that the protestants who, with few exceptions, were favourable to the plan of 1812, are inconsistent in refusing their sanction to that system which is now in operation.

But a very plain and brief answer can be given to this defence of the national system. In fact, it differs from the plan of 1812 in several very important respects:—

1. The report of 1812 recommended a board of commissioners to be appointed to carry into effect the proposed plan; but they were to be “men of ability, of liberality and prudence, and in whom general confidence would be placed.” Now the commissioners of the present board, as it regards one, at least, of these qualifications, are not such. I speak particularly of those who are supposed to represent the protestants of the church. One of them,* as every body knows, is a man from whom the public cannot reasonably expect the practical attention to details necessary for giving effect to the actual working of a system of general education, in a country circumstanced as Ireland is; and the other two†—I speak without any wish to give offence—are not the men to whom, without other protestants, the great body of churchmen would feel satisfied in confiding such a trust. It is impossible to deny that this is the general feeling, to whatever causes it may be attributed. Such persons, then, however respectable and well-intentioned, are deficient in one of the most important qualifications pointed out by the report of 1812 as necessary for carrying into effect its proposals.

2. According to the plan of 1812, “the institutions then existing were to remain under their then managers.” But by the present system, no schools for the education of the poor derive any support from the state, except such as are in actual connexion with the commissioners. In fact, according to the plan of 1812, the new schools were to be only “supplementary” to those already in existence, whereas the present system aims at putting down all other schools but its own.

3. The commissioners of 1812 proposed “at first to make a trial upon a limited scale, to erect only a small number of schools, as an experiment.” On the contrary, the national board, from its very

* The Duke of Leinster, President of the Board.

† The Archbishop of Dublin and the Rev. Dr. Sadleir. The other four commissioners are—the Rev. James Carlisle, a presbyterian minister; the Right Rev. Dr. Murray, a Romish titular bishop; Anthony Richard Blake, Esq., a Romanist, and, if report speak truth, a lay jesuit; and R. Holmes, Esq., a reputed Socinian! Here is a precious medley of commissioners, but how many among them are men in whom a consistent churchman can place any confidence?

formation, has endeavoured to establish their schools, whenever they possibly could, without waiting to see whether their system suited the circumstances of the country or not. The very extensive and extravagantly costly establishment which they have erected in Marlborough Street, Dublin, is a sufficient proof that the board is acting under the idea that it is not an *experiment* they are engaged in, but a *fixed plan* that is not to be disturbed; and this, too, though they were expressly informed, in the very first sentence of Lord Stanley's letter, which they reckon their "Magna Charta," that the proposed system was to be tried *as an experiment*.

4. With regard to peculiar religious instruction, the commissioners of 1812 recommended that it should be given "in other places than the schools." The national system requires that it be given in the schools. If, therefore, I should think proper to bring the schools of which I am patron into connexion with the board, I should be obliged, by this rule, to give up, during a certain portion of every week, schools which are supported by me, for the inculcation of what I believe to be falsehood; that is, I should be obliged to allow popery and Socinianism to be taught in my schools. I would still, even after their connexion with the board, call them *my schools*, for the board only partly supports the schools it founds or adopts.

5. Both systems admitted the use of *extracts* from the scriptures, but the commissioners of 1812 never contemplated any other extracts than what might be taken *from the authorized version*. This, so far as I have been able to learn, was their idea, and I am pretty sure they would never have sanctioned such extracts as those which have been published by the present board.

6. As to the *Bible* itself, the rules of the present board *expressly exclude it* from the national schools. The commissioners of 1812 proposed no such thing.

7. I may also mention that whatever books of general instruction the board of 1812 proposed to publish, were "to be supplied promptly and on liberal terms to all schools then in existence." This truly national rule has not been adopted by the present board; for, except to the national schools, their books or school requisites are not sold on liberal terms, or at cost prices. Even the Kildare-place Society, which has been so repeatedly denounced as anti-national, sell their books, &c. to all schools, and to the public in general, at cost prices, and by this means chiefly they succeeded to a very great extent in expelling from the common Irish schools and cabins the pernicious books that were formerly read in them.

I believe I have now stated enough to convince any unprejudiced man that the national system, be it what it may, is not the same (even in substance) as that recommended by the commissioners in 1812; and that therefore the advocates of that system must look elsewhere for their defence.

The next mode of defence therefore to which they resort is this—that their system, though not free from imperfection, yet is the best suited to the circumstances of the country; and as a convincing proof that it is so, they assert that it is generally acceptable to all parties,

and as such has worked well as a *united* system of instruction for protestants and Roman catholics.

That this system is generally, nay, universally, acceptable to the Romish priesthood, the still absolute masters of the flock, is notorious; but that it is adopted or sanctioned by any considerable number of protestants, I most peremptorily deny: and when I have stated the result of my examination of the national schools in the county of Wexford, in which I reside, I think it will be admitted that, at least so far as that county is concerned, I have good ground for this peremptory denial.

These schools I visited, accompanied by another clergyman, at the close of January, and in February and March last; we examined the books, and everything that presented itself to our notice during our visit, and we made every inquiry we could on the spot.

It has been reckoned, I understand, by some persons, an unjustifiable proceeding to visit the national schools in the manner and with the views that I acknowledge influenced me in visiting them. This notion, however, is, I am satisfied, quite absurd. *Private* schools, no doubt, ought not to be visited and reported on without the knowledge and permission of their patrons; but the case is surely very different with regard to the *national* or any other schools *supported by public money*. Every man has a right to enter and examine *them*, provided he does not interrupt the business of the school; nay, the clergy are, by many even of the very persons who make this objection, condemned for not visiting and closely inspecting the national schools. Such persons, when, with singular inconsistency, they find fault with the clergy for visiting the national schools for the purpose of ascertaining the working of the system, would do well to bear in mind that Dr. Doyle, in 1827, without incurring their censure, directed the Romish priests to visit, either personally or by some confidential person, the Kildare-place schools, in the diocese of Kildare and Leighlin, with an object similar to what I had in view when I inspected the national schools of the county of Wexford. This fact we learn from his letter to Mr. O'Connell on the subject of education.*

In the remainder of this letter I must confine myself to a statement of only a few of the facts which I discovered during my inquiry.

At the beginning of this year there were twenty-eight national schools in the county of Wexford. Of these, one† had been closed for some time, and I could get little or no information respecting it. On the rolls of the remaining twenty-seven, there were, when I visited them, but twenty-one protestants, and only thirteen in actual

* The letter is dated "Carlow, March 7, 1827." He says, "With the view of exposing the errors in the Report of the Kildare-place Society, for 1826, I directed the several parish priests within whose jurisdiction the schools above mentioned were situated to visit these schools, either personally or by some confidential person, and to ascertain whether they were or were not in connexion with the Kildare-place Society, and if so, what was the average number of scholars in attendance at each for the foregoing three months, distinguishing catholics" [he means Roman catholics] "from protestants," &c.

† Clonroache.

attendance. In only five* of these schools were there any protestants; in the remaining twenty-two there were none.

Now if we look to the appendix of the third report of the National Board, which is for the year ending March, 1836, we find so many as 3794 returned as the number on the rolls of these twenty-seven schools, in which there were, at the time of my visit, only twenty-one protestants.

But it may be said, there are few or no protestants in the parishes in which these national schools are situate. This may be the case with regard to some of the parishes; but in others, *Gorey, New Ross, and Wexford*,† for examples, the number of protestants—and of poor protestants, too—is very considerable; and in the two former of these, where there are three national schools, at which not a single protestant attends, *there is no endowment for scriptural schools*. In short, the protestants prefer supporting, at their own expense, schools in which the scriptures are read, to sending their children to the national schools, which are so liberally supported by the government, but from which the Bible is excluded.

But though we have this convincing proof that the national system is not acceptable to the lower and middle classes of protestants in the county of Wexford, perhaps it is so to the more intelligent classes, the protestant gentry and clergy.

This, however, is by no means the case; the system is as distasteful to the gentry as it is to their humbler brethren. And with this topic I shall commence my next letter; in which, with your permission, I intend to lay before your readers several striking circumstances which I noticed during my inquiry, and which I think will be found to throw some light on the actual working of the national system in this county.

Your humble and obedient servant, J. BOOKER.

*Killurin Parsonage, Wexford,
September 12th, 1837.*

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Norwich, Norwich Cathedral	September 24.
Archbishop of Canterbury, Chapel, Lambeth Palace	October 8.
Bishop of Llandaff, Llandaff Cathedral	October 8.
Bishop of Bath and Wells, Wells Cathedral	October 15.

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Anstis, John B.....	B.A.	Magdalen Hall	Oxford	Bath and Wells
Auchmuty, Samuel F..	M.A.	Brasennoose	Oxford	Bath and Wells

* Kyle, Galbally, Kilmore, No. 2, Maglass, and Mountfield.

† According to the Second Report of the Public Instruction Commissioners, the population of *Gorey*, in 1831, was 1632 protestants, and 2755 Roman catholics; of *New Ross*, 896 protestants and 6627 Roman catholics; and of *Wexford*, 1665 protestants, and 9996 Roman catholics.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Ball, F. J.	B.A.	Trinity	Dublin	Norwich
Barker, B.	B.A.	Caius	Camb.	Norwich
Browne, J. L.	B.A.	St. John's	Camb.	Norwich
Clarke, G. H.	B.A.	Exeter	Oxford	Norwich
Cowway, R. G. M. ...	B.A.	Balliol	Oxford	Bath and Wells
Davies, T. H. F. P.	Inc., B.A.	Trinity	Camb.	Norwich
Dewing, J.	B.A.	Trinity	Camb.	Norwich
Field, John K.		St. Edmund H.	Oxford	Bath and Wells
Gardner, Samuel W. (<i>Literate</i>)				Llandaff
Gardiner, Robert	B.A.	Brasennoose	Oxford	Bath and Wells
Green, Charles	B.A.	Christ's	Camb.	Abp. of Canterbury
Hobson, W. W.	B.A.	St. John's	Camb.	Norwich
Jackson, J.	B.A.	Pembroke	Camb.	Norwich
James, E. K. (<i>Literate</i>)		St. David's		Norwich
Lambert, W.	B.A.	Exeter	Oxford	Norwich
Mangeam, W. M.	B.A.	St. John's	Camb.	Abp. of Canterbury
Mathews, Thomas A. .	B.A.	Trinity	Oxford	Llandaff
Meadows, J. B.	B.A.	Corpus Christi	Camb.	Norwich
Miller, J. C.	B.A.	Lincoln	Oxford	{ Bath and Wells, by l. d. from Abp. Canterbury
Morgan, Richard	M.A.	Trinity	Camb.	Llandaff
Noad, Geo. Frederick .	S.C.L.	Worcester	Oxford	Bath and Wells
Parker, W. L. A.	B.A.	Magdalen	Camb.	Abp. of Canterbury
Ray, H.	B.A.	Emmanuel	Camb.	Norwich
Reed, George V.	B.A.	Jesus	Camb.	Abp. of Canterbury
Sweet, Charles	B.A.	Balliol	Oxford	Bath and Wells
Wills, G. W. B.	B.A.	Wadham	Oxford	Bath and Wells
Wingfield, W. F.	B.A.	Christ Church	Oxford	Abp. of Canterbury

PRIESTS.

Aldritt, W. (<i>Literate</i>).				Bath and Wells
Allen, John	B.A.	Brasennoose	Oxford	Bath and Wells
Allen, Stephen	B.A.	Trinity	Camb.	Abp. of Canterbury
Baldwin, Alfred.	M.A.	Jesus	Camb.	Abp. of Canterbury
Barne, Henry	M.A.	Exeter	Oxford	Bath and Wells
Barrow, C. B.	B.A.	Caius	Camb.	Norwich
Blosse, Henry L.	B.A.	Trinity	Dublin	Llandaff
Bultmann, Frederic (<i>Literate</i>)				{ Abp. of Canterbury, by l. d. from Bp. London
Brice, Durbin.	B.A.	Queen's	Oxford	Bath and Wells
Bush, Joseph.	B.A.	Wadham	Oxford	Bath and Wells
Cox, E.	B.A.	All Souls	Oxford	Bath and Wells
Darwall, L.	B.A.	Trinity	Camb.	Bath and Wells
Emerson, Alexander L.	B.A.	Pembroke	Oxford	Bath and Wells
Emerson, Charles (<i>Literate</i>)				Llandaff
Farquhar, James	B.A.	Jesus	Oxford	Llandaff
Fearon, W. C.	M.A.	St. John's	Camb.	Norwich
Hall, George Thomas..	B.A.	St. Peter's	Camb.	Llandaff
Harrison, Henry	B.A.	Trinity	Camb.	Abp. of Canterbury
Harvey, J. A.	B.A.	St. Edmund H.	Oxford	Bath and Wells
Haughton, H. P.	B.A.	Brasennoose	Oxford	Norwich
Hill, Hopkins.	B.A.	St. John's	Camb.	Llandaff
Holland, W. B.	M.A.	Wadham	Oxford	{ Bath and Wells by l. d. from Abp. Canterbury
Homfray, Kenyon.	M.A.	Magdalen Hall	Oxford	Llandaff
Hughes, Jacob		St. David's		Llandaff
Hughes, John (<i>Literate</i>)				Llandaff
Hurt, R.	B.A.	Jesus	Camb.	Norwich
James, H.	B.A.	Trinity	Camb.	Norwich
James, Joseph H.	B.A.	Corpus Christi	Camb.	Abp. of Canterbury
Jones, Thomas T. d. ...	M.A.	Oriel	Oxford	Bath and Wells

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Lillingstone, E.....	B.A.	Emmanuel	Camb	Norwich
Llewellyn, R. P. (<i>Literate</i>)				Llandaff
Lloyd, J.....	M.A.	Emmanuel	Camb.	Norwich
Marsh, John	B.A.	Catherine Hall	Camb.	Bath and Wells
Martin, Harry	B.A.	Jesus	Camb.	Bath and Wells
Mills, Markham.....	B.A.	Christ Church	Oxford	Bath and Wells
Mogg, Arthur	B.A.	Queen's	Oxford	Bath and Wells
Murray, J. H.	B.A.	Worcester	Oxford	Bath and Wells
Parker, W. R.	B.A.	Corpus Christi	Camb.	Abp. of Canterbury
Rawlins, C.	B.A.	Trinity	Camb.	Norwich
Richards, H. H. K....	B.A.	New Inn Hall	Oxford	Llandaff
Rump, J.....	B.A.	Trinity	Oxford	Norwich
Seaton, William.....	B.C.L.	Magdalen Hall	Oxford	Bath and Wells
Shepherd, S. A.....	B.A.	Lincoln	Oxford	Bath and Wells
Taylor, J.	M.A.	St. John's	Camb.	Norwich
Tooker, J. A.....	M.A.	Trinity	Camb.	Bath and Wells
Wilmer, Thomas G. ...	B.A.	Trinity	Camb.	Abp. of Canterbury

The Lord Bishop of Ely will hold an Ordination on the 3rd of December.

His Grace the Archbishop of York will hold a general Ordination at Bishopthorpe, on Sunday the 17th of December next.

The Bishop of Hereford will hold an Ordination on the 17th of December.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bayly, W.	The Mastership of Midhurst Grammar School.			
Beadon, R. A'C....	{ Haselbury Plucknett } V.	Somerset	B. & W.	Rev. F. Goforth.
Bryan, R. S.	Brushford P. C.	Devon	Exon	{ Bishop of Exeter, by reason of lapse.
Carwithen, W., D.D.,	Official to the Archdeacon of Exeter.			
Clarke, J. W.....	Studley V.	Warwick	Worce.	Robert Knight, Esq.
Joynes, R. S.....	Ridgewell V.	Essex	London	Cath. Hall, Camb.
Selwyn, T.	Melbury Bubbs V.	Dorset	Bristol	Earl of Ilchester.
Waring, W.....	Sibbertoft V.	Northam.	Peterb'ro.	Bishop of Oxford.

CLERICAL APPOINTMENTS.

Adams, D., one of the	Vicars of Bampton, a Surrogate for the Diocese of Oxford.			
Bastard, P. B.....	A Domestic Chaplain to H. R. H. the Duke of Cambridge.			
Bird, Wentworth	Master of Ashburton Free Grammar School.			
Conybeare, D., Vicar of	Axminster, a Surrogate for the Diocese of Exeter.			
Cottle, J., Incumbent	Curate of St. James's, Taunton, a Surrogate for the Diocese.			
Ellery, G.	Stavely C., near Kendal.			
Finch, Thomas	Assistant Curate of Morpeth.			
Green, Cecil	The Mastership of Midhurst Grammar School.			
Harcourt, C. G. V. ...	A Prebendary of Carlisle.			
Hutchinson, J. B.	A Domestic Chaplain to the Earl Clancarty.			
King, John.....	Chaplain to the Guiltcross Union.			
Lamb, John, D. D. ...	Dean of Bristol.			
Nicholls, H., R. of	Rockbeare, Official to the Archdeacon of Exeter.			
Phillips, Thomas	Chaplain to the Newport House of Industry.			
Sleath, W. B.....	{ Rural Dean of the Willington District, in the Diocese of Lichfield and Coventry.			
Spencer, T. G.....	Bishop of Madras.			
Webster, Thomas, R. of	St. Botolph's, Cambridge, a Surrogate for the Diocese of Ely,			

CONVOCAATION.

The following Proctors have been selected to represent the clergy at the Convocation : For the Chapter of Lichfield Cathedral—Rev. J. Newling, [Canon Residentiary and Prebendary of Hanslope, Armitage, and Freeford. For the diocese of Worcester—Rev. Thomas Baker, Rector of Hartlebury; and the Rev. George L. Cooke, Rector of Cubbington. For the Chapter of Worcester Cathedral—Rev. W. Digby, one of the Prebendaries.

The Rev. T. S. Escott, M.A. of Lincoln College, Oxford, Prebendary of Wells, and the Rev. W. T. P. Brymer, M.A. of Trinity College, Cambridge, Prebendary of Wells, and Rector of West Charlton, have been elected Convocation Clerks, to represent the clergy of the diocese of Bath and Wells in the ensuing Convocation.

The Rev. George Cooke, D.D., of Oriel College, Rector of Tortworth, and the Rev. S. W. Warriford, D.C.L. of University College, Rector of Bourton-on-the-Hill, both in the Diocese of Gloucester, have been elected Proctors in the Convocation for the diocese; and the Rev. George William Hall, D.D., Master of Pembroke College, and Prebendary of Gloucester, has been elected Proctor to represent the Dean and Chapter.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Baker, J. D.	Bishops Tawton V.	Devon	Exon	Dean of Exeter.
Bagot, L. F.	Sibbertoft V.	Northam.	Peterbo.	Bishop of Oxford.
Barrett, J. C.	St. Mary's P. C., Birmingham	Warwick	L. & C.	Trustees.
Beadon, H. W. ...	Haselbury Plucknett V.	Somerset	B. & W.	Rev. F. Goforth.
Bowstead, James.	Bettendon R.	Essex	London	Bishop of Ely.
Buckle, Archdn...	Upway R.	Dorset	Bristol	Bishop of Sarum.
Carter, R. F.	Rowner R.	Hants	Wint.	Rev. C. P. Brune.
Comyn, H.	Sancreed V.	Cornwall	Exon	D. & C. of Exon.
Coyte, James	Boyton St. Andrew R.	Suffolk	Norwich	Trustees.
Cox, J. E.	Aldeby P. C.	Norfolk	Norwich	Bishop of Norwich.
Eyre, V. E.	Didlington V. w. Colvington R.	Norfolk	Norwich	Lord Berners.
Eyre, James, ...	Kirk Ella V.	E. York	York	R. Sykes, Esq.
Finley, J.	Studley V.	Warwick	Worce.	R. Knight, Esq.
Fowler, F. C.	Corton V. and Gunton R.	Suffolk	Norwich	Lord Chancellor.
Hawkins, C. J. ...	Crambe V. and Hutton's Ambo P. C.	N. York	York	Mrs. S. Fowler.
Hornby R.	Walton le Dale P. C.	Lancas.	Chester	Archbishop of York.
Horton, John	St. George the Martyr R., Southwark	Surrey	Winton	Vicar of Blackburn.
Lloyd, Thomas ...	Swaffeld R.	Norfolk	Norwich	Lord Chancellor.
Mandell, Rayson.	Ridgewell V.	Essex	London	C. & D. of Lancas.
Mathews, J. J.	Meibury Bubb V.	Dorset	Bristol	Cath. Hall, Camb.
Postle, Edward ...	Yelverton R.	Norfolk	Norwich	Earl of Ilchester.
Roberts, J.	Buckland P. C.	Kent	Canterb.	Lord Chancellor.
Tatam, W. K.	Incumbent of the New Church at Oswald-Whistle	Lancas.	Chester	Abp. of Canterbury
Toye, J. T.	St. Stephens R., Exeter	Devon	Exon	Bishop of Exeter.
Tudor, William ...	Houghton-in-the-Hole V.	Norfolk	Norwich	Mar. of Cholmondeley
Tule, J. C. D.	Brushford P. C.	Devon	Exon	Bishop of Exeter, by reason of lapse.
Warde, R.	Beccles R.	Suffolk	Norwich	Sir E. Kerrison.
Widdrington, S. H.	St. Leonards-on-the-Sea P. C., Hastings	Sussex	Chichester.	Rev. W. Greenlaw.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocesa.</i>	<i>Patron.</i>
Batten, J. H.	{ Beesby R. and Gretford R. w. Wils- thorpe C.	Lincoln	Lincoln	Lord Chancellor.
Baylis, J. C.	C. of Stock & Bradley			and Dormson, Worcestershire.
Bowen, N. C.	Ballyfeard V., Ireland.			
Burn, Edward ...	{ St. Mary P. C., Bir- mingham	Warwick	L. & C.	Trustees.
Carr, T.	Thornor V.	W. York	York	Lord Chancellor.
Chamberlaine, G.	{ Wyke Regis R. w. Weymouth P.C.	Dorset	Bristol	Bp. of Winchester.
Chester, C.	Rettendon R.	Essex	London	Bishop of Ely.
Collis, John	Jamaica.			
Crawford, J.	Athleague, co. Roscommon, Ireland.			
Day, J. J.	{ Yelverton R. w. Al- pington R., and Seething P. C. and Mundham St. Ethel- red P. C. w. St. Peter	Norfolk	Norwich	Lord Chancellor. Corpor. of Norwich.
Fenton, James ...	{ Doddington R. and Althorpe R. w. Am- cotts C.	Lincoln	Lincoln	Colonel Jarvis. The King.
Gordon, William..	Elgin.			
Johnson, G. M. ...	Kineton C.			
Lowndes, Robert..	{ North Crawley R. & Astwood V.	Bucks	Lincoln	Miss Duncombe. Lord Chancellor.
Lundie, W. S.	Spittal House.			
Nelson, W.	Gressingham P. C.	Lancas.	Chester	V. of Lancaster.
Richardson, W. ...	Hutton's Ambo P.C.	W. York	York	Archbishop of York.
Smith, Richard ...	{ Domestic Chaplain to the Duke of Devonshire. Staveley R.	Derby	L. & C.	Duke of Devonshire.
Stewart, J. C., DD.	Lord Bishop of Quebec			
Williams, B. T. ...	C. of St. Mathew's, Demerara.			

IRELAND.

PREFERMENTS.

The Rev. E. G. Carr, to the Curacy of Inch St. Lawrence
The Rev. A. Wynne, to the Living of St. Peter's, Drogheda.
The Rev. P. Mooney, Curate of Drogheda, to the Living of Clonegall.
The Rev. John R. Barnes, to the Curacy of Drumcondra, diocese of Meath.
The Rev. C. C. Beresford, Vicar of Drumlane, to the Rectory of Ballieborough.
The Rev. Grey Percival L'Estrange, to the Living of Drumlane.
The Rev. William H. Neligan, A.B., to the Curacy of St. Mary's Shandon, Cork.
The Rev. W. Day, to the Perpetual Curacy of Templebrady.
The Rev. A. W. Colthurst, to the Curacy of St. Peter's, in Cork.
The Rev. W. Walker, Cork, to the Curacy of Castlehyde, Cork.
The Rev. Thomas Atkinson, to the Perpetual Curacy of Toem.

SCOTLAND.

The Rev. Archibald Clerk, to the church at Aucharaole, in the parish of Kilchoan, island of Finnan, in the presbytery of Mull, and shire of Argyle.
The Rev. Roderick M'Leod, to the church and parish of Snizort, in the isle and presbytery of Skye.
The Rev. Alex. Topp, to the church and parish of Elgin, in the presbytery of Elgin and shire of Moray.
The Rev. John Kyrle, to the church and parish of Arbilot, Forlar.
The Rev. Andrew Kessen, to the united parishes of Kinloch and Lethendy.

UNIVERSITY NEWS.

OXFORD.

October 13.

Lincoln College.—Two FELLOWSHIPS, ONE EXHIBITION, and ONE SCHOLARSHIP, are now vacant, and will be filled up on Monday, the 6th of November next. The Fellowships are confined to natives of the County of Lincoln. Candidates for the exhibition must be natives of the diocese of Durham; or in default of such, of Howdenshire or Northallertonshire, in the county of York; or of Leicestershire, particularly of the parish of Newbold Verdun; or of the counties of Northampton and Oxford. The Scholarship is without limitation. Candidates must present to the Rector testimonials of good conduct on or before Monday, November 1st. Candidates for the Fellowship and the Exhibition must at the same time produce certificates of the place of their birth.

The Candidates for Holy Orders who have given notice of their desire to be ordained by the Lord Bishop of Oxford, on Sunday, December 24th, are required to deliver their testimonials and certificates to the Archdeacon, at Christ Church, on or before Saturday, November 18th. The Archdeacon will examine the Candidates for Deacon's Orders at Christ Church, on Monday, December 18th, at ten o'clock; and he will examine the Candidates for Priest's Orders on Wednesday, December 20th, at ten o'clock.—*Christ Church, Oct. 11th, 1836.*

On Saturday last, the Rev. A. T. Gilbert, D.D., Principal of Brasenose College, having been re-nominated Vice-Chancellor of the University, took the oaths of office, in full convocation, and entered upon the duties of the Vice-Chancellorship for the second year, with the accustomed solemnities.—The following Heads of Houses were afterwards nominated by the new Vice-Chancellor to act as Pro-Vice-Chancellors during his absence from the University, viz. :—

Dr. Jenkyne, Master of Balliol; Dr. Jones, Rector of Exeter; Dr. Bridges, President of Corpus; Dr. Marsham, Warden of Merton.

On Tuesday last, being the first day of Michaelmas Term, the following Degrees were conferred :—

Master of Arts—Rev. C. G. Owen, Queen's.

Bachelor of Arts—Rev. E. J. Goaling, Magdalen Hall.

The Boden Professor of Sanscrit will commence his lectures on the 23rd inst., and continue them on Mondays, Wednesdays, and Fridays, at the Clarendon, at two o'clock.

The Professor of Political Economy proposes to commence a course of lectures on the subject of Legislative Provision for the Poor in Ireland, on Monday, the 23rd inst., at two o'clock (by permission of the Professor of Experimental Philosophy), in Mr. Rigaud's room at the Clarendon.

Congregations will be holden for the purpose of granting graces and conferring degrees, on the following days in the ensuing Term, viz. :—

Nov.	Thursday, 9
—	Thursday, 16
—	Thursday, 23
Dec.	Friday, 1
—	Thursday, 7
—	Monday, 18

No person will, on any account, be admitted as a candidate for the Degree of B.A., or M.A., or for those of B.C.L., or B. Med. (without proceeding through Arts), whose name is not entered in the book, kept for that purpose at the Vice-Chancellor's house, on or before the day preceding the day of congregation.

CAMBRIDGE.

October 7.

There will be congregations on the following days of the ensuing Michaelmas term :—

Wednesday, Nov.	1, at eleven.
Wednesday, —	15, at eleven.
Wednesday, —	29, at eleven.
Wednesday, Dec.	13, at eleven.
Saturday, —	16, (end of term) at ten.

On Monday last, the following gentlemen of Trinity College, Bachelors of Arts, were elected Fellows of that Society :—G. Harris, J. Grote, A. Merivale, J. Cooper, S. S. Greathead.

October 14.

On Tuesday last, the 10th inst., being the first day of term, the following gentlemen were elected University Officers.—

Proctors—Rev. E. Baines, M.A., Christ's; Rev. J. H. Evans, M.A., St. John's.

Moderators—Rev. E. Steventon, M.A., Corpus Christi; Rev. Professor W. H. Miller, M.A., St. John's.

Scrutators—Rev. J. Saunders, B.D., Sidney Sussex; Rev. G. F. Nicholas, M.A., King's.

Taxors—T. B. Buroham, M.A., Trinity; Rev. R. Birkett, M.A., Emmanuel.

At the same congregation, the degree of Master of Arts was conferred upon C. George, of St. John's.

On Thursday last, the following gentlemen were appointed *The Caput* for the ensuing year:—

The Vice-Chancellor.

G. Archdall, D.D., Master of Emman.

—*Divinity*.

J. W. Geldart, D.C.L., Trinity hall—

Law.

J. T. Woodhouse, M.D., Caius—*Physic*.

H. Arlett, M.A., Pembroke—*Sen. Nom*

Regent.

E. H. Browne, M.A., Downing—*Sen.*

Regent.

The Fitzwilliam syndicate have just issued the following report to the senate:—

"That Messrs. Robert Hicks and Son, builders, have offered to complete the whole work of building the carcass of the Fitzwilliam Museum, according to the drawings and specification of Mr. Basevi, for the sum of 33,262*l*. The Syndics having compared this tender with the others, which have been sent in, beg leave to recommend the Senate to accept the same on the production of proper securities."

A grace to confirm the above report will be offered at the congregation on Wednesday next, the 18th inst.

October 21.

The Vice-Chancellor has given notice

of his intention to lay the first stone of the Fitzwilliam Museum, on Thursday, the 2nd of November next.

At a congregation on Wednesday last, the following degrees were conferred:—

Masters of Arts—H. Richardson, Trinity; A. Turnor, Trinity; W. H. Oldfield, St. John's.

Bachelors of Arts—W. S. Bruere, Jesus; K. B. Skeete, Caius.

The Rev. J. Baldwin, M.A., of Christ's College, and the Rev. T. Lund, M.A., of St. John's College, were appointed Proctors; and Mr. E. Chadwick, of Worcester College, Oxford, was admitted *ad eundem* of this University.

At the same congregation, the following graces passed the senate:—

To affix the seal to a Power-of-Attorney enabling Mr. John Cole of London to receive from the Accountant General of the Court of Chancery the balance of money due to the University in the settlement with the Master and Fellows of Peterhouse respecting the purchase and exchange of ground for the site of the Fitzwilliam Museum.

To affix the seal to the contract made with Messrs. Rigby, for building the New Library, pursuant to the grace of July 6, 1837.

To affix the seal to two several leases of the tithes and of the glebe of Burwell rectory, pursuant to the grace of June 23, 1837.

To appoint H. H. Bernard, Hebrew Teacher, in the room of J. Crool, deceased, with the usual salary of 33*l*.

The grace to confirm the report of the Fitzwilliam Syndicate was withdrawn, in consequence of Messrs. Hicks, the builders, having thrown up their contract.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. W. Streatfield, Eastham V., Essex (of twins); of Rev. R. W. Jelf, Berlin; of Rev. T. Woodruff, Somerby, near Grantham; of Rev. Sir J. H. Seymour, Bart., Northchurch; of Rev. H. P. Ebrington, Bath (still born); of Rev. T. B. Webb, Weobley V., Herefordshire; of Rev. C. J. Camidge, Nether Poppleton P., Yorkshire; of Rev. F. Custance, Ripponden P., Yorkshire; of Rev. J. F. B. Hooper, Upton Warren R., Worcestershire; of

Rev. T. Powell, Turnastone R., Herefordshire; of Rev. S. Fox, Morley R., Derbyshire; of Rev. J. Ward, Great Bedwin V.; of Rev. B. Waller, Burton in Kendal V.; of Rev. W. Mason, Normanston, Yorkshire; of Rev. W. L. Isaac, Pirton R.; of Rev. W. L. Buckle, Banstead V., Surrey; of Rev. J. W. Peers, Shoreham; of Rev. W. J. Hall, Amencourt, St. Paul's (still born); of Rev. W. M. S. Marriott, Horsmonden R., Kent; of Rev. E. Sunderland, Messingham; of Rev. J. H. Talbot, Clifton R., near Olney;

of Rev. W. Harries, v. of Amroth; of Rev. J. G. Dowling, r. of St. Mary de Crypt, Gloucester.

Of Daughters—The lady of the Rev. W. L. Giradot, Kington R., Dorset; of Rev. E. D. Wickham, Godstone; of Rev. J. Sandford, Dunchurch V.; of Rev. R. D. Buttemer, Whitchurch, Hants; of Rev. F. Robinson, Beybrooke House, Oxfordshire; of Rev. R. P. Blake, Stoke, next Guilford; of Rev. G. E. Gillett, Waltham R., Leicestershire; of Rev. J. P. Lightfoot, Wootton R., Northamptonshire; of Rev. E. Owen, Woodford Wells; of Rev. H. Gray, Almondsbury; of Hon. and Rev. C. Dundas, Great Henny R.; of Rev. G. E. Jepp, Ashborne, Derbyshire; of Rev. J. A. D. Meakin, Speen, Berks; of Rev. W. Walter, Bonby V., Lincolnshire; of Rev. J. L. Popham, Chilton R., Wilts; of Rev. W. Birley, Ingleton Lodge, Poulton le Fylde; of Rev. A. Short, Ravenathorpe V., Northamptonshire; of Rev. J. L. Warner, High Grove, Walsingham; of Rev. J. Hughes, Coddington R., Herefordshire; of Rev. T. Hayne, Rastrick P.C., Yorkshire; of Rev. A. Loftus, Fincham R., Norfolk; of Rev. H. V. Elliott, Brighton; of Rev. E. D. Wickham, Godstone; of Rev. C. Davy, Parkstone; of Rev. J. Gould, Luckham R.; of Rev. J. C. Pring, New College, Oxon.

MARRIAGES.

Rev. S. L. Harris, of Falkenham, Suffolk, to Emily, youngest d. of the late Mr. C. Hope, of Upper Clapton; Rev. F. Maurice, to Anna, younger d. of the late Lieut.-Gen. C. Barton, of the second Life Guards; Rev. J. Wakefield, of Parkfields, Derby, to Caroline, d. of the late Rev. M. Carthew, v. of Mattisball, Norfolk; of Rev. T. H. Bunbury, to Mary, second d. of the late Mr. Bell, of Nottingham; Rev. J. L. Richards, r. of Busby, Herts, to Frances Elizabeth, second d. of the Rev. J. W. Baugh, r. of Ripple, and Chancellor of Bristol; Rev. S. J. Etty, v. of Wootton St. Lawrence, Hants, to Jane, fifth d. of the Rev. J. Peers, p.o. of Lane End, Bucks; Rev. J. G. Lloyd, of Trowsced Hall, Montgomeryshire, to Mrs. Petherick, of Exmouth Lodge, Leckhampton; Rev. C. Hewett, third son of the Right Hon. Gen. Sir George Hewett, Bart., G.C.B., to Frances Sophia, fourth d. of the late C. W. Cater, Esq., of Guilford-street, London; Rev. H. Browne, r. of Earnley, Sussex, to Octavia Hooker Irene, youngest d. of the Rev. M. Dodd, M.A., r. of Fordham, Essex; Rev. A. Rigg, B.A., to Elizabeth, eldest d. of J. Kendrick, M.D., of Warrington; Rev.

T. Bowman, B.A., of Deane, near Bolton, to Jane, second d. of the late Rev. J. Druitt, v. of Denn, Ireland; Rev. T. Chambers, of Barrow-upon-Soar, Leicestershire, to Louisa, d. of G. Simpson, Esq., of Mornington Crescent, London; Rev. G. Moody, of St. John's College, Cambridge, to Elizabeth, d. of J. B. Notridge, Esq., of Caton; Rev. N. Johnston, of Killyman, to Anna, d. of W. Baillie, Esq., of Towe, Down, Ireland; Rev. W. Scott, B.A., Michel Scholar of Queen's Col., Oxon, to Marg. Louisa, d. of Charles, and granddaughter of the late Rev. W. Beloe, r. of Allhallows, London Wall; Rev. C. S. Twisleton, r. of Ashow and Whitnash, Warwick, to Caroline, eldest d. of the late R. Carr, Esq., of Park-crescent, London, and of Stannington, Northumberland; Rev. T. Staniforth, r. of Boltonby-Bolland, Craven, to Harriet, second d. of C. H. Turner, Esq., of Rook's Nest, Surrey; Rev. B. Powell, M.A., of Oriol College, and Savilian Professor of Geometry, to Charlotte, youngest d. of the late W. Pope, Esq., of Hillingdon, Middlesex, and sister-in-law of his Grace the Archbishop of Dublin; Rev. G. E. Brunner, B.A., of Christ Church, Oxon, and of Harlow, Essex, to Sophia, only d. of the late N. Baird, Esq., of Edinburgh and St. Petersburg; Rev. B. Faussett, M.A., of Corpus Christi College, Oxon, eldest son of the Margaret Professor of Divinity, to Helena Caroline, youngest d. of Sir J. Trevelyan, Bart.; Rev. J. C. Robertson, M.A., of University College, Oxon, to Elizabeth, eldest d. of G. Cunningham, Esq., of Trelawney, Island of Jamaica, and of Lansdowne-crescent, Bath; Rev. C. Ley, v. of Beere Regis, Dorsetshire, to Lucretia, second d. of J. Dayman, Esq., of Mambury, Devonshire; Rev. M. H. Vine, B.A., c. of Beckenham, Kent, to Caroline, second d. of J. Carnell, Esq., of West Peckham; Rev. H. C. Philpott, M.A., of St. John's College, Oxon, and of Severn Stoke, to Anne, third d. of B. G. Kent, Esq., of Levant Lodge; Rev. H. Busfield, to Margaret Hey, youngest d. of Lieut.-Col. Macleod, of Sunny Bank, North Briton; Rev. J. C. Graves, B.A., v. of Laxton, Northamptonshire, to Sophia, only surviving d. of the late Captain Clarke, of Selby; Rev. H. Halls, B.A., of Bobbington, Staffordshire, to Harriet, third d. of the late R. Latten, Esq., of Colchester; Rev. T. Ainsworth, to Anne, only d. of J. Ainsworth, Esq., of Manchester; Rev. J. R. Nicholas, of Treacastle, to Mary Anne, second d. of the Rev. D. Williams, of Builth; Rev. R. W. Close, of Queen's College, Cambridge,

second son of Major Close, R.A., to Caroline Elizabeth, eldest d. of B. Coles, Esq., of Frognall; Rev. R. C. Savage, of St. John's College, Cambridge, and of Tamworth, to Emma, third d. of P. Storr, Esq., of Beckenham; Rev. T. Winter, r. of Daylesford, to Maria, niece of the late Mrs. Hastings, of Daylesford, Worcestershire; Rev. G. H. Davis, of Weymouth,

to Susan Ann, second d. of C. Sparden, Esq., of Friday-street, London; Rev. H. Knowles, c. of Knowsley, to Margaret Soudamore, d. of W. Coleman, Esq., of Poulton-le-Fylde; Rev. D. Jeffroy, of Grayabbey, to Rosanna, eldest d. of Mr. J. Semple; Rev. M. Shepherd, to Miss Underwood, d. of the v. of Ross.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

TESTIMONIALS OF RESPECT TO CLERGY.—The following clergymen have been presented by their parishioners with pieces of plate, &c.:—

Rev. G. Dowall, curate of Lewannick, Cornwall.

Rev. F. Upjohn, curate of Fenstanton and Hilton, in the county of Huntingdon.

Rev. W. Ray, St. Botolph, Aldgate.

Rev. J. Smith, High Master of the Free Grammar School, Manchester, (by his pupils.)

Rev. W. Bawdwen, curate of St. Helen's, a purse of gold, amounting to 50*l.*, and an elegantly bound copy of "Scott's Commentary."

Rev. W. Mudge, of Eastington, Gloucestershire, a gown.

CAMBRIDGESHIRE.

CAMBRIDGE.—**NEW UNIVERSITY LIBRARY.**—The first stone of this building was laid by the vice-chancellor, on Friday, Sept. 29th; the ceremony was strictly private. The rev. the vice-chancellor was accompanied only by the master of Jesus College, the vice-master of Trinity, the registry, the senior prector, Professor Peacock, the Rev. Mr. Whewell, and two or three other members of the senate. The stone having been deposited in the usual form, the vice-chancellor expressed a hope that the blessing of Almighty God might descend upon the building, that it might be the means of exalting his honour, and tend to the propagation of the Christian religion.—*Camb. Chron.*

CHESHIRE.

DEATH OF LADY VERNON, VISCOUNTSSE BULKELEY.—The death of this distinguished lady has cast a gloom over the town and neighbourhood of Stockport, of which she was lady of the manor, and the greatest benefactress that ever blessed the place. The peculiar circumstances that entitle the memory of this truly noble lady

to the grateful remembrance of the town of Stockport are too numerous to mention: the last year's benevolences will give the best history of those proceedings, and shew how the wealth this lady possessed was made a blessing to all about her who required its aid. In addition to large sums to every public charity, her ladyship gave 500*l.* to build a free school, and the land on which to erect it, to the parish of St. Thomas; the land on which to build the infirmary, and 250*l.* towards the building fund; the lands and grounds on which the free grammar school is built, and 300*l.*; 3,000*l.* to build and endow a church at Edgeley; 1,000*l.* to build that at Handford, and 500*l.* to Norbury. In private charities Lady Vernon annually gave away 8,000*l.* She built and endowed several rows of cottages, to be given to decayed inhabitants of this town and their widows. One prevailing characteristic of this good lady's private charities is, that her death alone has revealed their extent, her strictest injunction to those receiving her bounty being, that it should never be disclosed.—*Stockport Advertiser.*

CORNWALL.

At the recent annual meeting of the Liskeard Branch Pastoral-Aid Society, it was announced that the parent society had agreed to grant 50*l.* towards an assistant-curate for the vicarage of Liskeard. Two episcopal chapels are about to be erected, one at each end, in this large parish.—*Cornubian.*

DERBYSHIRE.

In expectation of the withdrawal of the Rev. G. T. Spencer from his ministerial duties, at St. John's church, Buxton, consequent on his being appointed Bishop of Madras, the frequenters of that church have addressed a respectful petition to his Grace the Duke of Devonshire, praying

him to present to that living the Rev. Bernard Moore, curate of All Saints, Derby, who for some period officiated as curate of St. John's, and in that capacity won the hearts of the parishioners. Besides the above preferment, the valuable livings of Staveley and Edensor, and the chaplaincy to his grace, are all now vacant, and in the gift of the Duke of Devonshire.—*Derbyshire Courier*.

On Saturday morning, Sept. 30th, on opening Breadsall church to prepare it for public worship on the following day, it was found that the roof of the building had fallen in, smashing to pieces the pews, pulpit, &c., beneath it. The roof had been newly put up within seven years, but in a most unworkmanlike manner. The principal cross-beam which supported the weight of the other beams, the giving way of which caused the accident, was only composed of Scotch fir. Most providentially the accident happened on a weekday, or the loss of life in this crowded parish might have been dreadful.—*Derby Mercury*.

LIVING OF STAVELEY. — A rumour is prevalent that the vacant rectory of Staveley is likely to be filled by a brother of Lord Waterpark, at present a curate at St. James's, London.—*Derbyshire Courier*.

DEVONSHIRE.

THE REV. DR. CARWITIN.—In consequence of what passed at the election of convocation clerks, and the expressions made use of by this gentleman at the close of his speech on that occasion with reference to the expulsion of the bishops from the House of Lords, as reported by us at the time, he has tendered the resignation of his office of archdeacon's official, which has been accepted by the Archdeacon of Exeter, the Rev. John Moore Stevens.—*Exeter Post*.

DORSETSHIRE.

We feel the greatest pleasure in understanding that the Ven. the Archdeacon Buckle, who has been lately instituted to the living of Upway, Dorset, has intimated to his parishioners, and much to their gratification, his intention of opening the parish church for two full services every Sunday in future, an example especially deserving general imitation.—*Bristol Mirror*.

DURHAM.

The Bishop of Durham held a confirmation at Hexham, October 3rd, when upwards of six hundred young persons were confirmed; and on Wednesday, the venerable prelate held a visitation of the clergy,

being the first visitation since Hexham was annexed to the see of Durham.—*Durham Advertiser*.

The clergy of the diocese of Durham, at their last meeting, memorialized the Archbishop of York against the registration of births and deaths; and also against that portion of the Marriage Act doing away with the religious ceremony in that ritual.—*Tyne Mercury*.

TRINITY CHAPEL, GATESHEAD.—(From a Correspondent.)—This beautiful specimen of early English architecture, upon a scale of small dimensions, was erected about the year 1245, and endowed by Nicholas Farnham, bishop of Durham. In the year 1448 this institution was appropriated by Bishop Neville to the prioress and convent of nuns of St. Bartholomew, in Newcastle, and it was surrendered to King Henry the Eighth, in 1540, by Agnes Lawson, the prioress, and her chapter of nine nuns. Since that time, there is no proof that divine service has been performed in the chapel, and it gradually fell to decay, and was perhaps injured in 1745, in the popular tumult which destroyed the house of Mr. Riddell, a Roman catholic, adjoining the chapel. Cuthbert Elleson, Esq., of Hebburn Hall, made a free donation of the site and remains of the chapel, and also of a plot of ground for building school-rooms, capable of holding 300 children, to the rector and churchwardens of Gateshead for ever; and a liberal subscription of about 1,000*l.* (including a donation of 100*l.* from Mrs. Elleson) has been raised by the parishioners of Gateshead and other contributors for repairing this edifice; the rector of Gateshead giving 40*l.* per annum towards the endowment. The restoration has been completed under the direction of Mr. Dobson, architect; and windows of stained glass have been fixed at the east end by Mr. Wailes.

On Sunday, October 15th, the Trinity chapel was opened for divine service, according to the rites of the church of England. The Lord Bishop of Durham delivered an impressive and elegant discourse to a very full congregation; after which a collection was made to the amount of 43*l.* 5*s.* in aid of the funds for repairing and fitting up the chapel.

GLOUCESTERSHIRE.

NEW CHURCH AT CHELTENHAM.—The foundation-stone of a new church, to be called Christ church, was laid on Tuesday, October 10th, by the Rev. Francis Close, on a plot of ground distant not many yards from Lansdowne-terrace. There was an immense concourse of people. This church,

the fifth erected within the last few years, is built in shares, an endowment for the clergyman being secured by a ground-rent on the pews.—*Gloucester Chron.*

Bristol Cathedral.—We hear that it is in contemplation, under the auspices of our highly-respected diocesan, to enlarge our cathedral westward.—*Bristol Journal.*

A meeting of the clergy and laity of Cheltenham and its vicinity took place a few days since, when it was resolved to form a district committee for the deanery of Winchcomb, to co-operate with the Society for promoting the Employment of additional Curates in populous places.—*Bath Gazette.*

THE NEW REGISTRATION ACT.—The following correspondence is at least curious, and may prove valuable:—

SIR,—I request the favour of you to inform me if a clergyman of the established church can legally refuse to bury the corpse of a parishioner, if, at the time of the funeral, the registrar's certificate has not been obtained. I also request you will furnish me with a copy of the proper form for a certificate of burial, to be transmitted by the officiating minister to the registrar, when his certificate has not been provided. I beg to remain, Sir, your obedient servant,
R. B. PLUMPTRE, P. Curate.

Forthampton, Tewkesbury, Oct. 7, 1837.

Gen. Reg. Office, Oct. 10, 1837.

SIR,—I am directed by the registrar-general to acknowledge your letter of the 7th inst., and to inform you that he regrets he cannot officially reply to your question, and also that the Registration Act does not prescribe the form in which notice of burial shall be given by the clergyman to the registrar. I have the honour to be, Sir, your obedient servant, E. CONROY.

Rev. R. B. Plumtre,

Forthampton, Tewkesbury.
—*Gloucester Chron.*

HAMPSHIRE.

A few friends of the Rev. Chas. Eckersall, late curate of St. Philip's church, Birmingham, have testified their regard to that gentleman by contributing towards a fund he is raising for the enlargement of his church at Farnborough, Hants, of which parish he is now rector. It appears there is a population of five or six hundred souls in a hamlet out of the parish, but in the immediate neighbourhood of his church, who are five miles distant from their own place of worship; and it is for the accommodation of this population that Mr. Eckersall is making an effort to increase the capacity of his own church.

At a meeting at Dee's hotel of a few of his friends, the rev. gentleman expressed his deep sense of their kindness in thus stepping forward in aid of his benevolent design, and mentioned that from 30*l.* to 40*l.* had been already raised through their means.—*Worcester Guardian.*

HEREFORDSHIRE.

THE BISHOP OF HEREFORD.—The ceremony of confirming the election of Dr. Musgrave, as Bishop of Hereford, took place on Saturday morning, Sept. 30th, in Bow church. The consecration was performed on Sunday morning, in the private chapel at Lambeth-palace. The Archbishop of Canterbury was attended by the Bishops of London, Ely, and Chichester. The Queen's mandate was read, and the bishop elect (Dr. Musgrave) was presented by the Bishops of Ely and Chichester, and having taken the usual oaths, and answered the usual questions, received the imposition of hands.—*Morning Herald.*

LANCASHIRE.

BLACKBURN.—The first stone of a new church in Blackburn, intended to be consecrated and dedicated to the eternal, holy, and undivided Trinity, was laid on Thursday, Oct. 5th, by the Right Rev. the Lord Bishop of the diocese, with the usual forms and ceremonies. His lordship delivered an admirable address on the occasion to the assemblage, as did the Rev. Dr. Whittaker, vicar of Blackburn. The expense of the fabric will be discharged by private subscriptions from the gentry of the town and neighbourhood, by collections at the parish church, and by the following grants:—1,500*l.* from the Queen's Commissioners, 800*l.* by the Incorporated Society for Building Churches, and 600*l.* by the Diocesan Society for Building Churches.—*Leeds Intel.*

LIVERPOOL.—**PROTESTANT ASSOCIATION.**—On Wednesday, October 4th, at the Amphitheatre in Liverpool, the annual meeting of the Protestant Association was held. The attendance was numerous, and highly respectable. On the platform were stationed a number of the most wealthy individuals in Liverpool. The proceedings commenced at eleven o'clock in the morning, and did not terminate until after three in the afternoon.—*Liverpool Stand.*

ASHTON CHURCH-RATE.—The poll for a church-rate for the parish of Ashton-under-Line closed on Saturday, Sept. 23rd, when the numbers were—For the rate, 902; for the adjournment, 2,280; majority against the rate, 1,127. This result can hardly excite surprise, when it is known that in the town of Ashton, according to

the statement of the Manchester Statistical Society, read last week at Liverpool, there are no fewer than 1,393 heads of families "making no religious profession;" and in the neighbouring town of Staleybridge, 1,174 more.—*Standard*.

On Monday, October 2nd, Lord Stanley, M.P., laid the first stone of a new church, to be called St. Saviour's, at Ashton-in-the-Willows, near Wigan, and delivered an appropriate speech. The Rev. Mr. Hornby, rector of Winwick, has contributed 1,500*l.* towards the edifice, and 1,000*l.* towards the endowment.—*Manchester Courier*.

LEICESTERSHIRE.

Three new [Roman] catholic chapels will be opened this week, with much pomp and ceremony. One is situated at Grace Dieu manor, another at Mount St. Bernard, and the third at Whitwick.—*Leicester Standard*.

LINCOLNSHIRE.

CHURCH-RATES.—On September 19th a vestry-meeting was held in the church of Fishtoft, for the purpose of laying a church-rate. A rate of 3*d.* in the pound was proposed by Mr. Simpson, the churchwarden. After an opposition by seven individuals, whose joint rates amount to 2*l.* 14*s.*, at the close of the poll the rate was carried by ninety-one votes.—*Boston Herald*.

The inhabitants of the village of Wildsworth, in the parish of Laughton, Lincolnshire, being three miles distant from the parish church, the owner of the estate, Lady Gordon, granted land for the site of a chapel-of-ease; and came forward most liberally, in conjunction with several other benevolent individuals, to defray the expense of its erection. On Monday, the 2nd instant, the laying the foundation-stone took place in the presence of all the inhabitants, and several of the neighbouring clergy and gentry.—*Doncaster Chron.*

MIDDLESEX.

KING'S COLLEGE.—A very interesting lecture on the Oriental languages was given on Thursday, Oct. 12th, by Professor Duncan Forbes, in the theatre of King's College. The learned professor expatiated on the importance of a knowledge of the Arabic, the Hebrew, and the languages of Asia, to the biblical scholar, the antiquary, and historian. The lecture was very well attended. Several oriental scholars were amongst the auditors.

Her Majesty has been pleased to signify to the council that she takes a warm interest in the prosperity of the institution, and has commanded that her name shall be recorded as its patroness.—*Times*.

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The foundation-stone of the new chapel-of-ease for the parish of St. Bride, Fleet-street, was laid near New-street-square, Oct. 3rd, by the Lord Mayor, with the usual ceremonies, in the presence of a large assemblage of ladies and gentlemen. The Rev. Thomas Dale, (accompanied by a large body of clergy,) the rector, was present, and offered up a prayer suitable to the occasion. The church, which is dedicated to the Holy Trinity, will be capable of holding about 1,100 persons. The ground for the site was given by the Goldsmith's Company, through the instrumentality of Alderman Copeland, the late Lord Mayor; and his present lordship has subscribed handsomely towards its erection, besides giving 25 guineas towards the fund at present being raised for the endowment.—*Herald*.

Two churches have been contracted for in the parish of Islington; one of them to be built of the Grecian order, in the Holloway-road, under the direction of Messrs. Inwood and Clifton. Amount of tender about 2,900*l.* The other church is to be built in the Gothic style, with a bell-turret, and vaults, in the Caledonian-road, near King's-cross, under the direction of W. Trees, Esq. Amount of tender under 3,200*l.*—*Ibid*.

CONSECRATION OF ST. MARY'S CHAPEL.—The new chapel in Vincent-square, Westminster, called St. Mary's chapel, a chapel-of-ease to St. John's, the Evangelist, was on Thursday, October 5th, consecrated by the Bishop of London.—*Morn. Post*.—Fifty pounds was collected at the doors in aid of the schools in the parish, although no subscription had been announced. The neighbourhood in which this church is built is crowded. In the list of grants and subscriptions towards the building of this chapel appear the Dean and Chapter of Westminster (who give the ground); the Church Commissioners, 3,000*l.*; the Society for Building Churches and Chapels, 500*l.*; Lord Glenelg, 20*l.*; Lord Bexley, 100*l.*, in addition to which his lordship has presented the sacramental plate; Miss Vansittart, 50*l.*; the Rev. H. H. Edwards (late rector of St. John's), 150*l.*; Joshua Watson, Esq., 100*l.*; Lord Farnborough, 50*l.*; William Evans, Esq., of Milbank, 25*l.*; W. A. White, Esq., 20*l.*; John Rickman, Esq., 15*l.*, &c.

The dean and chapter of Westminster have given instructions for a church to be erected at Kensington Gore, at their expense, for the accommodation of their numerous tenants in that neighbourhood.—*Herald*.

4 H

Two new churches are now being erected in Chelsea—one in the nursery-ground at the back of Hans-place; the other in Paradise-row, opposite the gardens belonging to the Apothecaries' Company. The Earl of Cadogan has generously given the ground on which the churches are to be built.—*Times*.

CONVOCAATION.—A writ has passed the great seal commanding the appearance of the prelates and clergy of the province of Canterbury to appear in convocation at the cathedral church of St. Paul, London, on the 16th day of November next.—*Herald*.

The Archbishop of Bombay is on his way to this country, to be consecrated bishop of that settlement.

BISHOP OF MADRAS.—It is in contemplation to appoint the Rev. Mr. Spencer, of Buxton, Bishop of Madras. The rev. gentleman is, we believe, related by marriage to Sir John Cam Hobhouse.—*Chester Gazette*.

His Grace the Duke of Devonshire has subscribed 50*l.* to the South Sea Mission, under the direction of the London Missionary Society.—*Watchman*.

LONDON MISSIONARY SOCIETY.—A special general meeting of the directors and friends of the above society was held in the large room, Exeter Hall, Oct. 17th, for the purpose of giving an opportunity to several missionaries and their wives, amounting to upwards of thirty individuals, of taking their public leave of the society, previous to their embarking for India, South Africa, and the South Sea Islands. The meeting was the most numerous which has assembled in this hall during the present year. W. D. Blair, Esq., mayor of Bath, took the chair at 11 o'clock. The meeting was addressed by the Rev. Dr. Fletcher, Rev. J. Williams, Rev. Dr. Philip, Rev. Mr. Read, and a Caffre chief, of the name of Jan Izadzoë. He appeared dressed in a military uniform, and was going out to be restored, by order of government, to his ancestral dominions and dignities. The humane determination of the government to restore him and many other chiefs to their just rights has been adopted in consequence of the resolutions of the aboriginal committee of the House of Commons, before which several missionaries had been examined. The meeting then separated.—*Morn. Herald*.

The receipts of the Society for Promoting Christian Knowledge, for the year ending April last, amount to 80,542*l.* 17*s.* 8*d.*, and its expenditure, during the same period, to 109,446*l.* 11*s.* 6*d.*

POOR RATES.—The following is an account of the expenditure for the relief of

the poor in the last year, compared with the highest and lowest years of which authentic accounts have been received, and with the year immediately preceding the poor-law inquiry, shewing the average expenditure per head, according to the average increase of the population from each census:—

Year ending	Expenditure.	Population.	Expend. per head.
Mar. 1863 ..	£4,077,391 ..	8,372,990 ..	9 <i>s.</i> 2 <i>d.</i>
— 1818 ..	7,370,891 ..	11,406,300 ..	13 <i>s.</i> 1 <i>d.</i>
— 1833 ..	7,635,968 ..	13,307,167 ..	16 <i>s.</i> 2 <i>d.</i>
— 1837 ..	3,816,750 ..	15,000,000 ..	5 <i>s.</i> 1 <i>d.</i>

BEER HOUSES.—The number of houses in England and Wales, licensed under 1 Wm. IV., c. 64, and 4 and 5 Wm. IV., c. 15, to sell beer, cider, and perry, by retail, in 1836, was as follows:—To be consumed on the premises, 39,100; not to be consumed on the premises, 5,080; to sell cider and perry only, 1,606; total, 45,738.—*Statistical Journal*.

NORFOLK.

BISHOP OF NORWICH.—On Tuesday, the 26th Sept., Dr. Stanley presided at the meeting of the Norfolk and Norwich Church Missionary Society, and spoke earnestly and eloquently in its behalf. On Wednesday, at the Bible Society, and on Thursday, at the meeting for promoting Christianity among the Jews, he was present, and took part in the proceedings. On Monday evening he was present at the temperance festival, at Norwich, at which he declared himself a convert to their principles. On the morning of the same day, his lordship laid the first stone of the new infant and British School at Catton; and on Thursday, he received a congratulatory address from the corporation of Yarmouth, to which he returned a suitable answer.—*Norfolk Herald*.

A monument is to be erected to the late venerable Bishop of Norwich. A public meeting will be held on Thursday, in Norwich, to forward the object. Lord Melbourne has given £50, and Sir Francis Burdett £20, towards the subscription.

SHROPSHIRE.

LUDLOW BAZAAR.—This fête has been attended with signal success. Nearly £800 will accrue from it to the admirable purpose of the building and endowment of the new church on the Clee Hill.—*Worcester Guardian*.

SOMERSETSHIRE.

The Bishop of Bath and Wells, in his recently published charge to his clergy, after suggesting to them the indispensable necessity of personal godliness, as well as of "unremitting attention to the good

conduct of the people committed to their care," urges upon their attention the duty of residing upon their benefices. The bishop then presses upon his clergy the duties of superintending and directing the parochial schools in their respective parishes; of visiting the sick; of having Wednesday evening services in the churches; of distributing religious tracts; and of promoting an attention to psalmody. Of dissenters, his lordship thus speaks:—"If you have, my reverend brethren, dissenters in your parish, I would advise you to make it a point of conscience, to impress both them as well as the whole congregation with a true sense of the importance of the great Christian duty of brotherly love and forbearance one towards another. Point out to them the advantages, and consequently the duty, of conceding all lesser unessential matters, to the attainment of one common public worship. But, above all things, abstain from casting ridicule or reflections upon their tenets or their manners. And, more particularly, refrain from charging them with opinions which they profess not to hold; or imputing consequences which do not fairly result from them." The bishop recommends that, where more glebe land is attached to a benefice than the wants or the convenience of the incumbent require, the superabundant quantity be let in small allotments to the industrious poor: a measure, he says, which would be attended with no pecuniary loss to the proprietor; whilst it would promote, in no small degree, the comfort and the good morals of the tenants. The whole address breathes throughout a mild and moderate spirit; and evinces an anxious desire for the increased efficiency of the clergy on his lordship's diocese.

On Sunday, the 8th Oct., in the parish church of Buckland St. Mary, near Chard, a Roman catholic publicly renounced the doctrine of the church of Rome, and entered into communion with the church of England.—*Bristol Mirror*.

The ceremony of laying the foundation stone of the proposed chapel of ease, in the parish of Midsomer Norton, was performed on Tuesday the 12th ult., by the Right Hon. the Lord Mountsandford.

SUFFOLK.

On Tuesday, the 3rd October, the Rev. Ellis Walford, rector of Dallinghoe, gave an excellent dinner to the labourers of his parish, in pursuance of a promise made them on condition that, instead of spending their largess money in the usual wasteful way, they would appropriate it to a fund

for their use in a time of need, which they readily embraced, and enjoyed the pleasure of participating in the laudable benevolence of their worthy pastor.—*Suffolk Chronicle*.

SURREY.

Queen Adelaide has presented to the parish of Teddington, which abuts on Bushy park, £100, towards the erection of a parsonage house.—*Morning Post*.

The foundation stone of a new church, near the commercial docks, lower Rotherhithe, was laid on Thursday, 12th Oct., by E. G. Barnard, Esq., M. P. for Greenwich. This is the second of three new churches to be built in this extensive parish, the population of which exceeds 13,000, and is much scattered. The parish church, two miles distant from this spot, is at present the only episcopal place of worship.—*Herald*.

A church, in the Gothic style, is being built in the Kent road, under the direction of S. Angel, Esq. Amount of contract, £4000.—*Ibid*.

A lady in the neighbourhood of Egham has given the whole of the compensation which she received as a slave owner, amounting to a considerable sum, towards the endowment of a new church in that vicinity.—*Watchman*.

(*From a Correspondent.*)—The commemoration of religious societies, in communion with the church, within the archdeaconry of Chichester, was held on Thursday, the 12th Oct. The societies commemorated were those for Promoting Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, the Church Missionary, that for Promoting Christianity among the Jews, for National Education, and the association in aid of the committee of the Society for Promoting Christian Knowledge, for circulating the Scriptures and Liturgy in Foreign Languages. The proceedings of the day commenced with divine service being celebrated in the cathedral; and it was cheering to see the lord bishop surrounded with so large a body of his clergy, in thus consecrating the whole undertaking. After prayers, the very reverend the Dean of Chichester explained to the people, in an excellent sermon, the object of that day's assembly; and the congregation having been dismissed with the apostolical blessing, a meeting was held at the Town Hall, where the reports of the various societies were read in the order of their respective foundation, and a resolution was unanimously passed, expressing the satisfaction of the meeting at the variety and extent

of the machinery in action, for diffusing the knowledge and obedience of the church at home and abroad; and recommending them to the support of the church and diocese of Chichester, and urgently requiring exertion, and as even yet most fearfully inadequate to the amount of the objects contemplated. After the thanks of the meeting had been voted to the very reverend the dean for his sermon, to the officers of the various societies, to the mayor of Chichester for the use of the Town Hall, and to the lord bishop for his kindness in presiding, the meeting dispersed, and a collection was made at the doors amounting to about 30*l.*, the proceeds of which are to be equally divided among all the societies. It is impossible for us to give any adequate report of the proceedings, which embraced nearly the whole field of Christian beneficence. Suffice it to say, that all was conducted in a manner most gratifying to every Christian. The principle was laid down by the very reverend preacher, that although there were several societies, yet there was, in fact, but *one agent*, because these societies were but the instruments for collecting funds to be employed, not by them, *but by the church*, in advancement of her great objects. The same spirit marked the proceedings of the day. It was distinctly understood, that it is not (as is often said) that the societies establish schools, send missionaries, extend Christian knowledge, but that they supply those worldly instruments which the church employs in effecting the purposes for which she is divinely commissioned, and which no other agent can, without presumption, undertake; while the silver and gold, the mere earthly instruments of power, may lawfully be collected by bodies of human origin, and when offered by the church of God to her Divine Author cannot but bring down a blessing upon her and them. It was in this view that the meeting gave us the greatest pleasure, because we saw the diocesan, the appointed centre and origin of all church union, surrounded by his clergy and his flock, and affectionately instructing them in the true missionary character of the church, which is pledged to communicate the knowledge and sacraments of the gospel to all, both at home and abroad. We were glad to learn, from several intimations, that an institution is to be established by his lordship for an additional supply of clergy and churches, greatly needed in many parts of this diocese, but most urgently by the country at large. We trust that the union here first exhibited in this diocese will be

carried out throughout this and every other portion of the church.

REFUSAL OF CHURCH-RATE.—In consequence of the refusal of the rectors of Christ Church, Surrey, to grant a church-rate for the necessary expenses attendant on the performance of divine service in the parish church, and the legal disbursements of the churchwardens, the pew openers and others have been discharged, and the evening service has been discontinued, there being no funds to defray the expense of lighting the sacred edifice, which is in a very dirty and dilapidated condition, and stands greatly in need of cleansing and repairs. The clock, one of the most useful and public in the kingdom—there being four dials to denote the time on the tower—has been for some time at a stand-still, to the great inconvenience of the parishioners; and the chiming of the bells previous to the commencement of divine service, and at early service on the Sabbath day, has been stopped. It is believed that the churchwardens will be compelled to let the pews and seats, to raise funds for the expenses of their office, in which case a great many poor individuals, who have hitherto been provided with seats in the church without expense, will be deprived of the means of worshipping their Maker, and offering up their prayers with their more wealthy neighbours. The parish of Christ Church is entirely free from tithes and ecclesiastical imposts of every description, except a halfpenny minister's rate, which produces only £60 a year. By an act of Charles II., the parish of St. Saviour's, of which Christ Church was then a part, was exempted from tithes; and in lieu thereof, it was enacted that it should be lawful to make a rate for the support of two chaplains, and the keeping the church in repair. Notwithstanding this statute, both parishes have refused to make church-rates, or pay the salaries (£300) of the chaplains of St. Saviour's.—*Standard.*

WARWICKSHIRE.

At a meeting of the committee of the Lichfield and Coventry Diocesan Church Building Society, held at Lichfield on Wednesday last, the following sums were granted:—Cheedale, 200*l.*, in addition to a former grant of 500*l.*; Chesterton, 400*l.*; Moreton, 150*l.*; Milwich, 13*l.* 5*s.* The bishop declared his intention of building a parsonage house at Moreton, at his own expense.

MAGNIFICENT GIFT.—The Rev. Dr. Warnford has presented to the school of medicine and surgery of this town, the magnificent donation of £1000, the in-

terest or dividends of which to be awarded annually to the best essay, by a medical or surgical pupil of the institution—"On the attributes of God, as revealed in the holy scriptures, and manifested in the structure of man, from demonstrations of surgical and medical science, and on religion being the best foundation of medical and surgical practice, and affording the best prospects of professional success." To be decided by the Rev. Chancellor Law.—*Birmingham Advertiser*.

WILTSHIRE.

The general meeting of the Salisbury Diocesan Church Building Association, was held at Warminster, on Thursday, the 28th Sept. The bishop of the diocese was present, and presided. Abundant evidence was produced by the several speakers that the exigencies of the diocese, in respect to church accommodation, were far too great to be adequately met without such an increase of the funds of the association as might enable it to give a much more extensive impulse to the church-building and church-enlarging generosity of individuals than it could by its present means. A donation of 100*l.* from Sir Francis Burdett, M.P., to the general purposes of the Association, and other donations, chiefly from townsmen and neighbours of Warminster, to the amount of 32*l.*, were announced at the meeting. This was followed up by the entering of the names of eighteen new annual subscribers, contributing 23*l.* 17*s.* The total was swelled to nearly 200*l.* by a collection at the doors, which produced 41*l.* 10*s.*—*Salisbury Herald*.

At the recent meeting of the Salisbury Diocesan Church Building Association at Warminster, Mr. T. Phipps adverted to the present state of the parish of Fisherton-Anger, which, with a population of 1550, possesses church accommodation for 300 only, and not a single free-sitting! "Surely," said the speaker, "a parish with a population so neglected, might of itself be expected to fill the gaol erected within it."—*Ibid*.

The following address was lately presented to Archdeacon Macdonald :—

To the Venerable the Archdeacon of Wilts.

The legislature having separated the Deanery of Malmesbury from the Diocese of Sarum,

We, the undersigned clergy of that deanery, cannot suffer the change to take place without expressing to you our regret at being withdrawn from your archidiaconal superintendence; and assuring you how deep a sense we entertain of the

straightforward and unaffected zeal with which you have discharged the duties of that arduous and responsible office.

We also beg to offer our warm thanks for the brotherly kindness and Christian courtesy with which that zeal has been uniformly tempered, of which we shall ever retain a grateful and affectionate remembrance.

And we heartily unite in hoping the separation may be only official; and that the kind feeling and friendly intercourse which has hitherto subsisted between us may, by God's blessing, long continue uninterrupted and unimpaired.

Signed by all the clergy (44) in the deanery.

Archdeacon Macdonald received a similar testimony of esteem, signed by all the clergy of the deanery of Cricklade.

To both the archdeacon gave suitable replies.

WORCESTERSHIRE.

The new church at Hartlebury, was lately consecrated by the bishop of the diocese, in the presence of a large assemblage of the inhabitants of the parish, and the clergy and gentry of the surrounding neighbourhood.—*Worcester Journal*.

INTERESTING CEREMONY.—On Sunday, the 8th of October, the chapel situated at Dixon's-green, and lately purchased from the Wesleyan methodists, was reopened, and divine service performed according to the rites of the established church, under a licence from the bishop of the diocese. The Rev. Mr. White preaches weekly to an overflowing congregation in a chapel at Netherton, which was also purchased from the Wesleyan body a short time ago.—*Kidderminster Messenger*.

CHAPEL OF EASE.—On Sunday, the 8th of October, a chapel of ease was opened at Kater Hill, by the Rev. W. H. Cartwright, vicar of the parish. The building was late in the occupation of the methodists, but has been purchased by the church for the accommodation of that densely-populated part of the parish.—*Ibid*.

YORKSHIRE.

His Grace the Archbishop of York performed the rite of confirmation in York, on Wednesday, the 4th of October, on 2903 young persons; 1619 of them being girls, and 1284 boys.

On Thursday, the 5th of October, his grace held a confirmation at Pontefract, when 1291 persons were confirmed—viz., 811 females, and 480 males.

On the 3rd of October the Lord Bishop of Ripon held a confirmation in the catho-

dral of that city. The number confirmed was, males and females, between 300 and 400, who conducted themselves with the greatest decorum.

At a confirmation at Wakefield, on Wednesday, the 4th of October, by the Lord Bishop, there were confirmed, 170 males, and 334 females, making a total of 504.

DACRE CHURCH.—This new church, situate on the banks of the Nidd, about eleven miles west from Knaresborough, having been licensed by the Bishop of Ripon, was opened for divine service on Sunday, the 1st of October, when appropriate sermons were preached by the Rev. W. Gray and the Rev. Welbury Mitton. Service was also performed on Wednesday by the Dean of Ripon and the Rev. J. Charnock, with a selection of sacred music. —*York Herald*.

On Sunday evening, the 1st of October, a novel, and it is to be hoped never-to-be-repeated scene, took place in Christ Church, Bradford. The Rev. Mr. Houghton, the curate, was officiating as usual, when, instead of going on with the evening service, he commenced reading his recantation from the doctrines of the church of England, and it was not until the gas was extinguished that he would leave off, or could be got from the pulpit. The rev. gentleman had been supposed insane for some weeks past by several friends, who had with pain noticed a great and extraordinary change in his manners. On inquiring at his lodgings on Monday, it was found that he had left the place, no one knew whither. —*Bradford Paper*.

The [Roman] catholic priest of Halifax has publicly made the following declaration from his own mass house:—"If I were called on in a court of justice to swear as to the character of a man accused of murder who had confessed his guilt to me in my confessional; I would swear that I knew of nothing against his moral character!" The priest says he is justified in this perjury from the oath he took to the pope and council not to divulge the secrets of the confessional. —*Halifax Guardian*. [It has been held by the judges of the Supreme Courts in Ireland, that a catholic priest should not be pressed to disclose the secrets of the confessional.]

We are authorized to contradict the statement that there is to be a splendid episcopal palace at Ripon. No plans have been made or even thought of for a mansion as a residence for the bishop. —*York Herald*.

BINGLEY CHURCH-RATE TRIUMPH.—A meeting of the inhabitants of the parish

of Bingley was convened on Tuesday, the 10th of October, in the church vestry, to take into consideration the churchwardens' estimate for the ensuing year, and to provide for the same by a rate of one penny in the pound, the Rev. J. Cheadle, vicar, in the chair. After some disputes and an amendment, &c., a poll was commenced, and continued open until four o'clock the day following, and the result was that 489 voted for the rate, and 430 for the amendment, which leaves a majority of fifty-nine in favour of the rate. —*Leeds Intelligencer*.

A new church is in course of erection in the populous and increasing town of Darlington, by voluntary subscription.

W. B. Wrightson, Esq., M. P., has given the handsome sum of 50*l.* towards the restoration of Christ Church, Doncaster, which was seriously injured by lightning some time ago.

LEEDS PARISH CHURCH.—We are glad to hear that a plan is in contemplation, by which the parish church may be so improved as to accommodate 1,200 more persons than at present, including 700 free sittings. The estimated expense is about £4,500, about one-sixth of which may probably be obtained from the Society for the Rebuilding and Enlarging Parochial Churches and Chapels. —*Leeds Intel*.

It is in contemplation to establish a lecture in the parish church of Wakefield, on a Wednesday evening. The vicar has not only given his consent, but has promised his support thereof.

SCOTLAND.

Her Majesty has been good enough to order that the people of Kirkcaldy shall fill up the vacancy in the church, which is in the Queen's gift, and has given the right to choose their pastor to all heads of families in communion with the Kirk. —*Ibid*.

NEW CHURCHES.—The erection of two new churches in connexion with the establishment in this city (Glasgow) has been commenced. One of them, the foundation-stone of which was laid the other day, is in Brownsfield, Anderston, parish of St. George's; and the other in Chalmers-street, St. John's parish. St. Stephen's church was re-opened yesterday. Our readers at a distance may perhaps remember that it was, some months ago, nearly totally destroyed by fire. —*Scottish Guard*.

IRELAND.

EXTORTION.—If there is one system more than another put into practice by the Romish clergy, under the garb of religion, which deserves the full measure of public

abhorrence, it is that of extorting money from the members of their flock for admittance into their places of worship. The poorest creature is obliged to give his or her mite before they can enter into that

building which is declared to be the house of Him whose word says, "Come without money and without price," otherwise they are debarr'd the rites of their religion. —*Tipperary Constitution.*

NEW BOOKS.

JUST PUBLISHED.

- The Hebrew Wife, or the Law of Marriage. By S. E. Dwight. With an Introduction, by Dr. Wardlaw. 12mo. 3s. cloth.
 Friendship's Offering. 1838. 12s. bound.
 The Oriental Annual. 1838. 8vo. 21s. morocco.
 Heath's Picturesque Annual. 1838. sup. royal. 8vo. 21s. velvet.
 The Flowers of Loveliness. 1838. 4to. 31s. 6d. cloth. gilt.
 The Forget Me Not. 1838. 12s. bound.
 Girdlestone's (Rev. C.) Farewell Sermons at Sedgley. 12mo. 4s. 6d. boards.
 The Diocesan Statutes of the Romish Bishops of Leinster. Edited by the Rev. R. M'Gee. 12mo. 3s. 6d. cloth.
 The Protestant Mission Vindicated. By the Rev. J. Haugh. 8vo. 4s. cloth.
 St. John's Letter from the Isle of Patmos. 18mo. cloth, 1s. 6d. silk, 2s. 6d.
 Tant, on the Grace of God. 18mo. 2s. cloth.
 Notes on Nets, &c. &c. By the Rev. and Hon. Charles Bathurst. 12mo. 4s. cloth.
 Southey's Poetical Works. Vol. I. (Joan of Arc.) 8s. 8s. cloth.
 Richardson's Fauna. Part IV. (Kirby on Insects.) 35s. plain. 35s. coloured. 4to. cl.
 Watson on Homicide by External Violence. 8vo. 9s. boards.
 Peter Parley's Universal History, on the Basis of Geography. 2 vols. sq. 12s. cloth.
 Peter Parley's Modern Geography. sq. 4s. 6d.
 Burke's History of the Landed Gentry. Vol. II. 8vo. 18s. cloth.
 Matthews's Marriage Acts. With Supplement. 12mo. 7s. boards.
 Shipman's Attorney's New Pocket Book. 12mo. 12s. cloth.
 Chemistry of Nature. By Hugo Reid. 12mo. 8s. cloth.
 Fisher's Syria, Holy Land, Asia Minor, &c. 1838. 4to. 21s. half-bound.
 The Drawing-Room Scrap Book. 1838. 4to. 21s. half-bound.
 The Christian Keepsake. 1838. 8vo. 18s. morocco.
 Fisher's Juvenile Scrap Book. 1838. 8vo. 8s. cloth. gilt.
 Anderson's (Rev. James) Sermons on Various Subjects. 8vo. 9s. 6d. boards.
 A Church of England Psalter. By the Rev. H. Parish. 32mo. 2s. 6d. cloth.
 An exact Reprint of the Roman Index Expurgatoria. With Preface, by E. Gibbings. 12mo. 12s. 6d. cloth.
 Sillig's Dictionary of the Arts of Antiquity. Translated by the Rev. H. W. Williams. 8vo. 8s. 6d. boards.
 Goethe's Correspondence with a Child. 2 vols. 12mo. 30s. sewed.
 Carr's Latin Homonyms for Schools. 12mo. 3s. cloth.
 Carr's Latin Selections. 8s. 3s. 6d. cloth.
 Cookeley's Frogs of Aristophanes. 8vo. 7s. boards.

- Kramer on the Ear. Translated from the German by Bennet. 8vo. 18s. 6d. boards.
 The Edinburgh Dissector, or System of Practical Anatomy. 12mo. 9s. cloth.
 Sweet on the Law of Wills. 12mo. 4s. 6d. boards.
 Stalman's Law of Copyhold Property. 8vo. 8s. boards.
 Tidd Pratt's Magistrates' Parochial Statutes. 8vo. 6s. boards.
 The Landscape Annual. 1838. (Spain and Morocco.) Post 8vo. 21s. Royal 8vo. 52s. 6d. mor.
 The Book of Gems. 1838. 8vo. 21s. 6d. bds.
 Gems of Beauty. Being Illustrations of the Passions. 1838. 4to. 31s. 6d.
 Finden's Tableaux. 1838. Imperial 4to. 42s. morocco.
 The English Annual. 1838. 8vo. 15s. mor.
 Fragments and Fancies. By Lady E. S. Montagu. 8vo. 7s. 6d. cloth.
 Boston on Personal and Family Posing and Humiliation. With Preface, &c. By the Rev. Alexander Moody. 18mo. 1s. cloth.
 State and Prospects of the World and Church. By a Clergyman. 8s. 6s. cloth.
 Faber (Rev. G. S.) on the Primitive Doctrine of Justification. 8vo. 9s. boards.
 Peter Parley's Universal History. 8s. 7s. 6d. cloth.
 The Assembled Commons. With Abstract of the Law of Election and the Usages of Parliament. royal 32mo. 3s. 6d. cloth.
 The Third Annual Report of the Poor Law Commissioners. 8vo. 4s. 4s. cloth.

IN THE PRESS.

- Dr. Cardwell, Principal of St. Alban Hall, has just edited an edition of the New Testament, from the University Press, Oxford, in Greek and English, with a marginal harmony, references to parallel passages, a concordance of words reduced from Schmidt, and a graduated collection of various readings, which may be considered, upon the whole, as embodying all that has hitherto been accomplished in that branch of criticism. The Greek text is that of Mill.
 Professor Freytag has just published an abridged edition, in one volume quarto, of his great Arabic and Latin Lexicon.
 The Mosses of Europe are now in course of illustration, in a series of Numbers, exhibiting microscopic views of all their parts, in great detail, and in natural groups as they appear to the naked eye. Illustrative letter-press accompanies the plates. The authors are Messrs. Bruch and Schimper, of Stuttgart.
 A Work in German, on the Fossils of Poland, Volhynia, and the Carpathian Mountains, has just appeared by Professor Pasch, of Warsaw, together with the natural history of the wild bull of Volhynia.
 Divine Emblems, with Engravings, after the fashion of Master Francis Quarles. By Johann Abrecht, M.A.

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Loughborough do.	1900	115	Great Western do. 100l. p. 55l.	68	
Coventry do.	700	42	London Dock do.	53.10	2.10
Regent's do.	16	12	St. Katherine's do.	98.10	4.10
Warwick and Birmingham do.	287	15	Atlas Assurance do.	14.10	12.6
Warwick and Northampton do.	190	11	Imperial Insurance do.	122	5.7.6
Worcester and Birmingham do.	80	4	Chartered Gas do.	46	3
			Imperial Gas do.	44	2.10

NOTICES TO CORRESPONDENTS.

THE following, which explains itself, is a reply to a letter from the Rev. F. T. New, Curate of Shepton Mallet, to J. H. Lister, Esq., Registrar General. It arrived too late for insertion elsewhere.

"General Registrar Office, October 20th, 1837.

"Rev. Sir,—I am directed by the Registrar General to acknowledge the receipt of your letter of the 18th inst., and, in reply, to inform you, that the question first put by you—namely, 'When you are to consider yourself *duty required* to deliver a certified copy of entries of marriage pursuant to section 28 of the Act 1 Victoria, c. 22, so as to be subjected to penalty in case of refusal or neglect,' is one which he cannot take upon himself officially to decide; but with respect to your second question, arising out of the 29th clause of the same act, I am to inform you, that he has issued printed instructions to all Registrars of Births and Deaths, whereby each is directed to collect the quarterly certified copies* from the clergy within his district.

"I have the honour to be, Rev. Sir, your obedient servant,

"THOMAS MANN, Chief Clerk."

The following have been received:—"B.;" the third letter of "G. B.;" a letter on the Clerical Library at Southampton. Mr. Biddulph's letter, in reply to the review of his work, has also been received; but too late to be inserted.

"H." will do far better to open his difficulties to some able and learned minister of God's word, than to attempt a public discussion of the abstruse points and the speculative views of which his letter treats. Subjects of so deep a nature and so momentous importance are not fitted for a magazine controversy.

The "Chairman's" letter was received too late to be printed this month. Also "A Rural Dean's."

"B.'s" verses on "Sisera" have been received.

"A Medical Man" will find a note addressed to him at Messrs. Rivingtons, St. Paul's Church Yard.

* Of the Marriage Register.

THE
BRITISH MAGAZINE.

DEC. 1, 1837.

ORIGINAL PAPERS.

A BRIEF ACCOUNT OF THE ECCLESIASTICAL HISTORIANS.

NO. V.

THE fifteenth century is perhaps the most remarkable period in the history of literature. It stands between the middle ages and modern history as the era of transition and revolution, combining several of the most striking characteristics of the two states of society between which it forms the interval. The ancient literature was suddenly roused from its long slumber. Animated by the spirit of nations in the vigour of their existence, and consequently uniting the energy and enthusiasm of romanticism with the grace and dignity of the classical schools, it proudly entered upon its new vocation, and rapidly achieved a complete and signal triumph over the native literature of the German nations. The excitement was universal; every department of human knowledge felt its influence; and very few felt it earlier than church-history.

The Italian scholars were the first to apply the new learning to ecclesiastical subjects. LAURENTIUS VALLA, justly celebrated as one of the most learned and active among the revivers of the study of classical antiquity, deserves mention here as undoubtedly the earliest writer who employed the principles of modern criticism in the elucidation of ecclesiastical history. His "Declamation on the Pretended Donation of Constantine,"* which was written about the middle of

* "De falso credita et ementita Constantini donatione Declamatio." The importance of this work induces me to transcribe a passage of some length. It occurs near the beginning, and is a fair specimen of the author's tone and principles. "Scio jamdudum expectare aures hominum, quodnam pontificibus Romanis crimen impingam: profecto ingens, sive supine ignorantie, sive immanis avaritiæ, quæ est Idolorum servitus: sive imperandi vanitatis, cujus crudelitas semper est comes. Nam aliquot jam seculis aut non intellexerunt donationem Constantini commentitiam fictamque esse, aut ipsi finxerunt: sive posteriores in majorum suorum dolis vestigia imprimentes pro vera, quam falsam cognoscerent, defenderunt; dedecorantes pontificatus majestatem, dedecorantes veterum pontificum memoriam, dedecorantes religionem Christianam, et omnia cædibus, minis flagitiisque miscentes. Suam esse aiunt urbem Romam, suum regnum

the fifteenth century to disprove the authenticity of that celebrated fabrication, may be considered as forming an era in the progress of church-history. It is a work which, considering the time when it was written, must be regarded as doing honour to the acuteness and courage of the accomplished author, and which evinces the existence of a strong disposition to examine the claims of the ecclesiastical authorities in the light furnished by a knowledge of antiquity.

The well-known work of BARTHOLOMÆUS PLATINA, on "The Lives and Actions of the Popes,"* though written in the court of Rome, by one who had felt the power and enjoyed the favour of successive pontiffs,† breathes, upon the whole, a spirit of boldness and freedom. It was the first book written upon a subject of ecclesiastical history after the revival of letters in a correct and elegant Latinity, and, though it displays no great research, and is often inaccurate, has fully entitled its author to a place among the historians of the church.

But though a classical style of composition was as yet almost confined to Italy, the cultivation of ecclesiastical history was not neglected by the scholars of the north. The learned and laborious JOHN OF TRITTENHEIM,‡ better known by his Latinized name, Trithemius, who was abbot of Sponheim in 1483, and died abbot of Wurtzburg in 1518, rendered no inconsiderable service to the study of church-history. His "Annals of the Monastery of Hirschau," and other similar works, are noble monuments of industry and learning; and his "Cata-

Sicilie, Neapolitanumque; suam universam Italiam, Gallias, Hispanias, Germanos, Britannos, suum denique occidentem. Hæc enim cuncta in ipsa donationis pagina contineri. Ergo hæc omnia tua sunt summe pontifex? Omnia tibi in animo est recuperare? Omnes reges ac principes occidentis spoliare urbibus, aut cogere ut annua tibi tributa pensarent, sententia est? At ego contra existimo, justius illos principibus spoliare te imperio omni quod obtines. Nam ut ostendam, donatio illa, unde natum esse suum Jus summi pontifices volunt, Silvestro pariter et Constantino fuit incognita. Verum antequam ad confutandam donationis paginam venio, quod unum istorum patrocinium est, non modo falsum, verum etiam stolidum; ordo postulat, ut alias repetam. Et primum dicam, non tales fuisse Constantinum Silvestrumque: Num quidem qui donare vellet, qui iure donare posset; qui, ut in manum alteri ea traderet, in sua haberet potestate: hunc autem, qui vellet accipere, quique iure accepturus foret. Secundo loco; si hæc non essent, quæ verissima atque clarissima sunt, neque hunc accepisse, neque illum tradidisse possessionem rerum, quæ dicuntur donatæ, sed eas semper in arbitrio et imperio Cæsarium permansisse. Tertio, nihil datum Silvestro à Constantino, sed priori pontifici, ante quem et baptismum acceperat; donaque illa medicoria fuisse, quibus papa degere vitam posset. Quarto, falso dici, donationis exemplum aut apud decreta reperiri, aut ex historia Silvestri esse sumptum; quod neque in illa, neque in ulla historia invenitur: In eo quædam contraria, impossibilia, stulta, barbara, ridicula contineri. Præterea loquar de quorundam aliorum Cæsarium vel simulata, vel frivola donatione. Ubi ex abundantia adjiciam, si Silvester possedisset, tamen sive illo, sive quovis alio pontifice à possessione dejecto, post tantam temporis intercapedinem, nec divino nec humano jure posse repeti. Postremo, ea quæ a summo pontifice tenentur, nullius temporis longitudine posse præscribi." My copy of Valla's work is of the edition published by Ulrich von Hutten, in 1517. The editor's dedication of his book to Leo X., which must have been written before he had heard the name of Luther, is a remarkable illustration of the state of opinion among men of letters in the beginning of the sixteenth century, and is calculated very much to diminish the astonishment which has been often felt at the rapid success of the Reformation.

* B. Platini Cremonensis Opus, de Vitis ac Gestis Summorum Pontificum ad Sixtum VIII. Pont. Max. deductum. Fidei altera à litera ad iteram denno impressum, secundum duo Exemplaria, quorum unum fuit vivente adhuc auctore, anno MCCCCLXXIX. alterum anno MDXXXIX. Few books have been more frequently printed; this is the title of the beautiful edition of 1645.

† He was patronised by Pius II., treated with great severity by Paul II., and made librarian of the Vatican by Sixtus IV. He was born in 1421, and died in 1481. Schrockh, Kirchengeschichte, xxii. 326—335. Fabr. Bibl. Lat. Med. et Infim. Ætatis, tom. v. p. 698.

‡ Fabr. Bibl. Lat. Med. et Infim. Ætatis, tom. iv. p. 451—469.

§ In a letter prefixed to his "Annales Hirsaugienses" he thus describes his labour in composing that work:—"Mensibus quinquaginta quatuor continuè in hoc opere desudavi adeo constanter atque tenaciter, ut ne tempus quidem refocillationi corporis mei necessarium, et a Regula permissum liberum habere ab hac editione potuerim. Continuo semper et sine intermissione die ac nocte vigilans et dormiens, aut mente aut corpore Hirsaugia occupatus fui Annalibus. Etenim vigilans diem comportando, discernendo, ordinando et scribendo totum in labo-

logue of the Ecclesiastical Writers" is justly regarded as having furnished* the foundation of the attempts of more modern writers to illustrate the literary history of the church.

Another learned German, ALBERT KRANTZ,† who was dean of Hamburg at the beginning of the sixteenth century, and died in 1517, distinguished himself by his historical labours about the same period. His "Metropolis,"‡ which is an ecclesiastical history§ of the north of Germany, from the reign of Charlemagne to his own time, and his other works on ecclesiastical subjects, are remarkable for giving expression to the spirit which was now soon to produce the Reformation.||

Several of the learned Greeks¶ who bore so great a part in the revival of classical literature deserve to be regarded as having rendered most important services to the cause of church-history. And such scholars as Erasmus and Vivés, who were so influential in directing the attention of their contemporaries to patristical studies, greatly contributed to the same object. But none of these great men composed works which allow me to place them among the ecclesiastical historians.

The agencies which had been long in operation at length produced the great catastrophe, and the illustrious Saxon, in a voice of thunder, denounced the corruptions of the church. The labours of individuals, however influential, appear positively insignificant when compared with the wonderful convulsion which rent half Europe from the ancient system, and produced a new style of thought and feeling in the civilized world. The Reformation—the most important event in the fortunes of the church since the conversion of Constantine, which is never mentioned even now without exciting feelings of regret or con-

ribus consummavi: noctem dormiens interruptam earum occupationum imagines nimium sustinui molestas et importunas, quarum archetypo diutenus fueram occupatus. Labor is magnus et sine utilitate molestissimus plus me læsit nocturnæ fuliginis umbrâ somniantem, quam omnis labor diuturnus scribentem."—*Annal. Hirsaug.*, p. 8. ed. 1690.

* Non indictus mihi prætereundus est Joannes Trithemius, cui mecum tam multa debent et debebant, quotquot Historiam litterariam post eum tractare vel aggredierentur vel aggressi sunt. Ille nobis Geænerum dedit, cujus Bibliothecæ, liber Trithemii de Scriptoribus Ecclesiasticis totus insertus, primas lineas duxisse merito est existimandus.—*Fabr. Bibl. Lat. Med. et Infim. Ætatis*, vol. IV. p. 451. The title of my copy of this work of Trithemius—Paris, 1512, according to Fabricius the second edition—is as follows:—"De Scriptoribus Ecclesiasticis Disertissimi viri Johannis de Tritthenhem abbatis Spanhemensis de Scriptoribus Ecclesiasticis collectanea: Aditis nonnullorum ex recentioribus vitis et nominibus: qui scriptis suis hac nostra tempestate clariiores evaserunt."

† *Fabr. Bibl. Lat. Med. et Infim. Ætatis*, vol. I. p. 104.

‡ Alberti Krantzii, *Rerum Germanicarum Historici clarissimi, Ecclesiastica Historia, sive Metropolis*. Francofurti, 1590.

§ Debemus hoc Christianismo, qui solus nostris provinciis, (ut cæteris) omnem, qua fruimur, civilitatem inexit, ut seposita commemoratione, sacre religionis rationem habeamus: ostendentes, per quos viros, quoque tempore, munus hoc æternitatis pervenerit eis, quas commemorando percurramus, nationibus; ut reddatur sanctis pontificibus suus honor, qui hoc suis temporibus et omni posteritati præstiterunt, ut veram et sanctissimam Christi religionem amplecterentur. Quibus perinde magis sumus obnoxii, quod æternæ salutis nobis vias aperuerunt, vestigiaque signarunt, quibus innitentes aberrare non possumus.—*Præfat. p. 1.*

¶ Ex erkennt in mehrern Stellen seiner Schriften die gewaltige Ausartung der Bischöfe von ihrer ersten Bestimmung; tadelte die Lebensart der weltlichen (secularium) Canonikorum mit Heftigkeit; giebt zu verstehen, dass die ungeheure Macht der Papste, auch in weltlichen Angelegenheiten, vom neuern Ursprunge sey, und ist mit dem aberglaubischen Religionscarinoniel nicht zufrieden.—*Schrockh, Kirchengeschichte*, xxx. 349.

¶ The learned work of Hody, "*De Græcis Illustribus Lingue Græcæ Literarumque Humaniorum Instauratoribus*," abounds with interesting information respecting the state of literature in the fifteenth century.

gratulation—soon gave a new aspect and character to the history of the church. The disputants on both sides at once felt its importance. The whole question between them was one of history. The reformers maintained that the abettors of the papacy had corrupted the simplicity of the gospel by false doctrine and superstition. It was their business, therefore, to shew that the notions and practices which they denounced as innovations were not only unsanctioned by the New Testament, but unknown to the early church. They were charged by the Romanists with strange and monstrous opinions. It was their business to shew that what they taught was taught in scripture, and had been inculcated by the most illustrious doctors of antiquity. But though both parties immediately betook themselves to this department of the argument, it was some time before the Reformation produced any systematic work on the history of the church. The Romanists, ever anxious to argue the questions in dispute on scholastic principles, did not feel the want of a new work* on the subject; and the first champions on the side of the reformers were too much engaged in propagating and defending their opinions, and in building up new systems, to have leisure for a large and difficult undertaking. It was not, therefore, till nearly forty years after Luther's first efforts that we discover the existence of a protestant school of church-history.

MATTHIAS FLACIUS ILLYRICUS, the founder of this school, was one of the most conspicuous persons among the second generation of protestant divines, and distinguished himself among his contemporaries by the boldness with which he maintained the extreme consequences of the doctrines of Luther. The extravagance of his opinions, and the violence of his conduct in the controversies which divided the doctors of his time, have made him a prominent object in the history of Lutheranism, and procured him, in the opinion of posterity,† the character of the firebrand of the community to which he belonged. His learning was extensive, and his ardent zeal against the Romanists was increased by the departure, as he deemed it, of the Lutherans of the school of Melancthon from the original doctrines of the Reformation. He was impetuous and obstinate; and, if there was any truth in the charges circulated against him among his contemporaries, his love of knowledge was greater than his integrity.‡

* Fabricius speaks of an Ecclesiastical History in French, written by Claude de Seyssel: "Ante Centurias non memini aliquid in hoc genere exstare quod memorare referat, quam *Claudii Seyssellii Historiam Ecclesiasticam editam Gallie, Paris, 1534, fol.*"—Bibl. Græc. xii. 161. But the work to which he refers was, as far as I can discover, only a translation of Eusebius and Rufinus. The worthy archbishop of Turin, whose name is so well known to the students of Waldensian history, made French translations of several ancient writers.—Du Pin, *Nouvelle Bibl.*, tom. xiv. p. 102.

† He is characterized by Mosheim as "Vir turbulenti ingenii et ad rixas seminandas et propagandas natura factus."—Institut. Hist. Eccles. sæc. xvi. sect. iii. Pars ii. cap. i. § xxxi. p. 657. Edit. 1764. Bayle says of him, "C'étoit un homme qui avoit d'excellens dons, l'esprit vaste, beaucoup de savoir, un grand zèle contre le Papisme; mais son humeur turbulente, impetueuse, querelleuse, gâtait toutes ses bonnes qualités, et causait mille desordres dans l'Eglise Protestante. Il ne faisait pas difficulté de déclarer qu'il faisoit tenir en respect les princes, par la crainte des séditions."—Dictionnaire Historique et Critique, tom. ii. p. 839. Edit. 1740.

‡ Le mal est qu'on l'accuse d'avoir dérobé des manuscrits.—Ibid. p. 840, (E.) Bayle contends that if he stole MSS., it does not follow that he corrupted them. But if the character of Illyricus had been high enough to be worth blackening, the ingenious sceptic would probably have discovered that a reputed thief is little likely to be regarded as a faithful editor. The charges of book-stealing which have been made against various distinguished persons in the republic of letters form a curious, though most humiliating, subject in the history of literature.

Moved by the constant taunts of the Romanists, that the protestant doctrines were unknown before the time of Luther,* he determined to make known to the world the opinions which had been entertained by learned and pious men before the Reformation on the state of the church, and in the year 1556 published his "Catalogue of Witnesses,"† with the professed intention of exhibiting the testimony of ecclesiastical history against the church of Rome. Considering the difficulties which were to be encountered by the first writer on such a subject, the "Catalogus Testium" must be acknowledged to possess much merit as a work of research and learning. But the principles on which it is constructed, and the tone and spirit in which it is written, are in the highest degree unsatisfactory. It introduced a confusion into church-history which has not yet been remedied. It gave a popularity to prejudices which flourish, among ourselves at least, even now in almost their original vigour. According to Illyricus, the pope is antichrist; the church ceased to exist as a visible community for several centuries; and the persons whom he brings forward as "witnesses of the truth" belonged to the seven thousand who had not bowed the knee to Baal. The disingenuousness with which he conducts the argument is so flagrant that we must make a very large allowance for the prejudices of the age, and the demoralizing effects of systematic controversy, before we can acquit him of positive dishonesty.

But the *Catalogus Testium* was not the principal effort of the industry of Illyricus in this department of learning. It seems to have been merely an attempt to call attention to the subject of church-history, and prepare the way for a work of much higher pretensions, which he was already engaged in preparing for publication. As early as the year 1553, during his residence at Magdeburg, he had, in conjunction with John Wigand and Matthew Judex, the pastors of that city, and other scholars, projected a new and extensive work on Ecclesiastical History.‡ It appears to have been at once commenced; and it was carried on by their united efforts as far as the thirteenth

* Quare falsissimum est papistarum sophisma, qui nobis nostræque religioni odiosam novitatis notam, sibi que vetustatis decus attribuere violenter conantur: quandoquidem et primitiva Ecclesia ferme 300 a Christo annis, penitus nobiscum sentiens, a Papatus erroribus, abusus et tyrannide penitus aliena fuerit. Et in ea quæ postea sequuta est, cum jam semina istarum abominationum pullulare inciperent, plerique ac præcipui doctores eisdem restiterint: et denique regnante jam ac flore Antichristo Romano, cum suis desolationum abominationibus, nihilominus semper aliqui, lique non pauci doctores et auditores ubique ferme terrarum, eisdem non tantum genua incurvare noluerint, sed etiam serio ac constanter voce, scriptis, et denique sanguine ac martyrio suo repugnarent, ab eisque se, totamque Dei Ecclesiam liberari toto pectore optaverint, ac ex imis præcordiis genuerint.—*Catal. Test. Præfat.*

† *Catalogus Testium Veritatis*, qui ante nostram ætatem reclamarunt Papæ. Opus varia rerum, hoc præsertim tempore scitu dignissimum, cognitione referunt, ac lectu cum primis utile atque necessarium. Cum Præfatione Mathiæ Flacii Illyrici, qua operis hujus et ratio et usus exponitur.—Basileæ. The first edition, which I have before me, has no notice of the year in the title, but the colophon says it was 1556. There was a second edition in 1562. The editions of 1597 and 1608 contain much additional matter interwoven by the editor, Simon Goulart. But the Frankfort edition of 1606 exhibits the work as it was left by the author. See Bayle, *Dictionnaire*, tom. ii. p. 840. (E.)

‡ "Ecclesiastica Historia, integrum Ecclesiæ Christi ideam, quantum ad locum, propagationem, tranquillitatem, doctrinam, hæreses, ceremonias, gubernationem, schismata, synodos, personas, miracula, martyria, religiones extra ecclesiam et statum imperii politicum additæ, secundum singulas centurias perspicuo ordine complectens, singulari diligentia et fide ex vetustissimis et optimis historicis, patribus et aliis scriptoribus congesta per aliquot studiosos et pios viros in urbe Magdeburgica."—Basil. 1559—74. Various omissions and interpolations were made in the second edition (1624) to render the work more acceptable to the Calvinists.

century, with an energy and perseverance worthy of the magnitude and importance of the undertaking. Dr. Stäudlin* thus relates the history of their labours:—"He (Illyricus) felt all the importance of such a work for the protestant church, but at the same time plainly saw that he alone was not equal to execute it, that he required fellow-labourers. We must, indeed, admire the great spirit and boldness with which he conceived the idea and the resolution, and sketched the plan, and the great ability and perseverance with which he and his fellow-labourers carried it into execution. The work was begun, and continued to the fifth volume, at Magdeburg, where Flacius then resided; and from this circumstance, and because it is divided into periods of a hundred years, it is usually called the 'Magdeburg Centuries.' It was afterwards continued at different places, chiefly at Weimar, by several authors; as Flacius himself left Magdeburg, lived in various places, and travelled about without any fixed abode. The whole was printed at Basil, and appeared, from time to time, in thirteen folio volumes, each of which contained a century. The partners in the undertaking were John Wigand and Matthew Judex, ministers at Magdeburg; Basil Faber, Andrew Corvinus, and Thomas Holzhueter. But there were others who assisted so far as to collect materials for the work, and to travel about with this object. Endeavours were made in every way to get together and collate printed books and manuscripts. With this view an active correspondence was opened, and journeys were undertaken. This Flacius himself also did. He examined especially the libraries in monasteries, and took pains to become acquainted with, and get possession of, manuscripts and printed books adapted to his purpose. Five directors were appointed; these had working men (*Arbeiter*) assigned them, who, as well as the principals, were well paid, and had others to assist them. Seven young scholars made extracts, according to a prescribed method, from writings pointed out to them; two others, more learned and experienced, then inserted them in the classes to which they belonged; the matter inserted was examined by the directors, and then first worked up and put together. When a section, or a division, or a class, was ready—for instance, the History of the Doctrine of the Church in a particular century—the work (*die Arbeit*) was looked through and improved by the directors. Lastly, the whole century, with all its divisions, was arranged together, and completed by a single person. Never before had a work on church-history been constructed in this way by united strength and diligence; never had so many objects been introduced and united in the history of the church, though they all belonged to it or stood in connexion with it. Church-history thereby became more worthy of its name, and more was really accomplished than by

* *Geschichte und Literatur der Kirchengeschichte von Dr. Carl Friedrich Stäudlin. Nach dessen Tode herausgegeben von J. T. Hemsen, Doctor der Philosophie und Theologie, Professor und Zweitem Universitätsprediger zu Göttingen. Hannover, 1837.* I did not become acquainted with this work till I had begun these papers. I have now carefully examined it, but find no reason to regret that I did not meet with it sooner. It adds no names to those which I have enumerated, and is chargeable with several considerable omissions. In what remains of my subject, however, I shall be glad to use it freely. It is highly satisfactory to have the opinions of so candid and judicious a writer as Dr. Stäudlin respecting the German schools of church-history.

any earlier work of the kind." . . . " Such a work implied great expenses. The persons who were engaged in it applied to sovereigns, and wealthy and prosperous individuals and societies; they received assistance from the kings of Sweden, Denmark, and Bohemia; from the dukes of Saxony, and the princes of Anhalt; from the cities of Augsburg, Nuremberg, and Lindau; from many noblemen and citizens. Several of those who took part in the work not only received no remuneration, but even incurred expense in the undertaking. A great difficulty was presented by the fact that, as violent (strange) Lutherans, they had the numerous party of the followers of Melancthon against them, from whom they could expect no literary assistance nor pecuniary aid, and who went so far as to oppose their undertaking and its success." pp. 141—144.

One of the most remarkable features in the work of the *MAGDEBURG CENTURIATORS* is the elaborate classification which they adopted of the various departments of their subject. This was, I believe, strictly original, and, with all its inconveniences, undoubtedly tended to introduce scientific arrangement and minute accuracy into the study of church-history. Each century is treated in sixteen heads or chapters.* The first of these gives a general view of the period; then follow—ii. The Extent and Propagation of the Church; iii. Persecution and Tranquillity of the Church; iv. Doctrines; v. Heresies; vi. Rites and Ceremonies; vii. Government; viii. Schisms; ix. Councils; x. Lives of Bishops and Doctors; xi. Heretics; xii. Martyrs; xiii. Miracles; xiv. Condition of the Jews; xv. Religions not Christian; xvi. Political Condition of the World. Yet this very peculiarity rendered their work rather a collection of separate treatises than a compact and connected history.

The literary merit of this great undertaking was long a subject of extravagant panegyric among the continental protestants, but later writers have formed a more moderate and correct estimate of its value. The learned and very candid historian Schröckh† says, "In a work which, as this is, was the first of its kind, and was written amid so many obstacles, and at a time when historical science first began to flourish, faults and imperfections could not altogether be avoided; and it has some which are considerable. In the very outset, the order and method in which it is composed belong to these. You find in it rather abundant materials for a history, ranged in certain classes, than an uninterrupted narrative of events. The matter itself is sometimes divided by an inconvenient separation. Though an account of the persecutions is given in the second chapter of every century, the martyrs of the period first make their appearance in the twelfth. The heresies are described in the fifth chapter, the heretics not before the

* Cap. i. Propositio et argumentum cujusque Centuriæ; ii. De loco et Propagatione Ecclesiæ; iii. De Persecutione et Tranquillitate Ecclesiæ; iv. De Doctrina Ecclesiæ; v. De Hæresibus; vi. De Ritibus et Cæremoniis; vii. De Politia et Gubernatione Ecclesiæ; viii. De Schismatibus; ix. De Synodis; x. De Episcoporum et Doctorum vitis; xi. De Hæreticis; xii. De Martyribus; xiii. De Miraculis; xiv. De Rebus Judaicis; xv. De aliis Religionibus extra Ecclesiam Christi; xvi. De Motibus et Mutationibus in Imperiis Politicis.

† Kirchengeschichte, i. 157—168.

eleventh. Yet this fault of historical composition is much more tolerable than another, which is extended over the whole work. It is the polemical tone, the attitude of the controversialist, which the authors have so often assumed. As soon as the historian allows himself to exhibit this, it is a sign that he begins to quit his proper position. It is fortunate if he quickly returns to it. But if he continues to turn a dispassionate narrative into a series of refutations, to combat with all who have assailed it or used it to their own advantage, and to defend every little circumstance which he holds as true; he then not only wearies his readers, but unconsciously becomes partial, and is drawn beyond the strict truth. The authors of the Magdeburg Church-history regarded the work which they wished to write as a support of polemical theology. They undertook it not merely as historians, but still more as divines, who wished to furnish their church with suitable weapons against its enemies. Thence comes the polemical form which they have given it in so many places. They are very attentive to force from the Romish church the arguments which it wished to deduce from church-history, to pursue it through the whole range of the subject, and to turn everything to the advantage of the evangelical church. Much, therefore, we cannot deny, is just twisted to suit these particular views. These excellent men certainly did not write with any dishonest purpose, but their zeal sometimes made them act as if they did. This also is certain, that they used as genuine many supposititious and doubtful pieces, and were not always so happy as we could wish in explaining passages of the ancients: that much is left in their narratives to supply, to settle, and to confirm. But criticism was then still in its infancy. Many writings of the ecclesiastical doctors were printed, it is true, but uncorrected and full of faults: others as yet lay hid in manuscripts; and the remaining materials of this branch of history had come to light but sparingly. The justice which leads us to point out the deficiencies of this work, obliges us to acknowledge, that they are for the most part to be ascribed to the times in which it was undertaken."

But this, after all, is a mild judgment. Schröckh, learned and candid as he was, was a German and a Lutheran. We must not part with the centuriators on these terms. Justice requires a harsher sentence. Their faults were undoubted faults which were common in their time. But we may not palliate them. The fierce tone of hostility and sarcasm against the clergy of earlier times—the bitter contempt for every expression of religious feeling which did not accord with the fashion of the authors—the unfairness and disingenuousness—the spirit of railing and evil speaking—the utter absence of candour and charity—the complete want of sympathy for the piety which did not exactly correspond with a certain system—which prevail through their work, deserve the most severe condemnation. I am not disposed to withhold my humble contribution to the general admiration of their industry, nor to deny that their labours tended to diffuse* ecclesiastical knowledge. But

* The first four centuries were translated into German by the authors themselves; Jena, 1560—66.

such a work could not serve the cause of truth. It set the unhappy example of writing church-history in the most bigoted spirit of party, and at once marked it out as the devoted region which was henceforth to be the scene of incessant warfare.

But great as was the zeal of Illyricus and the centuriators in the cause of the Reformation, their labours were at first received with considerable jealousy by the great body of protestants. The position in which they stood to their own community has been already explained; and the Calvinistic writers had still less reason than the Melancthonists to approve works which omitted no opportunity of maintaining in their most obnoxious form the Lutheran peculiarities. Accordingly, JOHN FOXE, though deeply indebted* to Illyricus, never condescends to mention the "Catalogus Testium." And FRANÇOIS BOURGOING, a minister at Geneva, who published an ecclesiastical history† in French in 1565, denies as far as he can‡ his obligations to the centuriators, though his book is little more than a translation of their work.

The Romanists were not slow in coming forward to contest the ground thus boldly occupied by the Reformers. Several of their most learned writers almost immediately attacked§ the work of the centuriators, and ostentatiously exposed its faults and errors. But they were not satisfied with the efforts of desultory controversy. It was felt that a large and ponderous work, equally comprehensive with the

* His obligations to the "Catalogus Testium" have been amply shewn by Mr. Maitland, in his "Review of Fox the Martyrologist's History of the Waldenses." London, Rivingtons, 1837. On the subject of Foxe I cannot help remarking, that it would have been well if the parties concerned with the new edition of "The Acts and Monuments" had omitted the early part altogether. The only part of the work which, as far as I know, was ever supposed to possess any value, is that which contains the contemporary information. The rest, written as it was, in the very infancy of ecclesiastical history—that is, what the moderns understand by ecclesiastical history—is, to say the least, mere waste-paper. What should we think of the Romanists, if, forgetting the existence of the works of Mabillon, Tillemont, and Pagi, they were to treat the world with an octavo reprint of the "Chronicle of Antoninus"?

† L'Histoire Ecclesiastique, proposant l'entiere et vraye forme de l'Eglise de Jesus Christ, et monstrant par bon ordre les lieux ou elle a esté dressée, l'avancement, persecution et tranquillité d'icelle, les punitions des persecuteurs, la doctrine, les heresies, les ceremonies, le gouvernement ecclesiastique, les schismes, les conciles, les personnes excellentes en l'Eglise, les heretiques, les martyrs, les miracles, les affaires des Juifs, les religions hors l'Eglise, et l'estat politique des empire: fidelement recueillie selon chascue centaine d'ans des plus anciens et meilleurs historiens et autres auteurs: et mise en François par François Bourgoing, Ministre de la parole de Dieu. A Geneve, De l'imprimerie de François Perrin, pour Artas Chauvin. Avec Privilege. M.D.LXV. The copy from which I transcribe contains only the first three centuries, and I cannot find that the work was ever carried further.

‡ Si ceux qui ont principalement travaillé en ceste suite et ordre continuel de l'Histoire Ecclesiastique, viennent à se plaindre que je n'ay pas en tout et par tout suivi l'ordre qu'ils ont tenu, et qu'en quelques endroits j'ay parlé autrement de la doctrine qu'ils n'ont pas fait: en premier lieu je respon qu'avant qu'ils eussent mis leur labour en lumiere, j'avoys deliberé de recueillir de Eusebe, de l'histoire Tripartite, et des autres auteurs ecclesiastiques, ce que je ensey peu: et maintenant ayant leur livre en main je ne me suis point voulu assujettir à une traduction simple, ains extraire ce que m'a semblé bon ou plus utile: et si j'ay trouve des histoires qui n'ont point si grand poids qu'on ne les puisse rejeter entre les fables, et sur lesquelles les papistes ont basti des superstitions lourdes et pernicieuses, il m'a semblé aussi qu'il ne les faloit laisser passer sans avertissement. Elles meritoient bien d'estre du tout omises: mais pourceque aucunes sont recitées par gens renommés entre les fideles, les autres ont esté des long temps et communement receues comme oracles infallibles, le plus expedient a esté, selon mon avis, de ne les oublier point, et aussi de ne taire l'abus qui y estoit. Touchant la doctrine, j'eusse bien desire qu'ils ne se fussent lasché la bride à semer par ci par là leurs opinions particulieres, sous ombre de la lecture d'une histoire, laquelle esté friande et attrayante: et alors j'eusse volontiers suyvi et le meisme ordre qu'ils ont tenu, et la meisme doctrine qu'ils eussent proposée. Cependant je n'ay du tout rejeté leur labour, ains confesse franchement qu'ils m'ont relevé de grand' peine: car il m'eust falu aller chercher en plusieurs auteurs ce qu'ils ont amassé en un volume, et par bonne methode selon mon jugement.—Preface, p. 7.

§ See Walchii Bibl. Theol. tom. iii. p. 125—6.

mighty undertaking of their antagonists, was needed in support of the Romish views. Such a work was soon undertaken. **ONURIUS PANVINIUS**, the most learned Italian of his time, who died in 1568, is said to have collected materials for the history of the first two centuries :* and after his death, the design which he had projected was zealously taken in hand by the celebrated **Baronius**.

CÆSAR BARONIUS was born in 1538, at Sora, in the Terra di Lavoro, and was carefully educated at Naples and Rome. After having completed his studies in law and theology, he entered the newly-founded congregation of the Oratory, of which he ultimately became the superior. Philip of Neri, the founder of that society, immediately perceived the talents of his young disciple, and induced him to apply himself to the study of church-history. He appointed him to deliver lectures in refutation of the *heretics*, and encouraged him to commit to writing the result of his historical studies. This was the origin of the "*Ecclesiastical Annals*,"† of which the first volume, containing the first century, appeared in 1588, and the twelfth and last, which ends with the year 1198, in 1607. Every facility had been afforded for the satisfactory execution of this great work. The author was allowed free access to the books and manuscripts of the Roman libraries ; and as he himself was little skilled in Greek, the pieces written in that language which were necessary for his purpose, were translated for his use by other distinguished scholars. His labours were received with unbounded applause by the adherents of the papacy, who were equally delighted with his learning and ingenuity, and his zealous vindication of the highest pretensions of the Roman see. In 1596, his labours were rewarded by the purple ; and, upon the death of Clement VIII., it was only the opposition of the court of Spain, which regarded with alarm his violent opinions, that prevented his mounting the papal throne.

The position and principles of Baronius were fatal to a fair and candid exhibition of the history of the church. Determined to find in every age the existence of an ecclesiastical monarchy, and the opinions and practices of modern Rome, he makes havoc of the primitive history, and grievously distorts the Christian antiquities. Every fact is extended upon the bed of Procrustes, and cruelly stretched or curtailed at the will of the literary tyrant. Every witness must freely bear his testimony to the Romish views of history, or a reluctant confession is extorted from him by the rack. Heretics and schismatics are less frequently the objects of pity than of passionate

* Fabr. Bibl. Lat. Med. et Infim. *Ætatis*. vol. v., p. 493.

† "*Annales Ecclesiastici*, auctore Cæsare Baronio Sorano ex Congregatione Oratorii." I refer to Walch (Bibl. Theol. iii., p. 143—4,) for the editions. The author thus explains the motives and objects of his work :—"Fuere a recentioribus nonnulli ab Ecclesia Catholica extorres, qui antiquorum res gestas se collecturos professi, nihil aliud conati sunt, nisi ut mendacia concervantes, aditum hunc nobis apertum obstruerent, et patentem viam regiam impederent ; et perinde ac si adversus veritatem junctis armis bellum jurassent, falsissima quæque cumularunt, omniaque immutarunt, ac prorsus inverterunt, nihil aliud molientes, quam novam turrim confusionis ad cælum, si fieri posset pertingentem, quæ adversus Deum et Sanctos ejus dimicaret, cæco perdit furore, construere. . . . Sed ad horum conatus infringendos, commenta detegenda, ac imposturas aperiendas, non multa opus est consultatione, vel facto. Satis superque puto, si germana illa ac sincera ecclesiæ vultus imago ex antiquo prototypo demonstretur ; cujus tantum inspectione nullo negotio fiet, ut portenti turpissimi simulacrum, et ejusnam imaginem referat, cognoscatur."—*Prefat.* p. 1.

abuse. Temporal princes who have rendered themselves obnoxious to the enmity of the spirituality are assailed with violent invective. In short, Baronius is the very ideal of an Italian Romanist. He never descends from his towering principles. Hildebrand himself would have been satisfied with his historian.

As an effort of literary labour, the work of Baronius largely demands our admiration. The form of annals in which it is arranged is convenient and natural: and we constantly feel, in perusing it, that the author, who had the command of the documentary treasures of the metropolis of the Christian world, availed himself of his advantages with the most laudable industry and zeal. Though it was written at a time when little had yet been done for ecclesiastical criticism, when the science of diplomatic, which has since wrought such wonders for the cause of history, was unknown, and when geography and philology were still only in their childhood, it still maintains a high rank among the works on church-history.* Though it has many of the defects of an early attempt to illustrate the subject, it is one of the books which can never be superseded. It is itself a great repository of materials. So much has since been done for the chronology of church-history that the ecclesiastical annals of the illustrious cardinal would probably by this time have passed into oblivion, had he not incorporated with his labours a large number of documents and extracts from manuscripts which have never been published elsewhere. Accordingly, his work is now much more valuable as a collection of authorities than as an ecclesiastical history. This value it must ever retain. The student can never turn to it without advantage. For though genuine and supposititious pieces are brought together, with scarcely an attempt at discrimination, it affords much which is indispensable to every one who seeks an acquaintance with the sources of history.

J. G. D.

* I will confirm the opinions which I have ventured to express in the text, by the censure of a Roman catholic and the praise of a protestant. "Il seroit a souhaiter que Baronius se fut contenté de rapporter les fait de l'Histoire Ecclesiastique, sans entrer dans des Controverses et dans des Interets particuliers. Cependant il faut avouer que son ouvrage est d'une tres-grande etendue, bien digere, plein de grandes recherches, compose avec soin, et avec autant d'exactitude qu'on peu esperer d'un homme qui entreprend le premier un ouvrage aussi vaste et aussi difficile que celui-la. Il est vrai que l'on y a remarque depuis plusieurs fautes de Chronologie et d'Histoire; que l'on a decouvert plusieurs faits dont il n'a point eu de connoissance; qu'il s'est servi de plusieurs monumens supposes ou douteux; qu'il a rapporte quantite de faits faux comme veritables; et qu'il s'est trompe en plusieurs endroits. Mais quoique sans vouloir exagerer le nombre de ses fautes avec Luc Holstenius, qui disoit qu'il étoit pret de montrer huit mille faussetez dans les Annales de Baronius, on ne puisse nier qu'il y en ait beaucoup. Il faut neanmoins avouer que son ouvrage est tres-bon et tres-utile, et que c'est avec raison qu'il est appelle le Pere des Annales Ecclesiastiques. Il faut encore remarquer qu'il a ete beaucoup plus exact dans l'Histoire des Latins que dans l'Histoire des Grecs, parce qu'il avoit une connoissance fort mediocre du Grec, et qu'il étoit obligé de se servir du secours de Pierre Morin, de Metius, et du Pere Sirmond, pour les monumens qui n'étoient point traduits en Latin. Son style n'a ni la pureté ni l'elegance qui seroit a souhaiter dans un ouvrage de cette nature, et l'on peut dire qu'il écrit plutôt en Dissertateur qu'en Historien; il est neanmoins clair, intelligible, et methodique.—Du Pin, Nouvelle Bibl., tom. xvii., pp. 2, 3. Die protestanten selbst erkennen, dass sie Dieses werks nicht entbehren können. Mit einem ungemeinen Fleisse hat darinne Baronius zuerst fast vollständige und zusammenhängende Jahrbücher der ganzen christlichen Geschichte in ihren ersten zwölfhundert Jahren gesammelt. Er hat aus dem päblichen Archiv eine grosse Menge Urkunden hervor gezogen, welche ein neues nicht über de Geschichte ausgebreitet haben. Und es ist nicht bloss die Kirchengeschichte, sondern jede andere Art der Geschichte, zu welcher in seinem Werke ein trefflicher Vorrath verborgen liegt.—Schrockh, Kirchengeschichte, I. 230.

THE SECRETARY NICHOLAS, THE SECRETARY PETER, AND
GILBERT THE RECLUSE.

WE must not, however, lose sight of books in this correspondence, for so did not even the Secretary Nicholas, who was so much occupied by it: in addition to all his business, as the abbot's amanuensis, he had what Mabillon calls a "*librorum commercium*" with various persons. Thus, in his thirty-fourth letter, addressed to Amedeus, Bishop of Lausanne, he says, "I send you the book of Master Anselm, well printed, if I mistake not, and corrected;" by another letter, it appears that he used to lend books on condition that a copy should be returned with the volume lent. When Peter of Celle had borrowed two volumes of St. Bernard's works, he wrote to him, "Make haste and quickly copy these, and send them to me; and, according to my bargain, cause a copy to be made for me. And both those which I have sent to you, and the copies, as I have said, send to me, and take care that I do not lose a single tittle." Writing to the Dean of Troyes, he says, "Send me the Epistles of the Bishop of Le Mans, for I want to copy them;" and, indeed, he seems to have had a constant eye to the acquisition and multiplication of books. When Philip, prior of the cathedral church of Cologne, and the emperor's chancellor, was going to Jerusalem, he put in for his "noble library," which he had so wonderfully and incomparably collected, assuring him that his poor brethren would pray for his prosperous voyage.*

But, to say the truth of the Secretary Nicholas—and I suppose it ought to be said of him, as well as of other people, and it may as well be said in plain terms, though I am sorry to be obliged to use them—he was a great rogue. Enjoying, as he did, the most affectionate confidence of these two good abbots, and professing the greatest attachment to them, and the highest reverence for those things which they held most sacred, he was a hypocrite, a cheat, and a thief. I am afraid that I do not exaggerate the fact; but how far the inconsiderate and confiding kindness of his patrons conduced to spoil a clever, conceited, ambitious young man, is more than I can pretend to say. Certain it is, however, that when Peter was writing of the secretary, in the affectionate terms which I have quoted in the preceding number, or, at the utmost, very soon after, Bernard had begun to suspect him of duplicity and fraud. In a letter to the Pope, principally about the

* As to this "*commercium librorum*," it would be easy to multiply illustrations and examples. One offers itself immediately in a letter of the abbot Peter to Guigo, prior of Chartreuse, in which he tells him that, according to his direction, he had sent him the lives of those saints, Nazianzen and Chrysostom, and Ambrose against Symmachus. That he had not sent Hilary's work on the Psalms, because he found the same fault in their copy as was in the prior's, but that if, knowing that, he still wished for it, he would send it. That they had not got Prosper against Cassian, but he had sent into Aquitaine for it, and would, if needful, send again. He begs him to send the greater volume of St. Augustine, containing the letters which passed between him and St. Jerome, because a great part of their copy, while lying at one of their cells, had been eaten by a bear (*casu comedit ursus*).—Lib. I. Ep. xxiv. Bib. Clun. 653.

Archbishop of Rheims, he says, "We have been in peril by false brethren, and many forged letters, under counterfeits of our seals, have gone forth into the hands of many. And (what I am more afraid of) it is said that the deception has extended to you. Thus compelled, I have laid aside that seal, and use the new one which you see, containing both a figure of me and my name. The other seal, therefore, you will not receive as coming from me, except in the matter of the Bishop of Clermont, to whom I gave a letter sealed with the other seal, because I had not then got this one."* In another letter to the pope, of the same year, Bernard speaks more plainly—"That Nicholas has gone forth from us, because he was not of us; and he has gone out, too, leaving very dirty footmarks behind him. And I had seen through the man a long time, but I waited in the expectation that either God would convert him, or that he, like Judas, would betray himself: and that has happened. Beside books, money, and a good deal of gold, there were found upon him when he went away; three seals—his own, the prior's, and one of mine, and that not the old, but the new one which I had been lately forced by his tricks and rogues to alter. This is what, I remember, I wrote to you about, without mentioning any name, only saying that we were in peril by false brethren. Who can say to how many persons he has written just what he pleased, in my name, but without my knowledge? I would that your court may be thoroughly purified from the defilement of his lies. I would that the innocence of those about me may be able to clear itself with those whom he has deceived and prejudiced by his most impudent lies. It has been partly proved, and he has partly confessed, that he more than once wrote to you in this fraudulent manner. As to his vile tricks, with which the country is filled, so that we are a byword to everybody, I feel it unnecessary to pollute my own lips or your ears. If he comes to you, (for he boasts of doing so, and is confident on the strength of his having friends in the court,) remember Arnold of Brescia, for a greater than Arnold is here. No man is more worthy of perpetual imprisonment—nothing could be more just to him than the imposition of perpetual silence."†

Whether Nicholas ever made any such appeal as he threatened does not appear; but if he did, it certainly was not followed by any such consequences as Bernard suggests, for he was living many years after as a monk in his old monastery of Montier Ramey, as appears by a letter which we have from him to William, Archbishop of Rheims, who did not attain that dignity till the year 1176.‡

* Ep. 284. Tom. i. p. 275.

† Ep. cccxviii. The Cistercians were more cautious at a later period. Among the *Statuta Selecta* of the General Chapter of that Order, in A.D. 1223, we find the following:—"Abbas de Ponte-Obran, qui literas quas non inspexit sigillavit, tribus diebus sit in levi culpa, uno eorum in pane et aqua: et monachus qui ei litteras obtulit, eadem pœna puniatur, et in Capitulo vapulet."—No. xxiii. ap. iv. Mart. 1337.

‡ The reader will, I believe, find most of the particulars relating to Nicholas, for which I have not otherwise accounted, in Mabillon's discourse, "*De Nicolao sancti Bernardi Notario*," prefixed to the third tome of his edition of St. Bernard's works. Vol. i. 712.

But let us (as Bernard did) abruptly dismiss Nicholas, and look at the Abbot of Clugni's own notary, Peter of Poitiers, who was afterwards grand prior of Clugni, and who seems to have shared, and better deserved, the affectionate kindness of Peter the Venerable. I was originally led to mention this abbot by a reference to one of his letters bearing on the question of monastic studies, and shewing his opinion as to *what* monks ought to read. In what sort of books his own "commerce" lay, may in some degree appear from what I have just given in a note; and his doctrine on the subject will appear from the following letter; though, not having Martene's book at hand, I am not sure whether it is that to which he refers:—

"To his beloved son, Master Peter, brother Peter, the humble Abbot of Clugni, wishes the seeing eye, and the hearing ear:

"Pitying you, my most beloved son, labouring as you are in acquiring the knowledge of secular literature, and burthened with the heavy load of profane studies, and foreseeing no reward for your labour, no relief for your burthen, I grieve to think that you are spending your time in vain. For, if the single and definite object of the true philosopher is to learn wherein real blessedness consists, and having learned that, to attain to it, so that instead of being miserable he may be blessed,—and if that is not worthy to be called blessedness in which any good thing is wanting, but that the *samman bowan* is a blessed eternity,—who will dare to say that he is a philosopher who, by all his labours, is not advancing to eternal blessedness, but to eternal misery? The wise men of antiquity laboured in a search after this blessedness, and set to work vigorously to bring to light what was hidden in profound depths, as it were, from the very bowels of the earth. Hence the invention of arts, hence the multiplied perplexities of argumentation, hence the innumerable dissensions of sects disputing with each other; some of which placed happiness in sensual pleasures, others in the capabilities of the soul, others thought it was to be sought in something above man, others with some other opinion opposed them all.

"Seeing that these erred, and that they were seeking among things below for those which are hidden above, and that mortals in this world were straying in the confusion of falsehood, Truth, looking from heaven, and compassionating their misery, arose from the earth; and having taken the likeness of sinful flesh, in order to render himself visible to such creatures, He cried to those labouring under these and the like evils, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you.' And, because he saw that they were tied and bound by deep ignorance of truth, assuming the character of a teacher, he added, 'Learn of me, for I am meek and lowly, and ye shall find rest to your souls.' And, in his sermon on the mount, he plainly taught not only where true blessedness is to be found, but also the means by which it is to be obtained; and at once put down the curious trifling of those who are searching after happiness, saying, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'

"See now, without the study of Plato, without the disputations of the academy, without the subtleties of Aristotle, without the teaching of philosophers, the place and the way of happiness are discovered. Let human presumption, then, be silent, now that the divine Master has been heard. Let Falsehood hold its peace, for Truth teaches. Let man quit the teacher's chair, for the God-man sits down to teach.—'Blessed,' saith he, 'are the poor in spirit, for theirs is the kingdom of heaven.' Why is it then, my most dearly beloved, that you run from school to school? Why are you labouring to teach and to be taught? Why is it that you are seeking, through thousands of words and multiplied labours, what you might, if you pleased, obtain in plain language, and with little labour? Why, vainly studious, are you reciting with the comedians, lamenting with the tragedians, trifling with the meticians, deceiving with the poets, and deceived with the philosophers? Why is it that you are now taking so much trouble about what is not philosophy, but should rather (if I may do it without offence) be called foolishness. I say, foolishness; for this is the declaration of the true philosopher—'Hath not God made foolish the wisdom of the world?' Run, then, my son, to that blessedness of the kingdom of heaven which is proposed to you by the heavenly Master, as the one single fruit of all philosophy, and which you cannot obtain except by true poverty of spirit. For, as I have

already said, the true Master, presiding in the school of the whole world, and overthrowing the seats of the false teachers, has declared him that is poor in spirit to be blessed, because for him is laid up the highest blessedness, that is, the kingdom of heaven.

"Enter the way of poverty, which leads to the blessedness of the kingdom of heaven. Enter, I say, the way of poverty, not so much of the body as of the soul; not so much of possessions as of humility; not so much of the flesh as of the mind. You will then be the true philosopher of Christ, when he shall have made the wisdom of the world foolishness in you. For, according to the same apostle, if you will be wise, become a fool, that you may be wise. And do not glory in your knowledge of the vain talk of logic, or the curious trifling of physica, or in knowing anything else but Jesus Christ and him crucified. If, through his gift, you attain to this, there will be joy over you among the angels of God, who rejoice over every sinner who repents, and there will be much joy among the saints, for when one member rejoices, all the members rejoice with it. And to me it will be a joy beyond everything; for I will receive you as an only son,—I will nourish you with the milk of piety,—I will cherish you in the bosom of love,—I will bring you up among the little ones of Christ; among the multitude of recruits I will arm you with heavenly weapons, and, as far as I can, will animate you to the spiritual warfare, and will fight by your side against the enemy. We shall have help from above, that as fellow-soldiers in the heavenly camp we may conquer the enemy, and, conquering, may be crowned; and, truly philosophizing, may arrive at the true object of philosophy—eternal blessedness."

How these promises were performed by the kind and warm-hearted abbot, and how affectionately he was attached to this son, we may learn from a letter which he wrote to him when he had permitted him to go and reside elsewhere, (I presume at some cell belonging to Clugni,) and missed him so much that he repented of the leave which he had given. It is long, but some part is so characteristic of the writer, and otherwise so illustrative of our subject, that I must give an extract. After saying a good deal about the elevated situation of his retirement, and reminding him of the purposes for which Moses ascended the mount, and our Lord went up into the mountain, the abbot adds—

"Since, then, most dear son, in going up into a mountain, and in solitary retirement, you do, according to the grace given you, imitate the Lord and his servant, see that you do as far as you can imitate them in other things; that, as I have met your good desires by providing for you the peace of solitude, so you may procure some alleviation of my labours by your prayers. For to that affection with which, as you know, I embrace you in the love of Christ with my whole soul, you owe, not only your prayers, but (as St. Paul said to Philemon) your own self also. What, indeed, do you not owe to me, you whom I have loved almost beyond any other? What do you not owe to me, who never thought more even of myself than of you? And it is no wonder that you have gained this place in my regard, when it was hardly possible for me to make any adequate return for your life and conversation. For, to say nothing of your other virtues, where or at what price shall I ever be able to procure anybody so assimilated and conformed to my own ways? If I wanted to investigate any of the deep things of holy scripture, I always found you most ready and prepared. If I wanted to look out anything in profane literature, (for the sake of that which is sacred,) I found you prompt and shrewd. If our talk happened to be (as our most familiar talk most frequently was) on the contempt of the world and the love of heavenly things, your words seemed so separate from earthly things, and so full of immortality, that you seemed to be saying to me, 'That my mouth speak not the works of men.'" And me, coming from worldly occupations, and, as it were, frozen up with the cold of the north wind, they thawed as with the warmth of the southern breeze, in such a way, and so melted me by the heat of their breath

into divine love, that even to them the words of the Psalmist might be applied—‘Send forth thy word, and thou shalt melt them; his breath hath blown, and the waters shall flow;’*—and I may sing, with the spouse in the Canticles, ‘My soul melted as my beloved spake.’† All things were wearisome to me, I felt everything a burden, I was groaning like one bowed down under a heavy load of punishment. I was like those of whom we read in Job, ‘Behold, the giants groan under the waters.’‡ I had no rest, no relief from anybody, until my very necessity suggested to me to go to you. But as soon as I could get a little leisure with you, and have if only a little conversation, I rose up again with renewed powers, and more alacrity, to my labours, like one strengthened with much meat, and you had performed that divine injunction, ‘If thou shalt see thy neighbour’s ass fallen in the way, thou shalt not pass by, but thou shalt help with him.’§ By your care, undoubtedly, like the cable of an anchor, (as Gregory says) I was prevented from being driven out to sea by contrary winds, and, though much tossed, kept into the shore. Have you forgotten these frequent and earnest conversations? Have you forgotten my tears and lamentations over my personal dangers? Have you lost all recollection of the frequent repulses with which you met my desire to fly from all earthly things and devote myself entirely to God? Oh, how often, when the door was shut, and every mortal excluded, and He alone who is always in the midst of those who think or speak of him was witness, have we held awful discourse on the blindness of the human heart and its hardness; on the snares of various sins; on the different kinds of crafts of demons; of the depths of God’s judgments, and ‘how terrible in counsels over the children of men,’|| that on whom he will he hath mercy, and whom he will he hardeneth, and that man knows not whether he is counted worthy of love or hatred; of our uncertain and fearful calling; of the scheme of man’s salvation wrought out by the incarnation and passion of the Son of God; of the tremendous day of the final judgment, of the incomprehensible severity of the divine trial whereby he punishes the wicked everlastingly, and the unspeakable mercy wherewith he gives eternal rewards to the good! Conversation on these and similar subjects, when the noise of the world was shut out, formed a sort of hermitage for me in the midst of men, and was like the tabernacle of the Lord, to which (like Moses from the stones of the Jews) I fled for refuge from the tumult of the world. Tired with the litigation of men and the arguments of law-suits, here I rested. Worried about the petty cares of domestic management, and worn out with various dissensions, here I was refreshed. Annoyed by the irruption of those who spoiled us, by the slaughter of our people, by the devastation of various places, here I put off my sadness. The spots contracted from the filth of the world, I here washed away, and purged out the old leaven which is opposed to the unleavened bread of sincerity and truth. And, what need of many words? Truly, according to Isaiah, this tabernacle was to me ‘a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.’ Nor was this only here at home, but wherever I went. You were my companion. This, as we travelled together through various parts, neither the scorching sun, nor the freezing north-wind, nor the tempest, nor the cloudy day, nor the muddy earth, nor the steep mountains, nor the deep vallies, could deprive us of. Everywhere, when the waves of the great sea were a little still, this secret place remained to us. I had you so unanimous in all things, I was so sure that what I found in my own mind was in yours also, that in you, almost alone and without exception, I found that friendship which is truly defined as identity of will; so that nothing could possibly please me which was displeasing to you, nor displease me if agreeable to you,—according to what we read, that a certain person once said, there were not two souls to two bodies, but one soul seemed to inhabit both. But if such affection could exist among those who knew not God, as that, without confounding the substance and only uniting the will, they could express such an idea as this, what wonder is it if the love of God, which is shed abroad in

* Ps. cxlvii. “He shall send forth his word, and shall melt them: his Spirit shall blow, and waters shall flow.”—*Douay*.

† Cant. v. 6. “My soul melted as he spake.”—*Douay*.

‡ Job, xxvi. 5.

§ Exod. xxiii. 5. “If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with the same.”—*Douay*.

|| Ps. lxxv. 5.—*Douay*.

men's hearts by the Holy Spirit, hath united us in Him who maketh of both one, and who said to his Father of his disciples, 'that they may be one, as we are.'

"But it is time to begin complaining, that I may bring forth that wherewith I have so long travailed. For you, you, I say, have offended against this love; you have severed this divine union; you have rescinded this heavenly contract, when, as a friend, your friend; as an intimate, your intimate; and (to come to the language of authority) as a subject, your superior; as a disciple, your master; as a monk, your abbot; not to say as a servant, your lord, has been deserted by you. But if I were to call you a servant, should I go too far? for the Rule prescribes that a monk shall submit to his superior with *all* obedience. If with *all*, then with servile; but with *all*, therefore with servile: so that you are my servant. I complain, then, of my servant's flying from his master, seeking out a lurking place, refusing to follow him, being unwilling to serve him."

But there are two more folio pages of this letter, and, instead of pursuing it, it seems more to our purpose to extract part of another to a monk named Gilbert, of whom I am sorry that I know little more than that he seems to have adopted a very secluded (if not absolutely solitary) life in some remote cell, and to have written to the abbot of Clugni for advice and instruction. If I pass over what Peter replied in the way of general advice, or with respect to the peculiar temptations of his circumstances, and what he says of the employment of his time in prayer and meditation, it is not because I think it uninteresting, or less scriptural or sensible than what he might have written if he had been reserved to our enlightened age. But, in fact, the letter fills nearly five folio pages, and one must select; and the reader will remember that my present subject relates more directly and immediately to the literature, than to the piety, of the dark ages. Having spoken of prayer and meditation, he adds, referring to the latter—

"But since she [for he has compared her to a handmaid, whose mistress is prayer] is wholly spiritual, she requires the support of something else, and something inferior, and let her have the help of sacred reading. Refreshed with this, and having shut her book, she reflects upon what she has read, and after long reflection, ministers as a handmaid to prayer. For as the fire, when the fat is cast into it, from receiving that rich food, breaks forth in greater flames, so the fervour of prayer, enriched by the fatness of meditation and reading, rises to the greatest heat of divine love. These are the dainties of the king's sons. This is the table prepared by the mother, Wisdom, to which, crying in the streets, she invites the little, not the great ones, saying, 'If any be a little one, let him come to me;' and again, 'Come, eat ye my bread, and drink the wine which I have mingled.'" This bread no man eats who is not fasting from all the food of man. This wine, unless he abstains from all other drink, he cannot drink. For, according to St. Gregory, he who feeds on sensual pleasures shall be counted unworthy of those feasts of eternal dainties.

"But I know, my most dearly beloved, that these things are difficult of attainment; and that it is not easy for everybody to pass his life in these pursuits only. Let these three things, therefore, [that is, prayer, meditation, and reading] be followed by manual labour; that when the mind is fatigued with spiritual things, and, being cast down by the weight of the flesh, falls from the highest to the lowest things, let it be turned, not to the vain conversation of men, but to a blessed exercise of the body. Trees cannot be planted, fields cannot be watered, and no agricultural work can be carried on consistently with perpetual seclusion; but, what is more useful, instead of the plough, you may take in hand the pen, and instead of marking the fields with furrows, you may score page after page with sacred letters, and the word of God may be sown in the parchment, which, when the harvest is ripe, that is, when the books are completed, may fill hungry readers with abundant fruits, and so heavenly bread may dispel the deadly famine of the soul. Thus plainly, thus you

* Prov. ix. 4, 5.—*Douay.*

may become a silent preacher of the divine word; and while you hold your tongue, your hand will sound aloud with uplifted voice in the ears of many people. You will be shut up in your hiding-place, while in your books you traverse sea and land. Like the watchman from the high place, you will cry aloud by the mouth of the reader in the public assemblies of the church, and whisper the same things to the silent servants of God in the recess of the cloister and the corner of the house. Profession will have made you a hermit,—devotion, an evangelist; so that what you could not do yourself, you may do by your labours. Be encouraged to this work by considering the great reward that will accrue to you on account of all whom you may help by this praiseworthy course. For all who, by reading your books, have conquered pride, subdued luxury, despised avarice, restrained wrath, have abstained from or repented of any sins, will help to fill the barns of your eternal harvest, as handfuls gleaned by the sweat of your brow. And while, for the most part, the works of men end with their lives, and cease when they do, you will not die even when you are dead; and even ceasing to live, you will not cease to do good while, by your works, you are recalling the dead to life. And the gain of your good works in the sight of God will be extended even after your death, as long as (if I may so speak) the life of your books endures.

“ If, however, from its injuring your sight, or from head-ache, or from its wearisome sameness, you cannot, or will not, be content with this one manual employment, make a variety by other handyworks. Make combs for combing and cleaning the heads of the brethren; with skilful hand and well-instructed foot, turn needle-cases, hollow out vessels for wine, such as they call *justitia*, or others like them, or try to put them together. And if there are any marshy places near, weave mats (an ancient monastic employment) on which you may always, or frequently sleep, may bedew with daily or frequent tears, and wear out with frequent genuflexion before God; or, as St. Jerome says, weave little baskets with flags, or make them of wicker. Filling up all the time of your blessed life with these and similar works of holy purpose, you will leave no room for your adversaries to intrude into your heart, or into your cell; but that, when God hath filled all with his virtues, there shall be no room for the devil, none for sloth, none for the other vices.”

I cannot help hoping and believing that a reader (if I am so happy as to have such an one) who has candidly considered the extracts which I have given from the letters of Peter the Venerable will have formed a less despicable opinion of him than he would have done had he merely known him by the brief and ignorant sneer of Milner. Whatever might be right or wrong in Peter's religion, he certainly was not a heartless formalist, absorbed in frivolous punctilios. But I hope, too, that the reader has not been misled to think (and that I am not helping the delusion by what I have just said) that I am taking, and giving him, all this trouble merely with a view to defend an individual from such silly censure. If that were my object, I should not wonder if I might be able to shew a probability that Peter was a man, if not of more critical learning, yet not deficient in secular learning, and certainly of more extensive reading, and real knowledge of the history of the church to which he belonged, than the historian who has held him up, not merely to scorn, but as a sort of proof or specimen of the barbarism of his age. If I were his panegyrist I should claim some respect for the literary enterprise (even from those who would not give it to the Christian zeal) of the man who gave to the west a translation of the Alcoran.* I should express my belief that

* In a letter to St. Bernard, from which I have already quoted, he says—“ *Misi et novam translationem nostram contra pessimam nequam Mahumet heresim disputantem, quæ dum nuper in Hispaniis morarer meo studio de lingua Arabica versa est in Latinam. Feci autem eam transferri a perito utriusque lingue viro, Magistro*

his treatise against the Jews is not much less wise and scriptural than what many persons have written since, and would even write in the present day on the same subject; but on that point, or any other relating to rabbinical polemics, I should not like to speak positively, without consulting Dr. M'Caul; and of his poetry (as of some other good men's) I should say nothing, because I find that compliments to their sense and piety, and good intention, are not generally acceptable to poets. But I am not the biographer or the eulogist of the abbot Peter; and I say so much about him just for two reasons,—first, to shew the reader, and to beg him very seriously to consider, how history, and history even of the most sacred character, is too often written. If there is any subject which should make the historian's hand tremble, even while he guides the pen of truth, it is the church of Christ, which he has purchased with his blood, which is, by his dispensation, militant here on earth, dispersed through this naughty world, and every page of whose history is rendered obscure by the craft and assaults of the devil, the weakness and the wickedness of the flesh, the friendship and the enmity of the world, the sins of bad men, the infirmities, the follies, the fancies, of good ones, and by the divine ordinance that it shall ever be a body consisting of many members, often, perhaps always, incapable, not merely of executing, but of appreciating, the office of each other. Whatever else may have contributed to perpetuate and increase this obscurity, it has, I fear, done little in comparison with presumptuous ignorance.

But, in the second place, I think the reader will perceive that the abbot Peter was not a solitary being who had some knowledge of the scriptures, while everybody else was ignorant. I do believe that it was uncommon in extent, and that his secretary Peter meant, if not quite all that his words might be made to say, yet something very strong, when he talked of his having the scriptures always ready—"utrumque Testamentum memoriter retinendo;"† but that it was not so uncommon in kind as some persons have supposed the reader has probably been led to suspect; perhaps he has anticipated, and wondered that I have not noticed, an argument which is one of the most obvious and the most powerful, and to which I hope to proceed.

Petro Toletano. Sed quia lingua Latina non adeo ei familiaris vel nota erat ut Arabica, dedi ei coadjutorem doctum virum dilectum filium, et fratrem Petrum notarium nostrum, reverentiæ vestræ, ut æstimo, bene cognitum. Qui verba Latina impolite vel confuse plerumque ab eo prolata poliens et ordinans: epistolam, immo libellum, multis, ut credo propter ignotarum rerum notitiam perutilem futurum perfecit. Fuit autem in transferendo hæc mea intentio, ut morem illum Patrum sequeretur, quo nullam unquam suorum temporum vel levissimam, ut sic dicam, hæresim silendo præterirent: quin ei totis fidei viribus resisterent, et scriptis ac disputationibus esse detestandam ac damnablem demonstrarent," &c.—Lib. IV. Ep. xvii. Bib. Clun. 843. I wonder how many people at this time, between Hyde-park-corner and Whitechapel church, know more of the Alcoran than Peter and his secretary did.

* Bib. Clun. 619.

FOX'S ACTS AND MONUMENTS. No. VII.

IN proceeding to offer some remarks on the style and spirit of Fox's work, I am sensible that I enter on a matter very different from that in which I have been engaged while discussing the merits of the new edition, or that which may employ me if I should be called on to investigate Fox's authorities, and his mode of treating them.

If, in the former case, I said that Cadomus, though represented as a person, was, in fact, a place; or that Clarendon, though said to be in France, was really in England, I did it with a full consciousness that I was open to contradiction; but then it must be from somebody who would maintain, either that I had misrepresented a particular sentence of a given page in a book which is in everybody's hands, or else, that Cadomus, whatever it may be at this day, used to be a person; and that Clarendon, if it is now in England, was in France when the Constitutions were made. Such questions may soon be decided.

Again, if, being called on to examine Fox's authorities, I should ever find it necessary to say, "These twenty pages are (with a very few and slight verbal alterations) a mere reprint of almost every word of a well-known book, the author of which is never once named in them, though his references are appropriated,"—if I should be led to say anything like this, or to compare transcripts, or translations, with originals, all such questions, like the former, admit of an easy decision.

But in treating of the style and spirit of a book, we get nearer to something like a matter of taste; and if in this discussion I should draw upon the reader's patience rather more than in merely stating obvious mistakes, I hope he will see that it is reasonable to forgive me; for I cannot expect him to be satisfied with my saying that I dislike this or that passage, without giving the grounds of my dislike; and, in point of fact, some of the passages which I think the most disgraceful and disgusting are such as some honest and religious readers, unacquainted with facts, and misled by ignorant agitators, may consider as very important and edifying. It may be well, in the first place, to give one or two such instances.

I do not think that any one who has paid attention to the subject will consider me as speaking too strongly when I say, that the rise of the Mendicant Orders was one of the most important occurrences in the history of the church during the last thousand years. Its causes, circumstances, and consequences, are all worthy of the most diligent study, and the most exact research; and must be, one would think, subjects of deep and peculiar interest to protestants. It is, however, in many cases very difficult to get a clear idea of the men who were the originators and principal actors in matters which have wrought the greatest revolutions in the church and the world. This is chiefly owing to their false enemies and foolish friends, who have daubed them with alternato coats of dirty slander and childish praise, until one can scarcely guess what they really were. Or, perhaps, they are rather in the predicament of some of the figures in our churches, where, between the Iconoclast rebel, and the whitewashing churchwarden, the features can hardly be traced. One of those persons was, I think,

Francis of Assisi, the founder of the Franciscan Order. I have read marvellous things of him in the writings of his seraphic descendants, some of whom, I doubt not, have been as great rogues and liars as any protestant could desire to find in a monastic order; but when I turn from these legends to his own works, and the authenticated facts of his life, I am led to think that he was a sincere enthusiast, whose fanaticism meant to do good.

The only part of his history in which I find any difficulty is that which represents him as having, at a late period of his life, received from a seraph, and borne on his hands, and his feet, and his side, the sacred stigmata, or marks of our Lord's passion. This matter, which is the chief boast and glory of his followers, I confess that I do not clearly understand. Whether as in strict and avowed imitation of Him who for our sakes became poor, he had embraced poverty, so he thought himself called upon to "know the fellowship of his sufferings, being made conformable to his death,"—whether, as other fanatics have crucified themselves,* he actually pierced his hands and his feet with nails,—whether he was deceived himself, or meant to deceive others,—whether the story is not a fabrication of his followers,—all these are points which I know not how to decide; but I am sure that they are not to be answered by saying, "Oh, of course he was a lying papist, and was only playing a trick by pretending to perform a lying miracle." The whole tenour of his works, written and acted, seems to me to forbid the supposition of his originating and maintaining an atrocious and impious fraud.

I do not know that the genuineness of the works which bear his name can be disputed; and, indeed, I cannot but think that if they had been forged by his disciples they would have wanted the simplicity and piety by which they are characterized. For instance, I suspect that they would have put something more into these two little prayers—

"The Prayer of St. Francis at the beginning of his Conversion.

"Great and glorious God, and my Lord Jesus Christ, enlighten, I beseech thee, the darkness of my mind. Give me right faith, assured hope, and perfect charity. Make me to know thee, O Lord, so that in all things I may do everything according to thy holy and true will. Amen."†

"The Daily Prayer of St. Francis.

"My God and All! Who art thou, most sweet Lord my God? and who am I, a worm, thy servant? Most holy Lord, I desire to love thee. Most sweet Lord, I desire to love thee. Lord God, I have given to thee my whole heart and my body; and I earnestly desire, if I may but know how, to do more for the love of thee."‡

As to the rule which he gave to his order, I really think that, except the principle of entire poverty, on which it was founded, there is very

* Fox mentions, that a "rude countryman, who had crucified himself, and superstitiously bare about the wounds in his feet and hands, was condemned to be closed up perpetually within walls." ii. 374. Some readers of modern stories about the inquisition and escapes from convents, would suppose that he was bricked up, instead of being merely placed in confinement; and it may be doubted whether Fox and his editor did not understand something of the kind.

† Opusc., tom. i., p. 102.

‡ Ibid., p. 119.

little doctrine with which candid criticism could find fault. It is almost entirely in the language of scripture, and I believe that the twenty-third chapter (which some account not a part of the Rule, but an addition to it, though a genuine work of St. Francis) contains more that might give offence to protestants than any other part. At the same time it is so characteristic that I transcribe it—

“CHAP. XXIII. *A Prayer to God; or, Thanksgiving and Exhortation to the Brethren.*

“Almighty, most holy, most high, and greatest God, holy Father, and righteous Lord, King of heaven and earth, we give thee thanks for thyself, that by thy holy will, and by thine only Son, and Holy Spirit, thou didst create all things, spiritual and corporeal, and placed us, formed after thine image and likeness, in Paradise, and by our fault we fell. And we give thee thanks that, like as by thy Son thou didst create us; so by reason of that thy great love wherewith thou hast loved us, thou hast caused him, very God and very man, to be born of the glorious, ever-virgin, most blessed St. Mary, and hast willed the redemption of us captives by his cross, and blood, and death. And we give thee thanks, that the same, thy Son, is to come again in the glory of his majesty, to send the accursed, who have not repented, and have not known thee, into eternal fire; and to say to all who have known and adored thee, and served thee in penitence, ‘Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world.’

“And because all we miserable creatures and sinners are not worthy to name thee, we humbly pray that our Lord Jesus Christ, thy beloved Son, in whom thou art well pleased, together with thy Holy Spirit, the Paraclete, may give thanks to thee, as to thee and to them shall be well pleasing, he who is all-sufficient with thee for all things, by whom thou hast done so great things for us. Hallelujah.

“And the glorious mother, the most blessed Mary, ever-virgin; the blessed Michael, Gabriel, Raphael, and all the choirs of blessed spirits, seraphim, cherubim, thrones, dominions, principalities, and powers, virtues, angels, archangels; St. John the Baptist, John the Evangelist, Peter, Paul, and the blessed patriarchs and prophets, innocents, apostles, evangelists, disciples, martyrs, confessors, virgins, blessed Elijah and Enoch; and all saints that have been, shall be, and are, we humbly implore, for thy love’s sake, that, according to thy pleasure, they may give thanks for these things to the most high God, true, eternal, and living, with thy most blessed Son, the Lord Jesus Christ, and the Holy Spirit, the Paraclete, for ever and ever. Amen. Hallelujah.

“And all those who desire to serve the Lord God in the catholic and apostolic church, and all the following orders—priests, deacons, sub-deacons, acolytes and exorcists, readers and door-keepers, and all clerks, all monks, and all nuns; all children and little ones, all poor and needy, kings and princes, labourers and husbandmen, servants and masters; all virgins, single and married persons, laity, male and female; all infants, youths, young men and old, sick and healthy, all great and small, and all peoples, tribes, and tongues, and all nations, and all men everywhere in the world, who are and shall be; all we minor friars, unprofitable servants, humbly beg and implore, that we may all persevere in true faith and repentance, for otherwise none can be saved. Let us, from our whole heart, whole soul, whole mind and strength, whole intellect, and all powers, with all endeavour, all affection, all bowels, all desire and will, love the Lord God, who has given us all our body, all our soul, all our life; who has created us, and redeemed us, and by his mere mercy saved us. Who to us miserable and wretched, putrid and fetid, ungrateful, stupid, and wicked, hath done, and doth all good things. Let us therefore desire nothing else, let us wish for nothing else, let nothing else please and delight us, but our Creator and Redeemer and Saviour, only and true God, who is the complete good, all good, entire good, true and chief good, who alone is good, merciful, kind, sweet, and delightful; who alone is holy, just, true, and right; who alone is benign, innocent, pure; by whom, in whom, and through whom, is all the pardon, all the grace, all the glory, of all penitents and just men, of all the blessed who rejoice together in heaven.

“Let nothing then hinder, nothing separate, nothing intervene, but that we may all, in every place, every hour, and at all times, every day and continually, truly and humbly, believe in, and keep in our hearts, and love and honour and adore, and serve and praise and bless, let us glorify and superexalt, let us magnify and give thanks to the most high and most exalted Lord God eternal, and the Trinity and

Unity, Father and Son and Holy Spirit, the Creator of all who believe in him, and hope in him, and love him; who is without beginning and without end, unchangeable and invisible, inexpressible, ineffable, incomprehensible, inscrutable, blessed, and to be praised; glorious, superexalted, lofty, high; sweet, lovely, delectable, and altogether to be desired always above all things, for ever and ever."*

I have admitted that St. Francis was a fanatic, but I cannot help thinking that his fanaticism was of a kind which we might expect to be highly popular with some of those who most blame him. I should have thought that a writer like Fox, whose work is full of declamation about the riches of monks and clergy, and who seems to have been anxious to have the church reduced to actual pauperism, would have at least pardoned a man whose fanaticism principally manifested itself in a flagrant love of poverty. Perhaps he saw, as others certainly did, and we may see from history, that luxury was creeping into the cell and the cloister, and riches were a means of secularizing those who had renounced the world without, for a fatter world within; and he had no notion of any remedy but the absolute and entire repudiation of property. He had no idea of a temperance society; or anything short of "totalism." That he was wrong I do not mean to dispute; but how far, I think is known to God only; for by him alone are the state of the church, and the world, and the precise acts and intentions of the man, fully understood.

But, however absurd anybody may think St. Francis to have been, I believe that no moderately informed protestant has ever pretended that he was insincere in all this. It is acknowledged that he gave up a respectable station in society, and renounced his patrimony, and I do not know that he has ever been charged with the least infraction of his own rule. He chose to be poor, and he was poor. If he had chosen to be rich, men would have praised him for doing good to himself; and no doubt he would have been wiser, and his devotion would have been more acceptable in the sight of God, if he had prayed, "Give me neither poverty nor riches;" but if his practice and inculcation of poverty was foolish, and even sinful, it should, as I have said, meet with lenient treatment from a writer whose work continually harps on the duty of reducing the clergy to evangelical poverty.

There is another part of St. Francis's enthusiasm of which I know not how to speak otherwise than in terms of respect; and I am convinced that the gentlemen who have avowed themselves as the instigators of the new edition of Fox, would be the last men in the world to ridicule his missionary zeal. It is true that, as soon as he had got seven companions, he thought it right that he and they should set out by pairs to the east, west, north, and south, to preach the gospel. I know of no pretence for charging him with any motive but that of making known the truth of God to sinners. Some proof of sincerity there seems to be in that part of his Rule which relates to missionaries.

"CHAP. XVI. *Of those who go among the Saracens and Infidels.*

"The Lord said, 'Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves.' Therefore, let all such of the

* Opus., tom. ii., p. 152.

brethren as by divine inspiration shall desire to go among the Saracens, and other infidels, go with the permission of their provincials, (ministri et servi.) And let the minister give permission, and not oppose, if he sees that they are fit to be sent; for he will be bound to give an account to the Lord, if in this, or in other things, he shall proceed indiscreetly. The brethren, however, who go may converse spiritually among them in two ways. One way is, not to make strifes, nor contentions, but to be subject to every human creature for God's sake, and to confess themselves Christians. Another way is, that when they see it to be the will of God, they shall proclaim the word of God, that they should believe in God Almighty the Father, and the Son, and the Holy Ghost, the Creator of all things, the Redeemer and Saviour the Son; that they should be baptized, and made Christians, because, 'except a man be born of water and of the Holy Spirit he cannot enter into the kingdom of God.' These, and other things, such as are pleasing to the Lord, they may say among themselves and to others, because the Lord saith in the gospel, 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; and whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.' And let all brethren, whosoever they are, remember that they have given themselves, and left their bodies, to our Lord Jesus Christ; and they ought, for the love of him, to expose themselves to enemies visible, as well as invisible; for the Lord hath said, 'He that loseth his life for my sake, shall save it unto life eternal.' Blessed are they who suffer persecution for righteousness, for theirs is the kingdom of heaven. If they have persecuted me, they will also persecute you. But if they persecute you in one city, fly to another. Blessed are ye when men shall hate you, and shall curse you, and revile you, and cast out your name as evil, and when they shall say all evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven. But I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. See that ye be not frightened. In your patience shall ye possess your souls, but he that endureth to the end, he shall be saved."

And better evidence of sincerity is to be found in his own actions. He not only thus sent others; he set out himself to preach the gospel in Syria, but was driven back on the coast of Dalmatia. Again, he attempted to get to Africa, and had made his way into Spain, when illness compelled him to return. A third time he was more successful, and if there was anything of enthusiasm in his project, or of presumption in his mode of executing it, yet I cannot think that any true Christian would consider him a fit subject for ridicule. Indeed, I am convinced that if any man were (as far as possible) to do the very same thing, in the very same way, at this present time, whatever abuse he might meet with from infidels and scoffers, he would be treated with sincere and just respect in the "Missionary Register." There might be a word or two about being judicious; but I am much mistaken if the conductors, or the readers, of that work would be satisfied, or think that justice was done to the man, if the story of his adventures was told as simply as it is by Cardinal Bonaventure, the seraphic doctor, who was the biographer, and (though his junior) for some years the contemporary of St. Francis. He says—

"But the ardour of charity urging his spirit to martyrdom, he made a third attempt to go to the infidels, that, by pouring out his blood, he might extend the faith of the Trinity; and going to Syria, in the thirteenth year after his conversion, he resolutely exposed himself to many dangers in order to obtain an interview with the Soldan of Babylon. For there was at that time such implacable war between the Christians and Saracens, their armies being encamped on the plain over against each

other, that there was no passing over from one to the other without peril of life; for the Soldan had issued a cruel order, that whoever should bring the head of a Christian should receive a reward of a gold besant. But the intrepid soldier of Christ, Francis, hoping speedily to accomplish his purpose, determined to cross over, unmoved by the fear, provoked by the desire, of death. Having first prayed, and being strengthened by the Lord, he confidently sung those words of the prophet, 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.' Having therefore taken a companion, named brother Illuminatus, a man of both light and power, when he began his journey, he met two sheep. The holy man, being cheered by the sight of them, said to his companion, 'Trust in the Lord, brother, for that word of the gospel will be fulfilled in us, Behold, I send you forth as sheep in the midst of wolves.' When, however, they had got further, the Saracen guards met them, who running swiftly upon them, like wolves on sheep, ill-treated these servants of God in a dismal manner, abusing them, beating them, and binding them with chains. At length, when they had been in various ways ill-used and injured, they were, through the providence of God, led, as the man had desired, to the Soldan. When that prince inquired by whom, and for what purpose, and in what capacity, they had been sent, and how they had come, Francis, the servant of Christ, answered with intrepid courage, that he had been sent over, not by man, but by the most high God, that he might shew unto him and to his people the way of salvation, and publish the gospel of truth. And with such constancy of mind, such power of soul, and such fervour of spirit, did he preach to the aforesaid Soldan, the Triune and One God, and Jesus Christ, the Saviour of all men, as clearly shewed that those words of the gospel were truly fulfilled in him, 'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.' For the Soldan, perceiving the admirable fervour and power in the man of God, not only gave him willing audience, but urgently pressed him to stay. But the servant of Christ, being enlightened by the divine oracle, said, 'If you with your people choose to be converted to Christ I will willingly stay with you from love to him; but if you hesitate to exchange the law of Mahomet for the faith of Christ, order a great fire to be kindled, and I will enter it with your priests, that you may thus know which faith, as being most sure and holy, deserves to be maintained.' To whom the Soldan replied, 'I do not believe that any of my priests would expose himself to the fire, or undergo any torment for the defence of his faith;' (for he had just seen that one of his priests, a respected and aged person, on hearing what had been said, had vanished.) To whom the holy man answered, 'If you will promise me, for yourself and your people, that you will embrace the Christian faith if I come out of the fire unhurt, I will go into it by myself; and if I am burned, let it be imputed to my sins; but if a divine power protects me, you shall acknowledge that Christ is the power and the wisdom of God, true God and Lord, the Saviour of all men.' The Sultan, however, replied, that he could not venture to accept these terms, for fear of a sedition among the people; but he offered him many precious gifts, which the man of God, who coveted not earthly things, but the salvation of souls, despised like dirt. The Sultan, seeing the holy man to be such a perfect contemner of worldly things, was moved with admiration, and conceived a still greater esteem for him; and although he would not, or perhaps dared not, come over to Christianity, yet he earnestly besought the servant of Christ to take the things before mentioned to be distributed for his soul's weal (*pro salute ipsius*) to poor Christians or churches. But he, both because he wished to avoid having a large sum of money, and because he did not perceive any root of true piety in the mind of the Soldan, would by no means agree to this. Moreover, seeing that he did not succeed in the conversion of that nation, nor could compass his design, being premonished by a divine revelation, he returned to Christendom."

Of course it is quite open to every man to discuss the character of St. Francis, and if he sees ground for considering him a hypocrite and a knave, let him say so in plain terms. I do not want to eulogize him, and much less his followers; but there is such a thing as speaking fairly of the worst persons; and I do think that truth and charity are outraged, and the real working of God in his church is concealed or misrepresented, by presumptuous ignorance and party spleen, when

men write as Fox does of St. Francis. I give the following as a specimen of that style and spirit to which I have a "personal dislike;" and I entreat the gentlemen who have caused it to be reprinted, to come forward and tell the church and the world whether they have a "personal liking" for it, and whether, in their deliberate judgment, it is the way in which the history of the church should be written.

"The order of the minors, or minorite friars, descended from one Francis, an Italian, of the city of Assisium. This Assisian ass, who, I suppose, was some simple and rude idiot, hearing, upon a time, how Christ sent forth his disciples to preach, thought to imitate the same in himself and his disciples, and so left off his shoes: he had but one coat, and that of coarse cloth. Instead of a latchet to his shoe, and of a girdle, he took about him a hempen cord, and so he apparelled his disciples; teaching them to fulfil (for so he speaketh) the perfection of the gospel, to apprehend poverty, and to walk in the way of holy simplicity. He left, in writing, to his disciples and followers, his rule, which he called 'Regulam Evangelicam,' the rule of the gospel. As though the gospel of Christ were not a sufficient rule to all Christian men, but it must take its perfection of frantic Francis. And yet, for all that great presumption of this Francis, and notwithstanding this his rule, sounding to the derogation of Christ's gospel, he was confirmed by this Pope Innocent. Yea, and such fools this Francis found abroad, that, not only he had followers of his doltish religion, both of the nobles and unnobles of Rome, but also some there were who builded mansions for him and his friars. This Francis, as he was superstitious in casting all things from him, as his girdle, girding a cord about him; so, in outward chastising of himself, so straight he was to his flesh, leaving the ordinary remedy appointed by God, that in the winter season he covered his body with ice and snow. He called poverty his Lady; he kept nothing overnight. So desirous he was of martyrdom, that he went to Syria to the Saladin,* who received him honourably; whereby it may be thought that surely he told not the truth, as St. John Baptist did in Herod's house, for truth is seldom welcome in courts,† and in the world. But it is hard to make a martyr of him who is no true confessor. I will here pass over the fable how Christ and his saints did mark him with five wounds. These Franciscan, or begging friars, although they were all under one rule and clothing of St. Francis, yet they be divided into many sects and orders; some go on treen shoes, or pattens; some, barefooted; some are regular Franciscans, or observants; some, minors, or minorites; others be called 'minimi;' others, of the gospel; others, 'de caputio.' They all differ in many things, but accord in superstition and hypocrisy." ii. 351.

In another place, Fox says—

"What was in St. Francis (look upon his superstitious life, and presumptuous testament, wrought no doubt by Satan to diminish and obscure the Testament of Jesus Christ),‡ why he should be made a saint, and not an enemy, rather, of Christ?" iii. 389.

I offer this as one specimen, and I hope to produce others, in justification of my dislike to the spirit and style of the work; but, in the meantime, I must ask all sober-minded men what good can be ex-

* It is very characteristic of this work that one can hardly ever quote a passage for any particular purpose without observing something by the way which shews carelessness, or want of information, on the part of the author, or the editor, or both. Fox evidently thought (and the editor acquiesces) that *Soldan* and *Saladin* were the same words, or meant the same thing. Beside the present instance there are two others. ii. 454.

† Have we not heard something of Queen Elizabeth's great regard for "Father Fox"?

‡ Can anything be more absurd and ill-natured? Would it not be quite as fair to say that Fox's *Acts* were wrought by Satan to obscure and diminish the *Acts* of the Apostles?

pected from reprinting such trash? Is it to convert papists, or to instruct protestants? or to persuade the world that the church of England has no resource against Rome but railing and calling names?

I am, my dear Sir, yours very truly, S. R. MAITLAND.

ANTIQUITIES, ETC.

DISPOSAL OF HIGHER CHURCH PREFERMENT.

(Continued from p. 508.)

THE extracts contained in the present number carry us on through the concluding period of Buckingham's administration. We have seen him courting the "popular" party, till he found it impossible any longer to keep in with them; we find him then turning over to the church party, and endeavouring to make them the tools of the new line of politics which he was then taking up. By this means, as we shall see, the disposal of the higher church preferment came back into episcopal hands; and thus, much abuse was corrected. The minister, however, still endeavoured to make his church patronage, though in the hands of one of the bishops, the means of furthering his own political ends. Meanwhile, the archbishop was virtually, and, at length, actually, suspended; and if the laxity of his principles was such that churchmen can scarcely regret that his influence was thus absolutely destroyed, they will, at the same time, remember, that it was the power of a court favourite, setting aside the united judgment of the bench of bishops, that placed Abbott, instead of Andrews, in the vacant see. And if those who take an unfavourable view of Laud's character and influence, think too much power was put into his hands, when only a junior bishop, they will remember that his elevation was in the face of the archbishop's strenuous opposition. Altogether the system was out of order, through a political appointment to the metropolitan see; and Buckingham's administration throughout stands out, in contrast with the general practice of those times, as a kind of specimen, by anticipation, of the system which it was reserved for our own times to see fully carried out, the prime minister taking into his own hands the patronage which had been committed to the crown, and employing it as might seem at the moment best to fall in with the ever-changing policy of an arbitrary despotism.

"Laud was now (1624, while bishop of St. David's) brought into a higher degree of credit with the Duke of Buckingham than he was before, by means whereof he came to be of great power and authority with him; insomuch that, when the duke fell sick of an ague in the beginning of May, he was extreme impatient of his fits till Laud came to visit him; by whom he was so charmed and sweetened, that at first he endured his fits with patience, and by that patience did so break their heats and violences, that at last they left him. From this time forwards, he was not used only as a confessor, but a counsellor also employed by him, in considering and advising whether the great

endowments belonging to the hospitals founded in the dissolved house of Carthusian monks, (commonly, but corruptly, called the Charter House,) might not be inverted to the maintenance of an army for the present wars, as well for his Majesty's advantage as the ease of the subject. And to this proposition (as it seems) he returned a negative, for I find not that the business advanced any further. He liked not any inversions or alienations of that nature, lest being drawn into example, the lands of colleges, or cathedral churches, might in like manner be employed unto secular uses. Besides, he could not choose but know that a project had been set on foot about ten years before, for the entitling of the king to all Sutton's lands; which probably might have succeeded, if Coke, then being Lord Chief Justice, and one of the trustees for erecting the hospital, had not stood stoutly to his trust; by which, though he got the king's displeasure, yet amongst others he preserved the reputation of an honest man. And Laud might very well conclude, that he who durst oppose the king when he was in his favour, would be found more intractable at this time when he was in disgrace; which rendered him the less solicitous to appear in a business not otherwise approved of by him. But in another point, which was more to his liking, and lay within the sphere of his activity, he gave him as much satisfaction as he had desired. This was the giving him the heads of doctrinal puritanism; that is to say, the heads of such doctrines as were maintained by those of the puritan faction, though not maintained by them as puritans, but as Calvinists only. The duke had a desire to know them, and he served him in it."*

"The lord keeper Williams stood upon no good terms with the duke in the life of King James; but he declined more and more in favour after his decease. . . . But as he fell, so Laud ascended. Neil, his good friend, then bishop of Durham, had fallen sick in the beginning of the spring, at whose request he was appointed to wait upon his Majesty as clerk of the closet; in which service, though he continued not long, yet he made such use of it, that from that time forwards he grew as much into the king's favour, as before he had been in the duke's, becoming, as it were, *his Majesty's secretary for all church concerns*."†

"It happened, during the sitting of the late parliament (1626), that Arthur Lake, bishop of Bath and Wells, a man of great learning and exemplary piety, departed this life; into whose place his Majesty, on the 20th of June, nominated our Bishop of St. David's. . . .

"To welcome him to this new honour, his Majesty commanded him to draw up certain Instructions to be communicated to the archbishops, bishops, and the rest of the clergy of this realm upon this occasion. The late parliament being dissolved without acting anything in order to his Majesty's service, he was necessitated, by the urgency of his affairs, to try his fortune on the subject in the way of loan, which seemed to have some regality in it. . . . And to that end Laud received a command from his Majesty, by the Duke of Buckingham, to reduce certain instructions into form, partly political, partly ecclesiastical, in the cause of the King of Denmark. . . . To this he cheerfully conformed, and brought the said instructions to the duke within two days after, being the 16th of September. . . .

"Such were the Instructions issued by his Majesty's command, in the present exigent. The dexterous performance of which service, as it raised Laud higher in his Majesty's good opinion of him than before he was, so was it recompensed with a place of greater nearness to him than before he had; for on that very day which gives date to the said Instructions, the most learned and reverend Bishop Andrews, bishop of Winton, and dean of his Majesty's chapel royal, departed this life at his episcopal house in Southwark; whose funerals were solemnized in St. Saviour's Church, on the 11th day of Novem-

* Heylyn's Life of Laud, anno 1624.

† Ibid., anno 1625.

ber following, Buckeridge, then bishop of Rochester, bestowing his last duty on him in a funeral sermon. . . . But after his decease, ninety-six of his sermons were collected with great care and industry, published in print, and dedicated to his sacred Majesty, by Laud, then bishop of London, and Buckeridge, at that time bishop of Ely, (1628.) For Felton, of Ely, dying the year before, Buckeridge had been translated thither *by the power and favour of that his dear friend and quondam pupil*; Curle, dean of Lichfield, and one of the residentiaries of Salisbury, succeeding, after his translation, in the see of Rochester. . . . After his (Andrews') death, the see of Winton was kept vacant till the latter end of the year next following; the profits of it being, in the meantime, taken up for his Majesty's use, and answered into the exchequer, according to an ancient custom (but more old than commendable) used frequently by the kings of England, since the time of William, surnamed Rufus, from whom it is said to have took beginning.*

"On Sunday, the 29th of April (1627), it pleased his Majesty to admit the Bishop of Bath and Wells for one of the lords of his most honourable privy council; an honour which he would not have accepted with so great cheerfulness if his dear friend, the Lord Bishop of Durham, had not been sworn at, or about, the same time also. So mutually did these two prelates contribute their assistances to one another, that as Neile gave Laud his helping hand to bring him first into the court, and plant him in King James his favour, so Laud made use of all advantages in behalf of Neile to keep him in favour with King Charles, and advance him higher. The fleet and forces before mentioned being in readiness, and the duke provided for the voyage, it was not thought either safe or fit that the duke himself should be so long absent, without leaving some assured friend about his Majesty, by whom all practices against him might be either prevented or suppressed, and by whose means the king's affections might be always inflamed towards him. To which end Laud is first desired to attend his Majesty to Portsmouth, before which the navy lay at anchor, and afterwards to wait the whole progress also; the inconveniences of which journeys he was as willing to undergo as the duke was willing to desire it. The church, besides, was at that time in an heavy condition, and opportunities must be watched for keeping her from falling from bad to worse. No better her condition now in the realm of England than anciently in the eastern churches, when Nectarius sate as supreme pastor in the chair of Constantinople . . . a man, as the historian saith of him, of an exceeding fair and plausible demeanour, and very gracious with the people: one that chose rather (as it seems) to give free way to all men's fancies, and suffer every man's proceedings, than draw upon himself the envy of a stubborn clergy and a factious multitude. Never was church more like to church, bishop to bishop, time to time, (the names of the sects and heresies being only changed,) than those of Constantinople then, and of England now. A pregnant evidence, that possibly there could not be a greater mischief in a church of God than a popular prelate. . . .

"But before that parliament (1627) begins, we must take some notice of some changes then in agitation amongst the governors of the church. His Majesty, in the June foregoing, had acquainted Laud with his intent of nominating him to the see of London, in the place of Mountain, whom he looked on as a man unactive, and addicted to voluptuousness, and one that loved his ease too well to disturb himself in the concerns of the church. . . . In order unto this design, it was thought expedient to translate Neile (whose accommodations Laud much studied) to the see of Winchester, then vacant by the death of Andrews, and to remove Mountain unto Durham, in the place of Neile. But the putting of this design into execution did require some time. Such officers of state as had the management of the king's revenue thought it

* Ibid., anno 1626.

not fit, in that low ebb of the exchequer, that the church of Winton should be filled with another bishop before the Michaelmas rents, at least, (if not some following pay-days also,) had flowed into his Majesty's coffers; which, though it were no very long time compared with the vacancies of some former reign, yet gave it an occasion to some calumniating spirits to report abroad, that this bishopric was designed to be a subsistence for one of the Queen of Bohemia's younger sons, who was to hold it by the name of an administrator, according to an ill custom of some princes amongst the Lutherans. But this obstruction being passed by, Neile, with great cheerfulness in himself, and thankfulness unto the king, proceeded in his translation to the see of Winton; his election being ratified by his Majesty, and confirmed in due form of law, before the end of the next year, 1627.*

"No sooner was the parliament ended, but Laud prepares for his translation to the see of London, (anno 1628.) . . .

"His own translation being past, his next employment of that nature was his assisting at the consecration of Mountague, nominated by his Majesty to the see of Chichester in the place of Carleton, who died about the latter end of the parliament; which action in the king seemed more magnanimous than safe. For though there was much magnanimity in preferring the man, whom he beheld as well in his personal sufferings as his great abilities, yet was it not held safe for him (as his case then stood) to give such matter of exasperation to the House of Commons, of whom he did expect a supplement to the former subsidies within few months after. Nor did the business pass so clearly on Mountague's side, but that he found a rub in his way, which was like to have hindered his preferment for the present time, but possibly enough, for the times to come . . . which rub thus happily removed, August 22nd, Mountague hastens all he could to his consecration, which was performed on Sunday, the 24th, at the archbishop's house in Croydon, Laud, amongst other bishops, assisting at it. And it is possible enough, that if he had not made such haste as he did, he might have had a worse rub in it than he had before. Scarce was the consecration finished, when news came to Croydon of the unfortunate death of the Duke of Buckingham, murdered the day before at Portsmouth, by John Felton, a lieutenant. . . . The duke had wholly set his heart on the relief of Rochel, then blocked up by the French both by sea and land, in hope thereby to redeem the honour he had lost at the Isle of Rhee, and to ingratiate himself with the people of England . . . he was almost at the point of going on board when Felton cut him off in the midst of his glories. . . . Taken upon suspicion, and questioned about the murder, he made no scruple to avow it, as a meritorious act, of which he had more cause to glory than to be ashamed: and being afterwards more cunningly handled by one of his Majesty's chaplains, (sent to him from the court on purpose to work him to it,) he confessed plainly and resolvedly, that he had no other motive to commit that murder but the late remonstrance, in which the duke had been accused for being the cause of all the grievances and mischiefs in the commonwealth.

"It is not to be doubted but that his Majesty was much afflicted in the loss of so dear a servant, in whose bosom he had lodged so many of his counsels, and to whose conduct he had so fully recommended the great concerns of the kingdom. But such was the constancy of his temper, and the known evenness of his spirit, that in the midst of all these sorrows he neither neglected his affairs abroad nor his friends at home. . . . And . . . being well assured of that infinite anguish and disconsolation which Laud (his now most trusty servant) must needs suffer under, by the most barbarous assassination of so dear a friend, he despatched Elphinston, his cup-bearer, with a gracious message to comfort him in those disquiets of his soul; and on the neck of that, a

* Ibid., 1627.

letter of his own hand-writing to the same effect. He looks upon him now as his principal minister, well practised in the course of his business, of whose fidelity to his person, and perspicacity of judgment in affairs of state, he had found such good proof. . . . He was before but an inferior minister in the ship of state, and had the trimming of the sails, the superinspection of the bulgings and leakings of it; now he is called unto the helm, and steers the course thereof by his sage directions.”*

SACRED POETRY.

MINISTERIAL UNWORTHINESS.

“Who is sufficient for these things?”

Dare I presume to stand before thy throne—
To minister to thee, O Lord most high—
To pray for others’ sins—when all my own
Shrink from the piercing sunbeam of thine eye—
That awful cup to touch! and may I dare
The body of the Lord around to bear?

Alas! I am undone! my fainting eyes
The LORD of Hosts, the Eternal King have seen:
Sinful, unclean am I—my dwelling lies
Amidst a world of sinners, and unclean!
O for a seraph’s touch of flame divine,
Borne from the depths of heaven’s mysterious shrine!

January 12, 1837.

6.

INFIDELITY.

“Let no man’s heart fail because of him; thy servant will go and fight with this philistine.”

“I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”

High is thy look, thy gait, thy word,
Thou that against God’s church dost rise,
Gigantic Falsehood, with thy sword
Fresh from infernal armories:
A weaver’s beam thy mighty spear,
And many a page beneath thy shield
Shouts thy loud battle-cry of fear,
That makes e’en Israel’s armies yield.

Down thou must come! thy haughty heart
Must yet be levelled with the dust:
Thou fallest not by earthly darts,
Thy breastplate mocks at mortal’s thrust;

* Ibid., anno 1628.

But they who meet thee in thy pride
Go forth in the all-conquering name,
And Jesus, whom thou hast defied,
Shall give thy body to the flame.

April 28, 1837.

Θ.

EXPECTATION.

"Lord, how long shall the ungodly—
How long shall the ungodly triumph?"

Dost thou inquire how long—
How long shall the ungodly's triumph last?—
Ask of the chilling blast,
What time it sweeps, so piercingly and strong,
Across the desolate fields and pallid sky:
So may the angel of the north reply—
It lasts until its work be done,
Until the earth be purified and dry,
And fitted for the beams of the reviving sun.

April 10, 1837.

Θ.

"VOX POPULI."

"Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together."

"All with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!"

God has a voice in the deep-sounding woods;
On the great mountains, when the winds pass by;
His glorious voice echoes around the sky;
In roaring cataracts, and weltering floods:
But whence comes this, the voice of multitudes,
The voice of ignorance and levity,
Of proud self-will, that brooks no guardian eye,
And malice dark, o'er fancied wrongs that broods?
Speaks not the mouth out of the heart's o'erflow?
And wilt thou say this people's heart is pure?
Dar'st thou their voice, the voice of God to name?
Abhor such impious speakings, lest thou grow
To more ungodliness, and, past all cure,
Hear God's true voice in doom of endless flame.

May 9, 1837.

Θ.

THE CHOICE.

"What dost thou here?"

Tell me, what dost thou here,
Thou that art standing by the altar's side?
Say, art thou fled for fear,
As in a sanctuary to abide?
Nay, in these days most danger lies within;
Judgment at God's own house doth oft begin.

Camest thou here for gold ?
 Far be from me such base idolatry ;
 The hireling in Christ's fold
 Still flies the wolf, and leaves the sheep to die :
 Be my affections set on things above ;
 There be my treasure stored, and there my love.

Seekest thou the popular voice ?
 Shame on the thought unseemly and profane :
 Who courts that empty noise,
 Even as their breath, his heart is light and vain :
 Ill may he tread upon this holy ground,
 Where God abides, and angels watch around.

Seekest thou ease and rest ?
 Not here I seek them, though I love them well ;
 Amid the strifes unblest
 That tear God's household, peace can never dwell :
 My rest remaineth in the latter day,
 When anxious toil and care have passed away.

Seek'st thou great things and high ?
 No worldly greatness to my grasp be given :
 I seek the lofty sky,
 I seek the greatness of eternal heaven :
 Whom have I there, O Lord, but only thee ?
 Therefore on earth thy house my home shall be.

May 9, 1837.

e.

THE QUIET AUTUMN.

Oh, now I see what beauties lay
 O'er summer's close,
 And Autumn's calm betrothing with Decay,
 With her last dying rose,
 Sweeter than Spring.

'Tis that upon Consumption's cheek,
 Blooming, though pale,
 Out of some brighter world doth gently break,
 And whisper a sweet tale
 Of better things.

A calm awaiting seems to be
 O'er leaf and wave ;
 A calm undressing, all so silently,
 For calmness of the grave,
 Unrepining.

'Tis thus when, all its wanderings past,
 On the still tide
 The bark doth hang its idle sail at last,
 And, like a shadow, glide
 Into its rest.

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The noiseless brook its banks along
 Winds, like a lake,
 Save stilly heard a rippling under-song,
 Whose passing eddies make
 Silence more still.

If haply o'er the listening trees
 Wanders a sound,
 It seems a voice come from the distant seas,
 Upon a message bound
 Inland and far.

Upon the dread and dim serene,
 Each thought that breaks,
 And every breath that stirs the quiet scene,
 A mighty Being speaks,
 Whom we await.

Such is the awful calm they learn
 Beneath thy cross
 Who fain would sit, looking for thy return,
 And count the world but loss
 Thy love to gain.

CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions
 of his Correspondents.

VISITATION OF THE UNIVERSITIES.

5th May, 1837.

MY DEAR —,*—I promised to write to you on the subject of the expected commission for visiting the colleges at Oxford and Cambridge. My own notions of the real state of the question, as to the power of the crown to visit by a commission, in the way proposed, is this:—

The universities are bodies totally distinct, and of a different character, from the colleges. The former are what are termed *civil lay corporations*, and as such subject to the visitation of the crown—except so far as the visitatorial power of the crown may have been delegated to visitors specially appointed. They are bodies of a public nature, and having public duties. I do not know whether, in fact, there are *visitors of the universities*, but I fancy that, as to Cambridge,

* The following letter, written, as will be perceived, some months ago, to a private friend, is inserted now in this Magazine, by permission of that friend, as likely to be useful in case of any renewal of the attempts to disturb the universities.

the Bishop of Ely is visitor. If there are visitors, they have exclusively the right of visitation; and so far as the power of the visitor extends, the crown has none. Nor is there any appeal from the judgment of the visitors; nor have the courts of law or equity any jurisdiction. Whatever visitatorial power there is in the crown must be exercised through the Court of King's Bench—by a proceeding by information in the nature of *quo warranto* or *mandamus*, or by petition to the lord chancellor as the great seal—though even this latter jurisdiction was questioned until late years; but I can find no authority whatever for the crown visiting by any irregular process, such as a commission. It seems that where the right of visitation in the crown is *personal*, as where the crown is founder or the heir of a founder, there such right is to be exercised through the great seal; where it is political, as in the case of *all civil lay corporations* in general, there it is exercised by the Court of King's Bench. Nor can I perceive how, the right of visitation being thus inherently delegated, in the one case to the Court of King's Bench, and in the other to the great seal, it is possible to supersede the rights of these courts by a royal commission. (See Blackstone's Commentaries, vol. i. 480, et seq.; and the case of the Mayor &c. of Colchester v. Lowten—Vesey and Beane's Reports, vol. i. 237.) It appears to me to be in direct violation of the best principles of constitutional law, which provide for subjects being amenable only to the regular jurisdiction of the crown—42nd Edward III. c. 3, and see the statute for abolishing the Court of Star Chamber, 16th Car. I. c. 10. Of the precedents on this point I cannot find, in the sudden, anything as a guide. The commission issued during the Commonwealth was, I believe, issued under the ordinance of the ecclesiastical commission, as representing the King's ecclesiastical supremacy; but any precedent drawn from such times must be totally inapplicable, even if it was not rendered a nullity by the proceedings that took place in resistance of the commission. I see Mr. Pryme states that the universities were visited by royal commission in Henry VIII., Mary, and Edward VI. reigns. I suspect this is a misstatement; or, if correct, that the foundation of such commissions were some of the ecclesiastical acts of parliament of that date; or, at any rate, precedents of that period are, I think, inapplicable, the universities being then regarded more as ecclesiastical than as lay corporations, and questions of prerogative being very unsettled, and stretched to great lengths in favour of the power of the crown. Upon the whole it does seem to me, that if there are special visitors of the universities, the crown has no visitatorial power whatever. If the crown be visitor, then such visitatorial power must be exercised through the regular organs of the Court of King's Bench, or the chancellor, upon an allegation of some visitable offence; and that the crown cannot create any other visitatorial jurisdiction by commission, which the universities must be bound to recognise. As to the course taken lately with respect to municipal corporations, the legality of that commission has never been established, and all the proceedings under it were voluntary. Wherever it was resisted, as in one or two

cases, there was no compulsory power vested in the commissioners to enforce their proceedings; and the opinions of some of the best lawyers (Lord Lyndhurst, I think, and Lord Abinger) was, that the whole might be treated as a nullity. So much for the universities. As to colleges, the case is widely different. They are distinctly recognised by law as private eleemosynary corporations, over which the crown, as head of the state, has no jurisdiction or right whatever. The crown, *as founder*, may have visitatorial power, but in no other capacity. The rule of law, with respect to such foundations, is this: The founder may appoint a visitor, either *general* or *special* (i. e., limited to particular cases.) If he appoint a general visitor, the whole visitatorial power devolves upon such appointee, who is absolute and uncontrolled director, and interpreter of everything relating to the rule and government of the foundation. The courts of common law or equity will not, and cannot, interfere with him, or exercise over him the least control. This is established by a multitude of cases. I will mention some which should be looked at:—*Rex v. the Master &c. of St. Catharine's Hall, Cambridge*—4 Term Reports, 233; the *King v. the Bishop of Ely*—2 Term Reports, 200; *Phillips v. Bury—same Report*, p. 346 (a very important case, relating to Exeter College, Oxford;) *Ex parte Wrangham*—2nd Vesey Jns. Report, p. 600; the *King v. the Bishop of Chester*—1 Wm. Blackstone's Reports, p. 22; same vol., the *King v. Bishop of Ely*—p. 52, and again p. 71. (There is a case in the same vol. very important as to the power of the crown over the universities: the *King v. the University of Cambridge*, p. 547.) From these cases I think it is clearly to be collected that the colleges are merely private bodies, having the sole power of governing themselves—i. e., by their head, the founder, his heirs or appointees. If the founder has appointed no visitor, or has left any portion of the visitatorial power unappointed, then the visitatorial power remains in the founder or his heirs; and in case no such heirs can be found, like as in the case of escheat, it devolves to the crown. But only as the *ultimus heres*, not in any civil or political capacity; and in such case the crown becomes visitor in like manner as in cases of its own foundation. But there is a leading rule to be gathered out of all the cases, that the colleges of Oxford and Cambridge are private *irresponsible bodies*, in no way subject to the interference of the crown, through courts of law; *a fortiori* not subject to an irregular jurisdiction of royal commissioners. This, at least, seems to me the necessary result of the cases. Observe, I have made these remarks with reference to the crown, as *the executive*. The power of the legislative body it is impossible to control. All law must be subject to the power of the legislature. Colleges exist only by force of the law, and if the legislature should choose to interfere with them, they must, of course, submit to violence; but the statutes relative to this subject give strong arguments in favour of the irresponsibility of the colleges to the executive,—for instance, the statute of charitable revenues, 43 Eliz., c. 4, seems to me conclusive. By that act the crown was authorized to appoint commissioners to inquire into charitable trusts; hence the

inference is, that the power of appointing commissioners for this purpose did not reside in the crown, without the sanction of the legislature, otherwise that act of parliament was an infringement of the royal prerogative; but the colleges of Oxford and Cambridge were excepted out of that act. Now it is absurd to say that, being excepted out of the operation of that act, they still remained subject to visitation by royal commission, by virtue of the royal prerogative. If so, the exception was a nullity, as well as the act of parliament itself. There are several acts of parliament besides (which I have not time to look to carefully) *enabling* the crown, in cases of this nature, and I think sufficiently establishing the proposition, that the crown has not such a power, except where it is *enabled* by the legislature. But I suppose the answer to this will be, that the commission will only be one of *inquiry*. Now the right of inquiry seems to me to embrace everything. The right to inquire can only emanate from the source which has the right to *determine*. Inquiry without any end is frivolous, nugatory, a stultification of all parties concerned in it, a beginning without an end,—in short, a thing too absurd to be recognised by any principle of law. Besides which, the right of inquiry is, in itself, an aggressive right, infringing in some degree upon the ease and security of the parties subject to it. It must be accompanied by some privation of time and leisure, and some expense, both of comfort and money, to individuals. In such a case as the present, it has, besides, something of a *penal* character, and most especially of an *inquisitorial* character, which our constitutional law abhors. If colleges are private bodies, they are as much, in the eye of the law, individuals, as private persons. It is penal and inquisitorial, and utterly repugnant to all our notions of liberty and right, that private persons should be subjected to wanton, frivolous investigation of their rights. In fact, such a principle is utterly unknown to our law, and condemned by it by every constitutional statute, from Magna Charta downwards, as well as by all our courts of law. However, this is getting into too deep a subject. I cannot lay my hands upon the case of Magdalen College, which we wanted to refer to; it is most likely an old case, and those which I have referred to will, I think, throw more light upon the subject. There is a case in 1st Vesey and Beane's Reports—the Mayor &c. of Colchester v. Lowten—very important, as shewing the *private* and *irresponsible* nature of corporations, and applying to the whole doctrine of the present question. In conclusion, let me earnestly recommend to you to lose no time in putting yourselves into the hands of some eminent and safe lawyers; and so wishing you well through your fight, believe me, yours ever,

H. S.

INNOVATIONS ATTRIBUTED TO CLERGYMEN IN OR NEAR
OXFORD.

MY DEAR SIR,—The accompanying letter explains itself; I have only to add, that it appears with the perfect concurrence of Mr. Townsend,

and is not to be looked upon as controversy with him, but as information conveyed to him, and, through him, to those who may have been influenced by his having attached belief to the reports in question. He only wishes me to explain (being himself engaged in church business) that he was induced to give credit to these reports in consequence of their remaining uncontradicted. His sources were, the pamphlet published at Oxford some time since, the "Christian Observer," and private information. There were obvious reasons, in the nature of the case, why it was not thought necessary to notice the two former of these sources, but these may not have been so clear to one at a distance; so that Mr. Townsend may have construed this silence into admission. Now, however, he very candidly says—"The authorities on which I depended, and the exaggerated reports I heard, certainly misled me. The evils of which I believed the church had reason to complain were much misrepresented to me, and on that misrepresentation I acted."

A statement so candid and explicit must increase the respect felt for Mr. Townsend, and may, it is hoped, produce greater caution in other quarters, in circulating charges which have not been fully investigated. I should say, that I claim Mr. Townsend's agreement no further than I state, not for any doctrine, as that of "the oblation."

Yours, very faithfully,

E. B. PUSEY.

To the Rev. G. Townsend.

MY DEAR SIR,—A portion of your late Charge has been supposed to be founded on reports circulated about some of the Oxford clergy, and to allude to them: it was not worth while to notice them, stated as they were; it is different when commented upon by one in local authority. For the responsibility belonging both to the office and the occasion gives them a character which they had not before.

The passage in your Charge is thus reported—

"With regard to the first of these, (the duties connected with the rubric,) I have heard with surprise and grief that several of our brethren in the south, believing themselves to be justified by the customs of a primitive antiquity, have lately made alterations, which must by the people of their congregations be regarded as innovations, and which have begun a new era of observances of very questionable utility in the church. Some have added to the surplice a peculiar kind of cross; others have placed the bread and wine on a small additional table near the Lord's table, or altar; others have introduced needless bowings, and unusual attitudes of devotion."

The charges then supposed to allude to the Oxford clergy are—1. That they have set up their notions of primitive antiquity against the rubrics of their own church; 2, that they have introduced what their congregations must look upon as innovations, and as instances of these, have, 3, added a cross to the surplice; 4, placed the bread and wine on a small additional table; 5, introduced needless bowings, and 6, unusual attitudes of devotion.

Let me tell you the facts. And, first, the whole gravamen of the charge is, the preference of "primitive antiquity" to the rubrics of

their own church; or, as you afterwards say, "reviving the usages of antiquity among us," in opposition, as it would seem, "to the ordinances of their church." This would be a serious charge: the fact is, that *no one clergyman in or near Oxford has done any one thing as "being justified by primitive antiquity;" but that whatever has been done, has been done in obedience to the rubrics, or to carry them out into practice.* This, of course, alters the whole character of the charge, since they acted, not from private judgment, but in obedience and conformity, as they thought, in every case, to the authority of the church.

2. No one alteration has been made in any one church or chapel in or near Oxford. Nothing, as I said, has been done without the sanction of our church; and when any custom has been revived, (which has in these days fallen into disuse, more or less,) it has been done in *new churches, or to new congregations*; so careful have these clergy been not to startle their congregations by anything to them an innovation! Nor have any congregations thought what has been done unusual; only certain "brethren came in privily to spy out our liberty."

3. In no one church, or chapel, has any "needless bowing" been introduced: clergymen, indeed, here always bow at the name of our blessed Lord, wherever it occurs; but this you would not think needless, though I understand that some have not scrupled to disuse it, even in the Creed. In the cathedral, the dean and canons have, from time immemorial, on leaving the choir, bowed to the altar.

4. No cross has been added to the surplice; only *one clergyman*, who was at the time at Oxford, but not connected with any parish church, (thinking this to be enjoined by the rubric prefixed to the Morning Prayer) "wore in the time of his ministration such ornaments as were in this church of England, by the authority of parliament, in the second year of the reign of King Edward the Sixth." The scarf had then, it is said, two small black crosses, one at each end; it is a simple, unostentatious dress; but he wore it, not as "thinking himself justified by primitive antiquity," but in *obedience to a rubric*, as he thought, as that rubric is explained by Bishop Cosins and other eminent authorities. If we allow ourselves in what is the less rigid interpretation of that rubric, surely we may be content with this, without censuring those who adhere to it strictly. There is no uniformity at present; in some places the university hood is worn, in others, not; in some, persons neither graduates of divinity nor chaplains wear a scarf, in others, not; let every one (where his ecclesiastical superiors do not direct otherwise) do that which he is "fully persuaded in his own mind;" and this in lesser things as in greater. Whether the dress were that of Edward VI., I cannot say; it is enough for the principle that it was adopted as being sanctioned by the church; and besides, one instance does not imply a system.

5. Of "unusual attitudes of devotion" I know of none. I am led, however, to suppose, that you mean turning towards the east during prayers. Yet I suppose that there is not a church or chapel in Oxford where the congregation does not turn to the east during the Apostles' and Nicene Creeds, never having ceased to do so. In the cathedral,

the litany, and the prayers of the ordination service, have always been read (the latter by the bishop of the diocese) with the face towards the east. The rubric, also, in saying, "he that readeth the lessons so standing and *turning himself* as he may best be heard of all such as are present," implies, that he was before turned some other way. Bishop Sparrow, in his "Rationale of the Common Prayer," so argues from the rubric, (the passage has been in part quoted by Bishop Mant, in the prayer-book edited for the Christian Knowledge Society;) he says also, "very reasonable was this usage," speaks of it as the "ancient custom of the church of England," and of its being "continued to about his time." In truth, those large massive structures which are still called reading-desks, are the innovations; it is quite an innovation to pray towards the west. The very name "reading" (not praying) desks, the existence of the "eagles," which only supported the Bible, as well as those other desks which Bishop Cosins mentions, shew that the custom of praying with the face to the people, or (as it is called) "*reading* prayers to the people" is the innovation; and a very mischievous innovation it has been, in that our clergy are continually tempted to think of teaching their people how to understand the prayers, and to pray emphatically, instead of thinking of Almighty God, and praying to him.

Thus, then, it would have been no innovation *in itself*, but rather a reverting to what *was* the general practice of our church, as implied by our rubric, and traces of which remain at the present day; but, as I said, in no one congregation has any one innovation been introduced. In two places only has the ancient practice been revived; the one, a chapel newly built; the other, a church where daily service has been introduced, and is performed in the chancel; in both cases the congregation is new, and so careful has the minister been not to introduce what would to *his congregation* be an innovation, that in the Lord's-day service, performed in the nave, he continues to kneel as before.

6. The remaining statement, that "others have placed the bread and wine on a small additional table, near the Lord's table, or altar," is ambiguous. For what would, to most, unhappily seem to be the innovation, would be the not allowing the bread and wine to be put upon the altar by any one, as the churchwardens, the clerk, or the sexton, but that the minister should do it himself. For it is this which contains the only question of principle. Now this is expressly prescribed by the rubric prefixed to the prayer for the church militant, which bids us "*then* place them on the table." This rubric existed in Edward the Sixth's first book, was omitted (among some other very miserable changes) in the second, and was restored after the Savoy conference. Its meaning, too, is historically known, that it was the intention of our church, by inserting it, to restore the primitive custom of offering the bread and wine upon the altar by the hands of the priest, in commemoration of the one atoning sacrifice upon the cross; and, to express this in words, they inserted *then*, for the first time, the word "oblations" after "alms," which was the old received name for this kind of offering. In this, then, the main question, you would feel that they are the innovators, and offend against the rubric, as well as

against decency and order, who allow the elements to be placed upon the table any how. Nicholls says strongly (Comm. to Common Prayer)—

“I cannot imagine how so bold an *innovation* has obtained, for the bread and wine to be placed on the Lord's table by churchwardens, clerks, sextons, or anybody, besides the persons whom the church has obliged to do it.”

And Nelson relates of Bishop Bull—

“Whenever he officiated at the altar, it was *exactly agreeable to the directions of the rubric*, and with the gravity and seriousness of a primitive priest. He always placed the elements of bread and wine upon the altar himself, after he had received them from the churchwardens, or clerk, or *had taken them from some convenient place*, where they were laid for that purpose. His constant practice was, to offer them up upon the holy table in the first place, in conformity to the practice of the ancient church, before he began the communion service; and this the rubric after the offertory seemeth to require of all her priests, by declaring, that when there is a communion, the priest shall *then* place upon the altar so much bread and wine as he shall think sufficient.”—pp. 52, 53.

In this (which alone involves any principle) you would agree; and yet this is just the point in which a certain class of religionists, who read your remarks, would disagree. Now for the actual practice at Oxford: in one church, certainly, the mode enjoined by the rubric had never been discontinued; it has the old prothesis: in two others, a recess near the altar, within the rails, is used for this purpose: in a fourth, the elements are placed upon a chest, (and so a high dignitary of our church tells me, that in his church, from time immemorial, a linen cloth had been spread on a flat monument, and the elements placed thereon :) in a *new* church and chapel only (there being no provision of this sort), a small table has been introduced upon which to place the elements. The rubric does not sanction any one of these modes more than the other; it gives no directions *whence* the elements are to be taken, but only when, and by whom, they are to be placed upon the table; surely, then, herein clergymen are left to their own discretion: whether they shall then be received from the churchwardens, or clerk, as Bishop Bull sometimes did—taken from some convenient place (as he did at others)—or in any of the other ways as above named—or out of a basket, as is elsewhere done—the church has not decided. If it be done decently and reverently, it is surely free for each to decide, until the church shall do so; and since the church reverted to the ancient rite in what she did express, it might be most in accordance with her to follow that custom in what must be done somehow, though she has not expressed it. I will only add, that in this, which is the only practice extensively adopted, it has been by parochial clergy, not bound together by any tie of party (as has been given out), but simply obeying, severally, the rubric as they thought best. And before so much is said in journals &c. about the way in which these clergymen wish to obey the rubric, it would be well that those who criticise it, should see that they obey that rubric themselves *at all*.

And now let me just recapitulate what it is which has been thus blazoned about and exaggerated:—*one* clergymen has worn a cross upon his scarf, in compliance, as he thought, with our rubric; two clergy-

men have, in new congregations, knelt towards the east, in conformity with the ancient, and recent, and still existing practice of our church ; two have used a table, where the rubric implies that the elements must be placed somewhere, but says not how. Strong party spirit has taken up these reports, not for their own sake, (else why do they pass unnoticed irregular innovations in the mode of administering the communion or baptism ?) but because it was easier so to cast a slur upon a body of men, and, through them, upon sound principles, than to refute them. Undoubtedly, were individuals to introduce customs, however laudable, solely on the ground of their being the practice of the church catholic, they would be to be blamed ; we must, unquestionably, in our ministrations in the church, adhere to the rites of the church of which God has made us ministers ; but the actions in question have all proceeded from an attentive study and minute obedience to the directions of our church ; they evince a spirit which desires to obey her, not to adopt things simply because they recommend themselves to the individual's own mind, or because the church in her best days had them. I need not say to you, that reverting in any case to the directions of the church, when they have been neglected, is not to be called an innovation ; otherwise, time was, in the memory of man, when to keep Good Friday holy would have been an innovation ; to have public worship on Ascension-day might, in most places, perhaps be so now.

I doubt not that, now you have received this information, you will correct the impression, as far as you have contributed to give authority to what heretofore could have no weight ; and I should particularly wish it to be done *by* you, whether by inserting this letter, or in any other way, because I do not wish to appear to be entering into controversy with you. Yours, very faithfully, E. B. PUSEY.

Christ Church, St. Simon's and St. Jude's,

PUBLICATION OF BANNS.

SIR,—I am not at all surprised that "S. B.," who does not understand the ground of our objection to the new law which requires the clergy to celebrate marriages without banns or episcopal licence, should think us unreasonable in offering any ; though I think, under any circumstances, he might have better expressed his opinion.

We believe that the Son of God has entrusted the regulation of divine offices, and of the conduct of the clergy in the discharge of them, to the bishops of the church ; and that any attempt to set aside their authority in these things is an act of affront and dishonour to HIM, which ought to be resisted by all who are called by his name.

Now the last instruction which the bishops of our church, in their episcopal capacity, have given to us in the point before us, is a *peremptory prohibition* to celebrate marriage except by banns or episcopal letter. In the teeth of this prohibition, the laymen and dissenters who compose the civil legislature have commanded us to do what the officers whom Christ has set over us in these very matters have ex-

pressly forbidden. Unless, then, we are prepared to assist in setting aside that distinction which our Lord laid down between the things of God and the things of Cæsar, unless we are prepared to join the dissenters in their attempts to supersede the apostolic government of the church, and to recognise as transferred to the civil government of the state that commission of ecclesiastical government which we believe our chief pastors to have received from our Divine Founder, we feel that we cannot yield obedience to this act. We feel that though the instance itself is trifling, yet the *principle* is the same; and that to acknowledge the principle involved in this act will be *to lay our church, in its internal administration of divine offices, at the mercy of the prime minister of the day*. Such are the views we entertain, totally irrespective of the details of the plan.

The first clause of magna charta says—"The church of England shall be free, and enjoy all her rights and liberties inviolate." How a church can be said to be free, whose ministers are compelled to celebrate divine offices contrary to her discipline, perhaps "S. B." can inform us. If he cannot, then it remains to be seen whether the civil legislature of this country will wilfully and advisedly persist in trampling upon the great charter of the nation's liberties, in a matter affecting the consciences of quiet and unoffending men. If "S. B.," after this, shall think fit to petition the legislature to do so, the course is open to him. But I cannot but hope that, if he had regarded the question in the light in which it is now submitted to him, he would have forborne the remarks contained in his letter.

Let the same ecclesiastical authority which put forth the prohibition, withdraw the same; and however inexpedient and unadvised I should consider such a step to be, my conscientious scruples, in respect to the act, would be wholly removed. The party which applied to Sir Charles Wetherell entertained no doubt whatever of the meaning of the act; but as members of parliament did, it seemed desirable to have the matter set at rest. The very surprise expressed by experienced members of parliament, when they were informed of the dilemma in which the clergy were placed, afforded room for the charitable hope that the point had not been duly weighed by the framers of the bill; and under that impression the communication, as a matter of fair dealing and courtesy, was made to Lord John Russell. I am, Sir, your obedient servant, A.

SCHISM.

LETTER III.

SIR,—“Private judgment” has two special aspects. First, as it regards the *doctrines which are according to godliness*; and such as respect the salvation of the soul. These latter I must see with my own eyes, and believe in my own heart, or I cannot be saved. There is no salvation by the faith of another. Secondly, as it regards “*undecided points*,” on which wise and good men, in almost all ages, may have been divided

in opinion; on such points each person must be left, and must leave others, to their own judgment. These are no subjects for dividing the church of Christ. Our Saviour Christ has not been explicit (it may be) or peremptory about such lesser matters: he may have left them thus on purpose to try the strength of our attachment to him and his people; and to see whether we will be obedient to his first and last commandment, to "*love one another*:" and whether we have a divine judgment and spiritual "*senses exercised to discern both good and evil*:" and whether we will love what Christ our Lord and Master loved, and in some proportion to its worth and importance. A holy and humble Christian will never, willingly, separate from the church of Christ where he can read the scriptures, join a pure service, and enjoy liberty of conscience, in minor matters. He will see abundant reason to prefer Christian love and Christian unity above all proffered advantages of division, to induce him to remain where he is, and not regard those *who are given to change*. But Mr. Noel not only allows, but makes it every man's "*duty*" that he should be governed by his own "*private judgment*," not only in the private concerns of his own soul with God, but in the public matters of church government and discipline, in which he must bend to his mind the *whole* family of God, or else desert it, and erect another, after his own heart! This is a dogma as foreign to the word of God as it is to common sense, and to all practicable harmony in divine worship; and a dogma, to the evils of which there can be no possible bounds set till every man, who in conscience chooses, becomes a church to himself!

Mr. Noel has, further, bewildered the subject, and, I conceive, bewildered himself likewise, by giving, as the representatives of his several different sections in the Christian church, unfair, because unusual, examples. Mr. Noel, indeed, brings on his examples so abruptly and mysteriously, that one scarcely knows how to judge of the justice or injustice of his assumptions respecting them. They start up before us, like the concealed warriors of a certain clan; and we know not where they come from, with what societies they have mingled, what information they possessed, or under what previous prejudices they may have laboured. The first is assumed to "be a man who bears all the scriptural marks of a child of God; he wishes to learn whether it is God's will that he should baptize his child in infancy." (p. 10.) The second is also assumed to be "another Christian, bearing all the marks of a child of God, and wishes to determine whether he should join the episcopalian section of the church of Christ, or the presbyterian. He, too, examined scripture, weighed the evidence on both sides, conversed with upright and intelligent men in both communions, and prayed to be directed right. After much deliberation, he became convinced it was the will of Christ that he should be so ordained. With that opinion he became a presbyterian minister." (pp. 11, 12.)

The "baptist," also, Mr. Noel conducts, by precisely the same means, to his conclusion in the rejection of "infant baptism." (pp. 9, 10.) And "a dissenter—of devoted piety—is allowed to entertain decided objections against the principle of an establishment. He may

hate its connexion with the state, while, also, he wishes to destroy that connexion." (pp. 20, 21.)

While I admit the candour of the above cases, I must at the same time confess that I have no recollection of good wishes and bad judgment being so united. The cases supposed are highly elliptical, partial, and unsatisfactory. I would ask whether Mr. Noel does, in his conscience, consider that the great body of such "sections," or any considerable number of them, do really arrive at their respective, and in some points opposite, conclusions, in the manner he has represented? If not, the whole is delusive. If only one in a thousand, or even in a hundred, which may be reasonably doubted, settles down in his opinions, with a clear judgment, unprejudiced mind, and a *pure* undefiled conscience, such instance is surely no fair representative of a whole denomination. Yet, Mr. Noel, as their apologist, has given us no other. In consequence of the assumption in the foregoing processes, Mr. N. justifies and applauds the conduct of such persons, as we have before seen, in deciding and acting as they have done, on account of their respective differences of opinion on "infant baptism," episcopacy, and the national church. Mr. Noel then asks—"Am I now to separate from his society? How has he sinned? In fidelity to Christ he was obliged to act as he did, and if I separate from him, I do it only because he has done his duty." (p. 12.) The schism involved in all this we have spoken of before, but "shall I separate from him?" is a question of a most extraordinary character, and involves a deception or a mysticism not easily explained. "Shall I separate?" implies a present union; otherwise, we are already separated. And then the question changes its nature. It will now be, what is the nature of the separation? and who has made it? Because Mr. Noel, in asking the question, "shall I separate?" is personating churchmen. What union, then, we ask, previously existed between these respective parties and churchmen? Were these also churchmen? If not, where did churchmen unite with them? If nowhere, it is quite beguiling us to ask, Shall I *separate* from him? The question has really no meaning. If, however, they were previously churchmen, we may ask, what are they now? Are they in the church still? If so, and they have only an opinion drawn from scripture, which gives a meaning to certain points, somewhat "obscure" in their "evidence," differing a little from what is generally received, but which does not prevent or hinder the unity and harmony of divine worship, and is not intended to divide or separate those who believe thus; they may, perhaps, be well considered as cases in point to be decided by the apostle's rule of Christian liberty—"Let every man be fully persuaded in his own mind." This by the way. But Mr. Noel's statement implies, that if they were churchmen previously, they are so no longer: then the question, as applying to a churchman, "Shall I separate," becomes worse than jesuitical; and can have no tendency but to throw the guilt of whatever may have taken place, upon him; though the process of each case, as given us above, leaves the churchman perfectly unnoticed and neutral. If, however, the parties alluded to were previously churchmen, (and to

assume a union between them and churchmen, if they were not so, is absurd,) and now are dissenters or presbyterians, the question "Shall I separate?" belonged, and belonged only, to these parties before they separated from the church. Why did not Mr. Noel honestly say, as the common sense of the case requires that he should have said, "Though I allow that the respective parties described have indeed separated from the church, and separated on account of 'the most trifling difference,' and have done it only because they 'differ, on obscure and undecided points,' from the church which they have deserted: still I have a case of conscience which I wish to put respecting the duty and conduct of churchmen towards their separating, and therefore so far schismatical, brethren."

I admit, indeed, that the question just put would be an important and fair question. But then, as it would involve the parties so separating in the guilt of schism, Mr. Noel, as their advocate, would not gain his end in putting it; namely, that of convincing churchmen of their guilty conduct in separating from their brethren. We must then remind Mr. N. of his own argument, (pp. 14, 15, &c.) and request him, if he would convict, as he probably well might, churchmen of their "intolerant, imperious, and unbrotherly course" towards separatists, he must cease to be guilty of the "injustice" (p. 14) of laying the fault of separating, not on those who do, but on those who do not, separate from their brethren. I am aware that Mr. Noel has especially in his view, when he says, "Shall I separate from his society?" the separation, not from religious communion, but from religious societies, which are made up of many classes of Christians. It is admitted that churchmen may be faulty in declining to join with such societies. But why does Mr. Noel, in his endeavour to convince them of this sin, act with such great injustice? In the first place, why does he use, respecting churchmen, to whom in truth it does not apply, the term separate or separation; while he declines the use of it towards persons really separating from the church of Christ, and to whom it literally does apply? Why employ the phrase, "to separate from," which cannot apply to a thing merely declined, and avoid that phrase as too offensive, where its application is literal and graphic? In the second place, why has Mr. N. changed the foundation of schism, which is in scripture described as causing divisions in the church of God, and taken the arbitrary (though it may be very pious) and unscriptural ground of charging schism on those who decline divisions? This is surely "essentially schismatical." (p. 23.) It would, indeed, in my judgment, be at the least an impolitic act in churchmen, were they now to "separate" from the British and Foreign Bible Society; because by remaining in that society they contribute, I conceive, to the good work of circulating the word of God more than all dissenters put together. But of the "Religious Tract Society," which Mr. Noel places before us as a bond of Christian union, I do not by any means feel the same satisfaction respecting it, because, with some religious and conscientious men, I begin to entertain very reasonable doubts about the *fair* and *non-sectarian* conduct of that society. When I see them shewing so much jealousy about church and state as

to suppress an intervening clause, even in the work of a dissenter, which only recommends politicians to interweave religion with their laws, I certainly feel startled at such sensitive sectarianism.

Besides, if Mr. Noel justify, as he has done, every denomination he has alluded to, in allowing their piety, disinterestedness, conscience, and sincerity, will it require any greater strength of candour in him to admit the same respecting some of those "unbrotherly" churchmen to whom he alludes, as separating from these societies? I certainly think I hate bigotry as well as schism; but is it not possible that churchmen who are as jealous about separation from the church of God as Mr. Noel may be about separation from his self-constituted, though they may be valuable, criteria of church unity, may have as great hatred to separation as "pious dissenters" may have to the national church? and may, in consequence, try to avoid everything that they may fear will tend to its injury? Before Mr. N. can scripturally censure churchmen for separating from his criterion of unity, he ought, in fairness, to convince them that they are duly purged from the society of those of whom St. Paul says, "Mark and avoid them."

It may be that there are difficulties connected with this subject which require to be handled with caution, and in deciding upon which one would hesitate to cultivate a dogmatical spirit. I have no hesitation, however, in expressing it as my decided opinion that if "essays" are written, and "prizes" awarded, in conformity with the sentiments contained in Mr. Noel's "Tract," the result will be that, instead of developing, exposing, and rooting out schism from the church of Christ, the schism condemned in scripture will be increased to an extent hitherto unknown; and that instead of there being the peace which Mr. N. so ardently desires, there will be fierce and protracted strife.

G. B.

REGISTRATION BILLS.

SIR,—Several of the clergy having expressed an intention not to give to the registrar any other notice than that they "have buried a dead body without a certificate," I request that you will give insertion in your Magazine to the following letter which I have had occasion to address to a neighbouring clergyman. It would give me great satisfaction to be instrumental towards inducing my clerical brethren to reconsider the subject.

Yours faithfully,

A RURAL DEAN.

"Dear Sir,—You apply to me, as rural dean, upon a point connected with the new registration; if, however, you should in this respect be deemed not to have rendered due obedience to the law, it will be a civil rather than an ecclesiastical offence, which makes me the more desirous of putting you in possession of my opinion upon the case stated to me by you, lest a similar case should hereafter be brought before me in the form of an information and complaint for my decision (jointly with some other gentleman) as a justice of the peace, under section 45.

"By section 27, the registrar, immediately upon registering any death, or as soon thereafter as he shall be required so to do, shall deliver a certain certificate; and in case such certificate shall not be delivered to the clergyman burying any dead body, the particulars stated in schedule E will be a good and sufficient guide with respect

to the quantum of information which the clergyman ought to convey by his notice to the registrar. Combining schedules E and G, the notice might be in this form :

‘I, Gilbert Elliott, Vicar of Barming, in the county of Kent, do hereby give you notice, that, on the seventh day of March, 1836, the body of Henry Hastings was buried by me, for which no certificate of registration was delivered to me. Witness my hand, this eighth day of March, 1836. GILBERT ELLIOTT, Vicar.’ ”

The foregoing will indicate to the registrar the inquiries which he ought to make in order to “inform himself carefully” of such death, pursuant to the 18th section. This, no doubt, was the meaning and intention of the legislature in enacting the 27th section; but unless the name of the person buried without the registrar’s certificate be mentioned, it will, in my opinion, be such an evasion of the law as will induce a liability to the penalty.

But I do not think that it is incumbent upon the clergyman to give all such particulars as the registrar is required to enter; for they are of such a nature as not of necessity to come to our knowledge; the rank and profession, and the cause of death, may be unknown to us, and we have no authority to make inquiries respecting them, if we should be willing so to do; this is the peculiar duty of the registrar, and of him only.

It is true that the act prescribes no specific form of notice for our use; but in each of those annexed to it for other persons, and relating to death, schedules E and F, the Christian and surnames are mentioned, from which our own duty may be inferred.

“And it has, at different times, been declared in courts of law, that ‘All acts of parliament, as well private as general, shall be taken by a reasonable construction, to be collected out of the words of the acts themselves, according to the true intent and meaning of the makers of them.’ ” “The language of an act of parliament is not to be examined with a critical eye, but according to its plain and obvious meaning. If we can find in a statute expressions capable of an intelligible explanation, it is our duty to give effect to them, according to the obvious intention of the legislature, and not according to a critical and literal interpretation.” “The spirit of the act, and intent of the legislature, ought to be regarded in the construction thereof.”

As you ask my opinion, I will candidly add a few observations upon the impolicy of throwing obstacles in the way of those who have the administration of the law in this respect, by withholding from the registrar the name of the deceased, which alone will enable him to make the necessary inquiries. So long as the measure remained in the form of a bill, it was open to all the censures of those persons who were hostile to it; but from the moment it received the sanction of the three branches of the legislature, and was thereby made a part of the law of the land, it became the more especial duty of the clergy, in this as in all other respects, both by precept and example, to inculcate subjection unto the higher powers. Nor can resistance on our part now be considered advisable, even for the purpose of trying the question in a court of law; because, complaint having been made before the justices at Leeds against the Rev. Edward Taylor, curate, for having refused to give notice of the *name* of the person buried without certificate, that gentleman was, on the 13th of September last, convicted in a penalty of five guineas, and gave notice of appeal.

Yours respectfully, R. D.

October 13th, 1837.

TITHE COMMUTATION ACT.

SIR,—I have read in your number for this month, an article on the Tithe Commutation Act, which the author does me the honour to say was suggested by a pamphlet of mine on the same subject. It appears that the result of the investigation which he lays before your readers confirms the general correctness of the conclusion to which I had arrived—viz., that the operation of the Tithe Act must lead, in the course of years, to the utter destitution of the clergy; but that it does not fully bear me out in the observation which I had made, that vicarages would be more seriously affected by the working of the act than rectories.

Perhaps it may not be uninteresting to assign what appears to me to be the reasons of this apparent discrepancy.

It is, I think, to be referred, in the first place, to the difference of the periods from which the facts have been selected on which our arguments have been constructed. The argument of your correspondent goes to shew what would have been the result had the Tithe Act commenced its operation in 1536; mine to shew what would have been its operation had it been carried into effect in 1705.

It is quite clear that the difference in the quantity of vicarial tithe produce, as compared with great tithe produce, must depend principally upon the system of cultivation pursued. Land cannot produce great and small tithe at the same time. If, therefore, an altered system of cultivation introduce crops which yield small tithe to the exclusion or diminution of those which yield great tithe, it follows that the increased value of the small tithe will be coincident in time with the period at which the altered system of cultivation is introduced.

Now, the altered system of cultivation which tends so much to increase the value of vicarages was not introduced till about the middle of the last century. The turnip was not general as a field crop before 1750, and the potato, the cabbage, and mangel-wurzel not till much later. England had hardly ceased to export corn at the close of the century. We must not expect to find the effect produced before the cause had time to operate; and therefore if we would put it to the test whether vicarial tithe is or is not increasing in value, in a much higher ratio than great tithe, we should institute a comparison between them from 1750, or thereabouts, rather than from so remote a period as 1536.

This appears to me to be the principal reason why your correspondent's argument does not shew that vicarages will be so much more affected by the Tithe Act than rectories, as I imagine will be found to be the result.

But there is another reason which must be mentioned. Your correspondent's comparison is instituted between a certain number of vicarages and the same number of rectories; mine between the great and small tithe of the same parish. In his comparison, the difference in the increase of value appears only from the actual increase in the value of the vicarages; for rectories are not diminished in value by

the increased value of small tithe. A rectory includes the small tithe as well as the great tithe, and what is lost to the great tithe by a change of cultivation is made up by an increase of the small tithe.

But where a comparison is instituted between the great tithe and the small tithe of the same parish, there the difference in the increase of value is seen not simply in the increased value of the small tithe. This shews but one half the difference. The great tithe, in this case, does not, as in the case of a rectory, gain anything from the increased value of the small; but quite contrary. Whatever is added to the small tithe is subtracted from the great. Hence it is, that the difference between the increasing value of small and great tithe becomes much more apparent when the comparison is made between the great and small tithe of the same parish than when it is made between a rectory and a vicarage.

Your faithful servant, H. T. P.

MR. HOUGH AND DR. WISEMAN.

SIR,—In the review of my “Vindication of Protestant Missions,” given in your number for the present month, you express surprise at my charging Dr. Wiseman with quoting a statement of mine, from the Reply to the Abbé Dubois, and attributing it to Mr. Townley; for, in your edition of Dr. W.’s Lectures, you state that the passage is as distinctly attributed to me as words can make it. This, you add, is the genuine edition by Booker; and then you very naturally inquire whether I can have used the pirated one? or what is the mistake here?

Being from home when I read this, and not having my copy of the Lectures with me, I could not immediately attend to your query; but returning last night, I lost no time in consulting the work I used, and find it to be the edition published by J. S. Hodson, 112, Fleet Street. The misrepresentation upon which I have animadverted will be found at pp. 119—121, where the passages brought together from different works are all distinctly attributed to Mr. Townley, as stated in my “Vindication.”

I shall have no opportunity to consult Booker’s edition of Dr. W.’s Lectures until I go to London, when I hope to find the quotations here mixed together, fairly attributed to their respective authors. In the meantime, I beg to state, that I obtained my copy in the usual way—through my London bookseller, one of the oldest and most respectable houses in town. I considered, therefore, that this was the genuine edition; indeed, I never heard of any other until I read it in your pages.

The only place where I find the name of *Hough* in Hodson’s edition is at p. 126, where Dr. Wiseman is quoting “the missionary Hough’s” Report of the Mohawks. Having never been among that people, nor written about them, I cannot imagine myself to be the person to whom he refers.

Trusting that you will have the goodness to insert this letter, in
your next number, I am, Sir, your obedient servant,

JAMES HOUGH.*

Ham Lodge, Oct. 28, 1837.

COUNTRY WAKES.

SIR,—It is unnecessary for me to enter into any philosophical disquisition on the origin of country wakes and feasts, for I feel that, notwithstanding a very prevalent misapprehension on this subject among many classes of people, yet that your readers are most probably sufficiently versed in the question. But, Sir, it is a matter of serious moment to know how to regulate them now, so that they shall be partially or wholly shorn of the scenes of extreme licentiousness that are exhibited at their annual meetings.

In the county of Hereford the loss of life has been so frequent, and their continuance, through other causes, is so much to be regretted, that the magistrates have been induced to consider what it is in their power to do; and on their finding that little or no authority is vested in them for their suppression, they will probably petition parliament on the subject, and as it is a question of general and social improvement, in which parties of every complexion must participate, I should hope that it would not in the remotest degree be made a mere instrument of party legislation.

The days are gone by, Sir, when popularity might be upheld on the idle cant of interfering with the sports of the people; for we have only to read Mr. Windham's elaborated speeches in support of bull-baiting, and his argument that because a nobleman had his sports a butcher should enjoy his, and because a greyhound was bred up to his vocation so shall a bull-dog to his, to see how often an untenable position

* The Editor has much satisfaction in giving insertion to this letter—with the protest, however, against being considered reviewer-general of all new books, which he was obliged to make some time ago. Mr. Hough's ignorance of this fact is excusable enough, as he probably does not often read this Magazine; for if he did, he would surely have mentioned the admirable reply of "Philaethes Cantabrigiensis" to Dr. Wiseman, as well as those in the *Record* and *Christian Guardian*. However, the writer of the review in question begs to add to this note the few following remarks. The question is of little importance, except as a question of character. He thought it injudicious in Mr. Hough to make it of so much consequence, and draw such unfavourable inferences from it, even were the charge true. But, as it now stands, Mr. Hough is the person whose character, as a controversialist, it more peculiarly affects, and it would have been more satisfactory had he written after consulting the genuine edition of Dr. Wiseman's Lectures. The words are certainly attributed to Mr. Hough as distinctly as language can attribute them, and Mr. Hough's recantation of his charges against Dr. Wiseman on this head, as conveyed in his letter, are certainly due to that writer. This will give Dr. Wiseman or his friends a sort of triumph, to which they can have no claim, for it appears that Mr. Hough was quite as guiltless of any intentional misrepresentation, as Dr. Wiseman himself in the instance before us. It is a lesson of caution, however, and may suggest the necessity of greater carefulness in all such matters, and may shew also how injudicious it is to found grave charges upon slight grounds. Dr. Wiseman is quite right in citing the Report of another Mr. Hough relative to the *Mohawks*. See Rep. Soc. P. G. F. P., for 1828, pp. 170—175. Wiseman's Lect. vi. p. 192.

has been maintained because its continuance was only popular, for cruelty was the same thing in those days as it would be now; but because humanity has become now more prevalent, and we may almost say popular, therefore we shall hear little of continuing the *barbarous* and *cruel* sports of the people, a fact that may shew us that it was really untenable in Mr. Windham's time, for what led to its extermination but its untenableness, which only needed to be shewn by rational appeals, and, as it were, made popular?

May I request some of your correspondents to let us know the condition of country wakes in their various neighbourhoods, and whether in any case they have been put down or ameliorated, and by what means? In this county they seem to wax worse and worse, and this, notwithstanding some very awful cases of loss of life, occasioned by fighting and intemperance.

I am, sir, your obedient servant, A COUNTRY CLERGYMAN.

P.S. There is a society established in London, by parochial clergymen, for the purpose of disseminating tracts, and circulars, as well as ornamented sheets for cottage walls, on this subject—have you seen any? and are they written in the true spirit of the church?

ON THE ADMINISTRATION OF THE COMMUNION.

SIR,—To comply with the rubric, in every jot and tittle of its requirements, wheresoever it is practicable, is doubtless obligatory on all clergymen in virtue of their canonical vow; and it is gratifying to observe the useful remarks which from time to time are put forth in your Magazine for the clearing up of obscurities, and bringing into notice what has been forgotten or neglected. In this way we may hope to attain unto a perfect uniformity of practice in our sacred ministrations, and do all things, as the apostle enjoins, both “decently and in order,” and with one mouth as well as one mind glorify God. My wish is at present to draw attention to a point in our service on which there prevails some little difference of opinion and variety of usage, and that is, the mode in which the officiating priest, in the holy sacrament of Christ's body and blood, partakes of the consecrated elements. In college chapels and parochial churches, as far as my observation has extended, the minister when he communicates himself repeats aloud the form prescribed for administering to the people, making the necessary variation in the pronouns, as, “The body of our Lord Jesus Christ which was given for *me*,” &c. When Bishop Chase was in this country, he was in the habit, I have been told, of repeating aloud the form precisely as it stands, drawing a distinction between his office and his person, ministering as a priest and receiving as a private individual. I know some clergymen who since that time have followed his example. It strikes me that both these modes are erroneous, and contrary to the intention of the rubric; though I have sought in vain for any authority to confirm my opinion. The former is obviously wrong, for there are no italics to suggest or allow any

change of person in the prescribed formula, and to me there has always appeared to be something of presumption, or at least of overconfidence in the public and unqualified declaration, "I feed on Him in my heart by faith with thanksgiving," something which differs from the spirit of that diffident, yet believing, father in the gospel, who said with tears, "Lord, I believe; help thou mine unbelief!" The latter mode of receiving is too fanciful and metaphysical to be easily adopted without something better to recommend it than mere private authority. The rubric, in the general office of communion, gives no warrant to it, and it appears to me that the rubric in the communion of the sick plainly overthrows it. It is there enjoined that the priest shall first *receive* the communion himself, and then *minister* to the others. Here a plain distinction is taken, and *ministering* to himself is out of the question. My notion is that the minister ought to "receive" in silence, with such mental ejaculations as he may think proper, or rather with such kind of secret prayer as the formulary itself suggests. I am of opinion that the rubric, when carefully considered, will be found, at least tacitly, to enjoin this. For it is said that "the minister shall first receive the communion in both kinds himself." This is the first thing to be done before he proceeds further. But no form of administration has hitherto been given, and he may be supposed to be ignorant of the existence of any form till the occasion arises which demands it. If then he closely confine himself to the authorized rule, suiting the deed to the word as he advances in the service, he will have *received* before he comes to his instructions for the mode of *administering*.

PRESBYTER CATHOLICUS.

UNIFORMITY OF PRACTICE.

MR. EDITOR,—Among the many topics interesting to all churchmen which have been from time to time discussed in your Magazine, few can be considered so much so as those relating to the establishment of something more like general uniformity than at present exists in the performance of the sacred offices and services of our church. All our clergy have the same rule to walk by; but all, unhappily, do not "walk by the same rule." For instance, on the 5th of November just past, a sad want of uniformity appears to have prevailed in our churches; and the using or omitting the proper service of the day seems to have been looked upon rather as an optional matter, to be decided by the political opinions or external circumstances of each individual clergyman, than as it really is, a subject placed beyond all dispute, by the constraining authority of that church which demands, in all such matters, unequivocal obedience from her dutiful children. That a particular solemn service for the day in question is enjoined by competent authority, seems undeniable; why, then, is not a general, an *universal*, obedience more solemnly enforced among the clergy, since in some cases an enforcement appears needful? What has become of the beautiful accordance which was intended to prevail in every one of our churches? or what of the grave discipline whereby, in cases of

contumacy, uniformity may be restored and preserved. Surely, one of the most distressing signs of the times is the general laxity of the principles of Christian obedience—the frequent preference of the *Roman characters* of that protestant pope, “private judgment,” over the *red letters* of our legitimate ecclesiastical authority, the rubric. All clergymen alike promise most solemnly to “use the form prescribed in the Book of Common Prayer, and none other.” And yet the “private judgment” of one whispers that this prayer is too long, and so he shortens it; or that prayer too old and antiquated, and so it is omitted. Another clergyman, acting under the same instigation, shrinks from making use of the whole of the service for holy matrimony, because it is not, as he thinks, quite agreeable to the drawing-room decorum of the present day. And a third minister curtails and mutilates the baptismal service, because, forsooth, *he does not believe in baptismal regeneration*, whatever the church whereof he is an ordained pastor may believe. Far be it from me to accuse the great body of the clergy of such flippant and presumptuous conduct; but still too many of us are, I fear, each going on in his own way, instead of all walking together in the way of our holy church. The interference of our spiritual superiors by means of calm rebuke and admonition might be most salutary; but this, whether from ignorance of the facts or any other cause, does not very frequently take place. Very often, I believe, negligence and disobedience in rubrical matters arises rather from carelessness and ignorance than from wilfulness and presumption. But it should be recollected, carelessness and ignorance, even with regard to the merest *minutiae* of their duty, form but very poor excuses in the mouths of those who are to instruct others on the most serious and momentous subjects. It is partly with the hope that these plain and humble observations may meet the eye of some of our spiritual fathers in God, and possibly bring the subject before their notice, and partly with the view of introducing a discussion of rubrical obedience *in general*, by far abler hands than myself, that I have put together these few hasty remarks. I remain, therefore, in hopes of seeing the subject taken up, in all its bearings, Mr. Editor,

Your constant reader, Ομυρρον.

P. S. Although not at all connected with the subject of my letter, may I put a question for some of the able contributors to your Magazine, who may be able and willing to give the required information, to answer? The perusal of Southey's “Life of Wesley,” and of the strange accounts of conversions therein contained, has led me to inquire, What were the opinions of the first three centuries respecting *Conversion*? Or if these cannot be detailed at length, where, at least may they be found to be stated and explained most fully?

PROCEEDINGS AT VESTRY MEETINGS.

DEAR SIR,—I lament that I did not sooner notice the remarks in the *British Magazine* for September, on the Church Notices

Act. *The most material part of the Act came into operation at the date of its becoming a portion of the Statute Law—viz., 12th July, last.* The following are the words of the Act, 1 Vict. c. 45, s. 1:—"From and after the passing of this act, so much of the said first-recited act"—viz., 58 Geo. III., an act for the regulation of parish vestries—"as directs the publication of such notices to be made in the parish church or chapel, on some Sunday, during, or immediately after, divine service, shall be and the same is hereby repealed." As to the OTHER matters mentioned in the preamble, the act does not come in force till the 1st of January next.

With regard to vestry meetings for making church-rates and passing churchwardens' accounts, has it been *decided* that the chairman may, or rather must, *refuse to put* a motion for adjournment? *That* not being a part of the notice, cannot—I maintain, on the provisions of the Vestry Act, respecting notices—be legally put. The act closely confines the business of the vestry meeting to the *subjects specified* in the notice. Therefore, if that notice does not *specify* an adjournment as part of the matters to be discussed, it cannot be entertained. The meeting must decide for or against a rate; and an insufficient rate will, I conceive, be held to be no rate at all; and the churchwardens may proceed to make a rate on their own authority. Much trouble will be saved if the chairmen of vestries can feel assured that they can legally reject, and indeed are by law required not to suffer the question of adjournment to be raised at all. A ballot is desirable—the names being carefully taken at the time, in order that those who refuse the rate may be personally and individually proceeded against.

I am, Sir, very truly yours, A CHAIRMAN.

APOSTOLICAL SUCCESSION.—THE "DUBLIN RECORD."

SIR,—There have lately appeared, in the "Dublin Record," some notes of a sermon preached by the Rev. J. C. Crosthwaite, at an ordination of the Bishop of Kildare; and in one of the leading articles of the paper are to be found some very severe strictures on the sentiments which these notes express. I do not stop to inquire whether or not it is becoming in the editor of a newspaper so far to take upon himself the office of a bishop as to call the presbyters of the church of England to account for the opinions which they deliver in the pulpit, when no political subject is alluded to; or to animadvert on the coarseness of his style, and the palpable injustice of some of his charges against Mr. Crosthwaite, ex. gr., "attributing to our bishops a sort of papal divinity;" "making void the law of God by his traditions;" and reviving maxims which contravene the scripture principle, that *we ought to obey God rather than man*. Neither do I think it necessary to discuss the probable accuracy of the notes which the reporter has furnished; for although there are a few things not very intelligible in them, yet I imagine that, on the whole, they give a tolerably correct view of the opinions which Mr. Crosthwaite deli-

vered on the occasion. I hope, however, that the sermon itself will be published, that the valuable matter which it contains may be put before us unencumbered by any inaccuracies.

In the meantime, will you allow me to draw the attention of your readers to one observation which the editor has thought fit to make in his strictures on this sermon? It is on a subject of no small importance—viz., "*the apostolic succession*." After ridiculing, among other things, the doctrine of "passive obedience" as "a servile and exploded maxim;" a thing "grubbed up from its forgotten dust," he makes this remark (the italics, and note of admiration, are his own): "The Puseyism of Oxford, with its *opus operatum* of sacraments, and its *apostolic succession*, derived through popish priests! is but a trifle to this." There is no misunderstanding this. The writer, in order to express in the strongest possible manner his disapprobation of a certain tenet, in order to finish the climax of reproach, compares it to the doctrine of the apostolic succession, as if nothing could set it in a more discreditable light than such a comparison. And thus he would lead his hearers to conclude that this is a doctrine justly exploded for its extravagance and absurdity, and which has deservedly been hid for ages, and required some such learned explorer as Dr. Pusey to search for it amidst other useless relics of antiquity. Is it not a melancholy reflection that a paper which can put forward such opinions is patronised (as I believe it is) by a large and respectable body of the Irish clergy?—that ministers of the church, zealous and able men in some respects, should countenance statements as false in point of fact as they are feeble in point of argument, and sanction principles which go to destroy the validity of their own orders? This paper insinuates, if it do not directly assert, that the apostolic succession is an obsolete doctrine, and that he that brings it forward has to grub it up from its forgotten dust. Now if this were true, it would afford a very poor argument to enforce the rejection of the doctrine; for on the same ground justification by faith, and most of those which are termed the great doctrines of the Reformation, must be rejected also; these having lain hid for years, and requiring pious and learned explorers to bring them to light. But the statement, or insinuation, is not true; and one only wonders that a paper, professedly a religious one, could venture to make it. It must be acknowledged, that the apostolic succession, like many other things important to Christianity, has been much lost sight of; and the multiplied schisms which have rent the church have, I have no doubt, in a great measure been caused by the neglect; but surely it has not been so long forgotten as to require learned research to bring it forth. Does Bishop Hall belong to the dark ages, and are his volumes buried so deep in antiquity that we must "grub" (to use again the elegant phraseology of the "*Dublin Record*") before we can light upon his Tract on Episcopacy? If the editor should ever see this very ancient document, let him turn to the third section of the second part, and read the following sentence:—

"They (i.e., the apostles) were, withall church governors, appointed by Christ to order and settle the affairs of his spirituall kingdome; and therein (beside the

preaching of the gospel, and baptizing, common to them and other ministers,) to ordain a succession of the meet administrators of his church. Thus they were, would be, must be, succeeded. Neither could the church otherwise have subsisted. No Christian can deny this, all binding upon a necessity of apostolical succession, though differing in the quality and degree of their successors."

Or have the works of Bishop Beveridge been consigned to oblivion, and must we soil our fingers with learned dust before we can find out, in his obsolete pages, some testimony in favour of this despised doctrine? If he is not too old to touch, the editor may find in his first sermon on Matt. xxviii. 20, as strong assertions of the apostolic succession as any to be found in the tracts of Dr. Pusey, or the recent sermon of Mr. Crosthwaite. Let me ask, again, is Law's controversy with Hoadley a thing of such remote antiquity that few have heard of it? and is there no mention there of this exploded doctrine, and no arguments used to prove its truth against the cavils of the Socinian school? Fortunately this work is not now in black letter, for there was a reprint of it in 1835, and there may easily be found in it some plain assertions on the subject (see pp. 12, 128). But surely we cannot suppose but that the editor of the "Dublin Record" must have read these, and many other treatises on the same subject. If he has not, where is his *modesty* in taking on himself the office of a theological critic? If he has, where is his *candour* in accusing such men as Dr. Pusey and Mr. Crosthwaite with "grubbing up from their forgotten dust, and launching on the world in all their pristine absurdity," opinions which he knows have been held by the most pious and learned divines of our church?

There is, however, one argument used by the "Dublin Record" to disprove the doctrine of the apostolic succession, on which, if we may judge from the note of admiration affixed, great stress is laid:—"The apostolic succession is derived through *popish priests*!" It is needless here to enter into this discussion, or to shew, as has been done so frequently and so ably, that the Christian ministry is no more invalidated by the corrupt channel through which it has been transmitted, than the Levitical priesthood was vitiated by its having also passed through unworthy hands. But perhaps it may not be amiss to hint to the editor, that when he uses this argument he approaches nearer than he thinks to one of the worst principles of popery—viz., that the ordinance of God is affected by the intention of the ministering priest; for if it be asserted that a bishop cannot ordain another to the office because he himself may be erroneous in doctrine, or vicious in life,—that is, because he is not in a fit state and disposition of mind,—what is this but to contradict the twenty-sixth article of our church, and to give countenance to the doctrine of the papists, that the effect of Christ's ordinance is taken away by a want of a due intuition on the part of the minister?

But to conclude, (for I fear that I have too long trespassed on your pages,) it is a grievous thing to see a doctrine, once held sacred in the church, now so commonly and so scornfully repudiated by those who have a zeal for God. Before, however, we are persuaded to join in its rejection, there is one inquiry, necessarily of right with

every religious mind, which ought to be previously made : “ How are we to know the ministers of Christ ? ” * Very important duties are owing to them, and therefore it is of the utmost consequence that we should know *who they are*. Our Lord Jesus Christ is too gracious to his church, I feel assured, to leave it without the means of ascertaining this,—to leave this point undecided, and to refuse to accredit his ministers in some outward visible way. By their lineal descent from Aaron, he marked out those who were his priests under the former dispensation ; and may we not conclude that he has, in a manner equally plain and palpable, distinguished his ministers under the new covenant ? If we admit this, and I see not how it can be denied, we must admit what is directly inculcated in scripture, the doctrine of the apostolic succession ; for there is no other external mark of a Christian minister, except his having derived his orders by a direct unbroken line from the first father of the church—the apostles of Christ. I am, Sir, your obedient servant, B.

MR. BIDDULPH'S REPLY TO THE REVIEW OF HIS BOOK.

SIR,—In the number of your Magazine for the present month, you have honoured my little volume on “ Baptismal Regeneration ” by a short notice of its contents ; and I feel obliged to your reviewer for the credit he has given me with respect to purity of intention, and I am quite willing to make a like concession to him. “ The line of argument ” which I have adopted may be, as he asserts, “ weak ; ” but after carefully reading your critique, I am not convinced that you have proved it to be so. The “ shadow,” which you say I have been combating, still appears, in my apprehension of it, to be *substance*, and that of a very portentous character. Your reviewer says, that I consider “ the question to be, whether regeneration is ever separated from baptism.” This is, indeed, *the* question ; and surely it has nothing to do with “ the fulfilment of the conditions of the covenant on the part of man.” The baptized person is, or is not, necessarily, and at once, regenerated by a right administration of the ordinance of baptism. If the spiritual regeneration of a baptized infant be suspended on the fulfilment of “ conditions ” in his after-life, there is an end of the controversy, and that in my favour. It would be easy to prove most satisfactorily, that the “ Tracts for the Times,” and the tract on the list of the Christian Knowledge Society to which your reviewer refers, do maintain that baptism and regeneration are inseparable the one from the other. I should suppose that no one who has read these Tracts would deny it. Were it not that the proof would occupy too much room in your pages, I would offer it to your notice.

Your reviewer complains of a defect of definition. Now, I really

* The readers of the British Magazine cannot but feel indebted to one of your correspondents, for the manner in which this subject was discussed in a late number.

thought that I had precluded the possibility of such a complaint at the very commencement of my Dialogues, and had said even more than was necessary on this subject. I introduced a definition, from which there can be no appeal among churchmen—viz., that regeneration, the inward and spiritual grace of this sacrament, is, “a death unto sin, and a new birth unto righteousness.” This definition I have kept in view throughout every page of my little volume, and have again and again repeated it.

Your reviewer allows that it is “a fair principle that the language of our baptismal service MUST be interpreted by the other writings of Cranmer and the other reformers.” I have shewn that their “other writings” are opposed to the doctrine of baptismal regeneration, as that doctrine is maintained in the “Tracts for the Times.” This you have not controverted, because you could not disprove it.

You have asserted, that the doctrine held by Hooker in one passage of his invaluable work, is not *contradicted* by my extract of another passage; but this you do not prove by comparing the two together. *It appears to me*, that no language can be more determinate than that which I have produced. “*All receive not the grace of God which receive the sacraments of his grace.*” This is the substance of the doctrine for which I contend. I want nothing more than this to be conceded. Why has not your reviewer grappled with the extracts from our great Jewell?

On your criticism respecting the word *σωζομενους*, (Acts, ii. 47.) I ask, Does the present participle-passive imply any *futurition*? Does not the phrase, *τοις σωζομενους*, in 1 Cor. i. 18, describe persons who were, in some sense, already “saved”? See also the sense of the same present participle-passive in Rev. xxi. 24, where, I apprehend, that all futurition is plainly excluded. Schleusner, on the word *σωζω*, explains the present participle-passive by “*veris Christianis*,” and true Christians are doubtless *saved* both from the guilt and power of sin.

You advert to the case of Cornelius as misrepresented by the author of the “Dialogues.” You ask, “Did Cornelius know the doctrine of the cross when he was justified?” The reply to this question is easy—Cornelius had the same means of grace in a possession of the Holy Scriptures of the Old Testament, and of learning from thence the necessity and typical intent of animal sacrifice, which was afforded to the patriarchs, to Simeon and Anna, and other pious Jews, before the advent of our Lord and the publication of the gospel; and that these means were available to justification you will not deny. That Cornelius possessed such means may surely be inferred, (not only from the prophetic scriptures, which connect justification with the knowledge of THE JUST ONE, who was expected to come and bear the penalty of the law, and to fulfil its precept, such as Isa. liii. 11,) but also from St. Peter’s appeal to him and his friends—“That word, I say, ye know.” See the preceding verse, Acts, x. 36, 37. If St. Paul’s statement concerning Timothy (2 Tim. iv. 15) relate to the scriptures of the Old Testament, as I believe it does, the question is settled that those scriptures were and are “able to make men wise

unto salvation, *through faith, which is in Christ Jesus.*" The language of our 7th Article is decisive—"Both in the Old and New Testament everlasting life is offered to mankind *by Christ*, who is the only mediator between God and man, being both God and man."

I can assure you, Sir, that I have no love for "the din of controversy," and should not have written a line on this or any other controverted subject could I have satisfied myself in a state of silence, when what I considered to be vital truth was brought into dispute.

I have, I believe, noticed all the objections to my "Dialogues" to which you have adverted. Whether those objections be valid, or not, I must leave others to judge.

I am, Sir, your obedient servant, THOS. T. BIDDULPH.*

Bristol, Oct. 19th, 1837.

* Mr. Biddulph is rather hard upon the poor British Magazine. His publishers, (Messrs. Seeley and Burnside,) send many of the books which they publish in order to be reviewed, and would feel aggrieved if no notice was taken of them. If a reviewer happens to think a book weak in argument, and wrong in its results, he is bound modestly and fairly to express his conviction, but in a work like this, it is impossible to enter into a regular set refutation of the whole volume. Mr. Biddulph says, that the reviewer has not *proved* his book to be weak in argument. Now, nothing offends writers more than a mere general sweeping assertion of dissent from them, and therefore in this instance some of those points were mildly noticed on which the reviewer thought Mr. Biddulph prominently in error. More than this could not be done in a page or two, and, as it was, more space was given to it than it seemed to deserve. However, Mr. B. immediately replies by a letter, as long as the review itself. This is inconvenient and unreasonable, but to a person of Mr. Biddulph's advanced age it would be hard to refuse a hearing. It must be understood, that the case is quite different where any misrepresentation of facts, or misstatement of opinions, is charged on a review. There common candour requires the admission of any answer, as well as of any *explanation* of facts, in reply to any accusation, as, in the present number, Mr. Hough's explanation of his mistake about Dr. Wiseman. In the present instance, the chief *gravamen* is a difference between an author and a reviewer about the merits of the argument in a book written by one of the parties. The reviewer's opinion is almost entirely unaltered by the author's reply. A few of his reasons will be given below.

1. As to the separation of regeneration from baptism. The reviewer acknowledges his language would have been more correct had he said, that its *benefits* were lost by non-fulfilment of after-conditions in infant-baptism.

2. As to a defect of definition. Is not Mr. Biddulph's definition one to which both parties will subscribe in words, but differ on the meaning conveyed by those words?

3. The *interpretation* of the liturgy. The reviewer allows it to be a fair mode of interpreting *doubtful* passages, or of defining the meaning in which terms are used. But why does not Mr. Biddulph grapple with the extracts from the baptismal service, and say *what* they do mean, if they do not assert regeneration in baptism? There it stands, whether we like it or not, naked and undisguised.

4. Mr. Biddulph undertakes to prove the doctrine of the reformers opposed to baptismal regeneration, but surely he will consider the following passages, among others, from the Homilies and Archbishop Cranmer worthy of some attention.

"We must trust only in *God's* mercy, and that sacrifice which our High Priest and Saviour, Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby *God's* grace and remission, as well of our original sin in BAPTISM, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again."—*Second Part of the Homily of Salvation.* "Now you shall hear the office and duty of a Christian man unto God, what we ought, on our part, to render unto God again for his great mercy and goodness. Our office is not to pass

ON THE EMBER WEEKS AS SEASONS OF ORDINATION.

MR. EDITOR,—The recital of the collects for the Ember days has very properly been observed by many members of the ministry with a zeal and attention which had long been remiss. The subject is of great moment, and in referring to it I shall not violate confidence if I

the time of this present life unfruitfully and idly, after that we are BAPTIZED, OR JUSTIFIED."—*Third Part of the Homily of Salvation*. Both the above Homilies are ascribed to CRANMER. See also the passages quoted by BISHOP BETHELL, p. 88.

"As in baptism we must think, that as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to his hand inwardly, and washeth the infant with his Holy Spirit. And, moreover, that Christ himself cometh down upon the child, and apparelleth him with his ownself."—*Cranmer's Answer to Gardiner*, p. 383; Legh Richmond's *Fathers of the English Church*, vol. iii., p. 638.

The following is from *Lancelot Ridley*, (not the bishop and martyr):—

"In that the Apostle saith, that Christ 'hath cleansed his church in the fountain of water, by the word,' he sheweth plainly, that baptism is a mean whereby Christ taketh away original sin, and maketh all them that be baptized in the name of the Father, the Son, and the Holy Ghost, according to Christ's institution, to be cleansed from all the sin of Adam.....' Except a man be born again, of the Holy Ghost, and of water, he cannot enter into the kingdom of God.' To be born again of the Holy Ghost and of water, is to be christened, as Paul sheweth to Titus (Tit. iii.), where baptism is called the fountain of regeneration, and of renewing of the Holy Ghost."—*RIDLEY's Commentary on the Ephesians*; *Ibid.*, vol. ii., pp. 135, 136.

5. Mr. Biddulph appeals to Jewell and Hooker, but to the latter most unfortunately, it seems to the reviewer. Many quotations maintain the doctrine, whereas, one passage, (which seems to refer almost entirely to adult baptism and the Lord's-supper,) maintains that grace is separable from the sacrament. Who denies it, when the right dispositions, in the case of adults, are wanting? See Hooker, book v., chap. lxii., § 16; chap. lx., § 3. As to Bishop Jewell, the following quotation is recommended to notice:—

"Baptism, therefore, is our regeneration, or new birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of heaven, it is a sacrament of the remission of sins, and of that washing which we have in the blood of Christ.....For this cause are infants baptized, because they are born in sin, and cannot become spiritual but by this new birth of the water and the Spirit."—*Treatise on the Sacrament*, fol., 1609, pp. 262—265.

6. The case of Cornelius the reviewer will not entirely insist upon. He only suggested whether it did not militate against other doctrines, if his opponents insisted upon it so strongly. It would occupy far too much space to discuss it here; it is therefore left to the reader's judgment.

7. As to *σωζομενος*, is it not acknowledged that *σωζων* properly means one saving, and not having saved; and *σωζομενος*, means one being saved, not having been saved? Is there any futurity in this?

The reviewer now takes his leave of Mr. Biddulph with hearty good will and good wishes, only reminding him, that a slight notice of his work was not meant as a full refutation of it, and assuring him, that his respect for Mr. Biddulph's age and character alone would have prevented him from speaking more strongly, as he must have done had he entered on a full answer to this book. He also recommends Bishop Bethell's book to Mr. B., and to every one desirous of understanding this point.

The editor will add one word relative to this matter. He begs to remind his readers how constantly this Magazine has endeavoured to avoid, where it is possible to do so without compromising principles, such topics as good men in the church are apt to see in a somewhat different light. But sometimes when a book is sent for review, it is absolutely necessary to speak upon them; and if opinions are expressed neither unkindly nor dogmatically, no one can complain. He leaves it to the reader to judge whether there was anything objectionable in the notice, and begs that it may be read with Mr. Biddulph's own book.

submit to your judgment a paper which I found in a letter addressed to you, among other articles, left in my hands by an excellent young clergyman, whom it has pleased God to take unto himself. I believe the diffidence which is mentioned in the conclusion of it was the real cause of its being withheld, when it was written, from the pages of the *British Magazine*. That veil has now been removed by his premature decease, and the Christian spirit which his humility and modesty concealed may now be spoken of in the language of truth.

W.

MR. EDITOR,—I had determined to use, in the church of which I am curate, the prayer appointed in the liturgy for the Ember days, before I saw the letter on that subject in a late number of the *British Magazine*; not only from a conviction that the united prayers of the church are the most efficacious means of procuring God's blessing, upon all occasions, but because it seemed likely to give my congregation a feeling of personal interest in the ordination of ministers of the established church.

The very imperfect apprehension that prevails of *ordination* is, in my own, and, I suppose, in other country parishes, a principal cause of dissent. I find no objection made to the doctrines of our excellent church; but those who do not distinguish the self-appointed from the duly-appointed teacher, and feel no obligation to attend the one more than the other, indulge an itching ear, yield to the natural love of novelty, and, as their plea for separation, state their liberty of frequenting any place of worship; adding, frequently, that they go to hear those whom they most easily understand.*

In my humble judgment, therefore, the use of the prayers for Ember days would be of great importance, as giving the congregation in which they are read a just notion of the appointment of an apostolical ministry, duly ordained, in our church. And this would give effect to the exhortations of their own minister with those unreasoning separatists; to whom, easy as it is to prove the divine commission, by which orders in the church are instituted, and the duty of unity and submission to its authority, it is still so difficult to impart a clear, practical sense of the value of such a ministry, and of the obligation which attaches to them individually of assembling to join in their holy office.

One obstacle, however, has occurred to me, which I mention with much diffidence, because I feel painfully with how ill a grace anything like animadversion on those in authority will come from a young minister. But till the 31st Canon of our church is more strictly observed, would it be proper for those who officiate in the church to read the prayer for the Ember days at such other seasons as their diocesans shall appoint for ordination? or should they use them only at the times *constituted* and *decreed*, without regard to any deviation from the canonical decision of the church?

BISHOPRICK OF PERITH.

SIR,—I beg to suggest to your correspondent, "J. H. T.," (in your number for September last,) that the town about which he inquires, called *Pereth*, is *Penrith*, in *Cumberland*. It is generally called *Pereth*, or *Perith*, by the inhabitants.

In the "*Universal Magazine*," for September, 1748, in a short ac-

* It is obvious how plain, and even homely, the preacher's language should be in a country parish.

count of Cumberland, it is stated, that "King Henry the Eighth honoured it (Perith) with the title of a suffragan bishop."

Should my conjecture be right as to the identity of the two places, I would further suggest the possibility of *Pavadensis*, or *Paradensis*, having been mistaken for *Varedensis*.

I am, Sir, your obedient servant, A NATIVE OF PERITH.

APPENDIX TO THE PAPER ON CONFIRMATION.—II.

(Continued from p. 59.)

CANONS OF THE EAST AND WEST.

From the Epistle of Urban I., Bishop of Rome. (Spurious.) 227.

(§ 7.) All the faithful ought after baptism to receive the Holy Ghost by the laying on of the bishop's hands, that they may be found fully Christians; Because when the Holy Spirit is infused, the faithful heart is dilated to prudence and constancy. We receive of the Holy Spirit that we may be made spiritual: "for the natural man receiveth not the things of the Spirit of God." We receive of the Holy Spirit, that we may have wisdom to discern the evil from the good, to love what is just, and reject the unjust, that we may fight against evil and pride, that we may resist luxury and diverse snares, and foul and unworthy lusts. We receive of the Holy Spirit, that being inflamed with the love of life, and the desire of glory, we may be able to raise our minds from earthly things to those which are above, and divine.—Conc. i. 621.

[This, though spurious, is given because cited in the Council of Cologne, 1536. See below.]

From the Epistle of Fabian, Bishop of Rome, to the Eastern Bishops. (Spurious.) 238.

(§ 1.) But we find it inserted in your letter, among other things, that certain bishops of your country do not agree with your and our order, in that they do not make the chrism every year on Maunday Thursday, (cena domini,) but keep for two or three years the chrism which has been once made. For they say, . . . that neither can balsam be found every year, and that it is not necessary to make the chrism every year. . . . They err who think such things, and speak rather of an unsound mind than of a right sentiment. For in that day, the Lord Jesus, after he had supped with his disciples, and washed their feet, taught them to make the chrism, (as our predecessors learned of the holy apostles and have delivered unto us.) For that washing of the feet signifies our baptism, when it is perfected and confirmed by the unction of the sacred chrism. For as the solemnity of the day itself is celebrated every year, so the making of the sacred chrism is to be done every year, to be renewed year by year, and to be given to the faithful: because the new sacrament is to be renewed every year on the said day, and the old is to be burned in the holy churches. These things we have received from the holy apostles and their successors, and give them in charge to be preserved by you. These things the holy Roman church and that of Antioch has observed from the time of the apostles. These things the church of Jerusalem and of Ephesus holds. In which the apostles who presided taught these things, and that the old chrism is to be burned, and permitted not that it should be used more than one year, and then charged that new and not old should be had.—Conc. i. 640.

[This, though spurious, is given because it is to this that the Catechismus ad Parochos (de Confirm. § 5) refers, as authority for teaching that the matter and words of chrism were instituted by our Lord.]

Council of Valencia. 374.

In the canon law, but doubtful.

Let the presbyters who govern the diocesan church seek the chrism before the feast of Easter, not from any bishops but from their own, ~~and by themselves, or by one of the same order, and not by one of the junior clergy.~~
Conc. i. 907.

Council of Constantinople. 381.

Canon 7. We receive those who are added to orthodoxy from among the saved out of the hereticks, according to the following custom :—The Arians and Macedonians, and Sabbatians and Novatians, who call themselves Cathari and Aristeri, and the Quarto-decimans, or Tetradites, and the Apollinarians, we receive upon their giving libels and anathematizing every heresy which does not think according to the holy catholic and apostolic church ; and being first sealed or anointed with the sacred unguent on the forehead, and the eyes, and the nostrils, and the mouth, and the ears ; and when we seal them, we say, " The seal of the gift of the Holy Ghost."—Conc. i. 951.

Council of Eliberis. 305.

Canon 38. Persons on a foreign voyage, or not within reach of a church, may baptize a faithful catechumen in the extremity of sickness, if he keep his washing entire, and is not a bigamist ; so that, if he shall survive, he may be brought to the bishop, that he may be perfected by imposition of hands.

Canon 39. If the Gentiles, in their sickness, shall desire imposition of hands, it seems good that, if their life has been good, imposition of hands should be given them, and they become Christians.—Conc. i. 975.

[Here a part is put for the whole, and the entire sacrament of baptism spoken of under the term " imposition of hands," the last and completing rite.]

Canon 77. If any deacon governing a congregation shall baptize any without the bishop or presbyter, the bishop ought to perfect them with benediction. But if they die before, a man can be justified by the faith by which he believed.—Conc. i. 978.

Council of Laodicea. 367.

Canon 48. It is right that they who have been baptized (enlightened) should, after baptism, be anointed with the heavenly chrism, and be made partakers of the kingdom of Christ.—Conc. i. 1505.

From the Arabic Canons, professing to be of the Nicene Council. 325.
(Of no authority.)

Canon 31. If any one be converted to the orthodox faith, he is to be received into the church by the hands of the bishop or presbyter, who ought to enjoin him that he anathematize all who do contrary to the orthodox faith, and who contradict the apostolic church ; and he ought to anathematize Arius and his heresy, and openly to profess the faith which we have defined in this perfect Confession, and to be sincerely one of the faithful. It behoves him also to anathematize those who do not believe this faith, and do not receive it. And after he shall have done these things, let the bishop or priest to whose jurisdiction he belongs receive and anoint him with the unction of chrism, and let him sign him thrice in anointing him, and praying over him the prayer of Dionysius the areopagite, [i. e., " the seal of the gift of the Holy Ghost,"] and let prayer be devoutly made to God for him, that he may receive him ; and afterwards he shall be partaker of the divine mysteries and of communion, by which there may be remission of sins.—Conc. ii. 300.

[Though the canon itself be of no authority, the matter contained in it is a true exposition of the catholic practice on this point. See above, the Council of Constantinople, 381.]

Council of Carthage II. 397.

Chap. 3. The bishop Fortunatus said, "If your holiness commands, I make a suggestion. For I remember it was decreed in a former council, that chrism, or the reconciliation of penitents, and moreover, the consecration of virgins, should not be done by presbyters. But if any one has arisen to do this, what is to be decreed concerning him?" Bishop Aurelius said, "Your worship has heard the suggestion of our brother and co-bishop Fortunatus; what do you say to these things?" All the bishops said, "Let not the consecration of chrism nor the consecration of maidens be done by the presbyters; nor let it be lawful for a presbyter to reconcile any one at public mass." This pleased them all.—Conc. ii. 1160. See also Conc. Carthag. iii. c. 36; Conc. Rom. (324) c. 5.

Council of Toledo. 400.

Canon 20. Although it is almost everywhere guarded that no one make the chrism without the bishop, yet because, in some places or provinces, the presbyters are said to make the chrism, it seemed good that, from this time, no other but the bishop make the chrism, and send it through the diocese; so that, before Easter-day, deacons or subdeacons be sent to the bishop from the several churches, that the chrism, being immediately sent by the bishop, may arrive in time for Easter. No doubt it is lawful for a bishop to make chrism at all times; but without the mind of the bishop let not the presbyters presume to do anything. It is decreed that a deacon may not administer chrism, but a presbyter may, in the absence of a bishop: but if the bishop be present, not without his command.—Conc. ii. 1226.

Council of Orange. 441.

Canon 2. That no minister who has received the office of baptizing make a progress anywhere without chrism, since it has been decreed among us that chrism shall only be once administered. But, concerning any one who, through any supervening necessity, has not been chrismed in baptism, the priest shall be advised in confirmation. For among some [*us*, some copies,] there is only one benediction of the chrism; [this is said] not for the sake of prejudging anything, but that it may not be thought necessary to repeat the chrism.—Conc. iii. 1447.

Note.—The first sentence in this canon forms the 27th canon of the second council of Arles, A.D. 451.—Conc. iv. 1014.

Council of Vaison. 441.

Canon 3. Let the presbyters or ministers in all places seek the chrism every year at the approach of the festival of Easter, not according to their own fancy from the nearest, but from their own bishops; nor let them send for it by any mere ecclesiasticle, but, if there be any necessity or business of the ministers, by the subdeacon; for it is indecorous that things of the highest moment should be committed to inferiors. It is best, indeed, that it should be received by the person who is to use it in the administration; but if there be any obstacle to this, at least by him who has the charge of the sacrary, and handles the sacraments.—Conc. iii. 1457.

Council of Auxerre. 578.

Canon 6. That the presbyters apply for chrism from the middle of Lent; and if any one, being detained by illness, is unable to come, let him send to his archdeacon or sub-archdeacon, but with the chrismary and linen (linteo) as the relics of saints are wont to be carried.—Conc. v. 958.

Council of Barcelona. 599.

Canon 2. That when the chrism is given to the diocesan presbyters for confirming the neophytes, nothing be accepted for the price of the liquor, lest

the grace of God, being affected by the price of the benediction, confound both buyers and sellers in a simoniacal death.—Conc. v. 1605.

Synodal Decrees of the Church of Rheims. 630.

Probably of a much later date than that assigned.

Decree 5. The sacrament of confirmation has the gift of the Holy Ghost, which strengtheneth, and produces more abundant grace; therefore let it not be neglected.—Conc. v. 1693.

Eleventh Council of Toledo. 675.

Canon 8. If any ecclesiastic henceforth shall exact any price, or receive any free-will reward, for baptizing and consigning the faithful, or for the conferring chrism, or for promotions in degrees (if orders), if it be done by a bishop's underlings, with his knowledge, let the bishop himself be excommunicated for two months; but if a presbyter have done it without the bishop's knowledge, let him be excommunicated for three months, a deacon four, &c.—Conc. vi. 550.

Council of Ratisbonne, or Augsburg. 743.

Canon 3. . . . and whenever of canonical right the bishop shall go round his parish [diocese] to confirm the people, let the presbyter be always ready to receive the bishop with a collection and assistance of the people who ought to be confirmed there. And on Maundy Thursday let them always receive new chrism of the bishop.—Conc. vi. 1535.

Ecclesiastical Chapters of Charlemagne.

Tit. iv. c. 2. . . . We have decreed that no village bishop presume to give the Holy Spirit by imposition of hands . . . for that belongs to the principal, or cathedral bishops, and not to village bishops or presbyters.—Conc. vii. 1170.

Chapter held in the Palace of Aix.

C. 21. If a presbyter shall give chrism, let him be degraded by the bishop, and afterwards lose his hand by the judge, if he shall do this for the sake of overthrowing judgment.—Conc. vii. 1177.

Chapter held at Salz.

Admonition to the Presbyters by the Emperor.

11. That no presbyter, nor deacon, nor clerk, presume to give the chrism to any one, on any necessity. Let him who shall do so be degraded.—Conc. vii. 1183.

(To be continued.)

CANDLES ON THE ALTAR.

MR. EDITOR,—I wish to be informed by "A Friend to Order," (page 398, in your last Number,) in what part of the Book of Common Prayer "the rubric directs that in *all parish churches* two lights be set on the altar at all times of divine service." My ignorance on this point is shared by several clergymen, from whom I have sought information upon it. This must be my excuse for troubling you.

I am, Sir, your obedient servant, R. S.

Oct. 24th, 1837.

NOTICES AND REVIEWS.

A Companion to the Font; or, the Parent's Manual for Infant Baptism. By D. R. Morris, Esq. London: Forbes and Jackson. 1837. pp. 53.

THIS is an unpretending, but a very useful, little work, and deserves an extensive circulation. It is principally designed to remind Christians of their duties as parents and sponsors; and the admonitions and suggestions it contains are written in a very earnest and pleasing style, which is calculated to make a serious and lasting impression on the reader's mind. In chapter i. are some sound remarks on the *great sacraments* of Christianity. Mr. Morris does not scruple to say that they are "the means of communication between God and man, and *instruments* of his grace;" and he backs this assertion by two admirable quotations from the 5th book, c. 57, of Hooker's "*Ecclesiastical Polity*." The *practical suggestions* on infant baptism, in chapter ii., are, in the main, truly excellent, and the following passage may be advantageously quoted:—

"Oh! that ye might know in an acceptable time the things that belong to your own and your children's peace! The church is waiting, like a fond mother, to receive another member to her bosom, and Christ is waiting to be gracious, and the Spirit is, as it were, moving on the baptismal waters, and angels are bending to peruse the mystery of the observance; and ye who are so nearly interested, have ye no sighs, no groaning that cannot be uttered, no prayer that pierceth heaven to help forward the intention of the Lord and the travail of his church?"—p. 11.

At p. 7, Mr. Morris compares baptism with circumcision; but he is, doubtless, aware how transcendently the former surpasses the latter ordinance in glory and value. "In Christ Jesus," says the apostle, "neither *circumcision* availeth anything, nor *uncircumcision*, but (*καὶνὴ κτίσις*) a NEW CREATION," i. e., baptism, as may be seen by a reference to the context; and of the enactments of the Jewish church (of which circumcision was one) it is written, "They are a *shadow* of things to come, but the *BODY* is of Christ." Chapter iii. contains an exhortation to parents to bring up their children in the true faith and fear of God. "The plant," says Mr. Morris, "which has been set in the fruitful soil of the Lord's vineyard is learning to thrive, and ye must tend it sedulously, and day by day invite the sweet south wind to blow upon this plant, that the spices thereof may flow out: the blossom of life will be gradually expanding and taking shape and colour; and ye will long earnestly, and endeavour zealously, that it may be fashioned into a heavenly likeness, and may brighten with hues caught from the bow of the everlasting covenant." (p. 19.) Chapter iv. comprises an "Address to Sponsors," which may be strenuously recommended. Chapter v. is a concise commentary on the "office for the baptism of infants;" but is not the statement in p. 44 somewhat too like an artificial adaptation of the language of our Prayer Book to a certain class of opinions? and is it not decidedly at variance with the *general* principles of Mr. Morris's work? That gentleman

observes, "The declaration that the baptized child is regenerate, and the thanksgivings that follow, are based upon the verity of God's promises, and the fidelity of the sponsors and congregation. If the minister perform his duty as a routine service merely, and the sponsors and parents bring the children without faith and prayer, and the congregation retire from the ceremony, [?] or look on with listless indifference, then the parties have *no sort of right* to expect the powerful operation of the Spirit with the water; and to give thanks for an *imaginary benefit* would be a mockery of God's high majesty." Is not this a harsh judgment, so far as the infant is concerned? Shall we not rather believe as follows, with Hooker (to whom, by the way, Mr. M. in other places reverently appeals,) and the universal church for the first fourteen centuries? viz., "that God, by covenant, requireth in the elder sort [adults] faith and baptism, in *children* the sacrament of baptism ALONE, whereunto he hath also given them right by special privilege of birth within the bosom of the holy church; that infants, therefore, which have received baptism complete, as touching the mystical perfection thereof, are, by virtue of his covenant and promise, *cleansed from all sin.*" Eccl. Pol. b. v., c. lxii. § 16. Mr. Morris goes on to say—"Alas! all who have been baptized have not *become* regenerate; *the aspect of society shews it.*" The words which are printed in italics are a key to Mr. M.'s opinions with reference to the nature of regeneration. Does he not, like some other writers, confound it with *renewal*, which is the *fruit* of regeneration, though not necessarily? Does this view arise from his holding that grace is indefectible, and that if God's Holy Spirit is *once* given to the soul, it *must* infallibly accomplish its conversion, sanctification, and salvation? Be this, however, as it may, does not this reasoning appear to affix a meaning to the word "regeneration" not authorized by the church, and then deny that infants are regenerated in baptism, because it does not always *appear* from their after lives that they were *converted* by that sacrament?

The high opinion which the writer entertains of Mr. Morris's piety and talent, and the *general* excellence of his work, have induced him to make the above animadversions, which he trusts will be taken in the same spirit in which they are offered.

A Little Book for Little Readers. By the Editor of the "Parting Gift." London: Darton and Son. 1837.

THIS Lilliputian volume consists of a collection of short pieces of poetry, selected expressly for young persons. The chief authors from whom the selection is made are Wordsworth and Cowper, with some from Southey and others. The beautiful stanzas entitled, "The Three Sons," are given from Moultries's poems. It is, at least, a little book which may be safely recommended to those for whom it was intended. The editor ought, however, to assign the poem, "We are Seven," to Wordsworth, and not to Coleridge.

Sermons on the Book of Common Prayer and Administration of the Sacraments, &c. By the Rev. John H. Pinder, M.A., Curate of the parish of St. Mary, Lambeth. London: James Duncan. 1837. Small 8vo. pp. 340.

It is truly refreshing to meet with a volume of sermons like these by Mr. Pinder. Orthodox and eloquent, plain to the meanest understanding, yet lacking none of the graces of composition, comprehensive, earnest, and instructive, they may be studied with pleasure and profit by every class of readers. The subjects discussed are, the history of the liturgy, morning and evening service, the ten commandments, communion service, baptismal office, confirmation, the creed, the Lord's prayer, solemnization of matrimony, visitation of the sick, burial, ordination, and communion services. In the first lecture Mr. Pinder recounts the peculiar advantages of a stated liturgy; the first of these, he thinks, arises from knowing beforehand what devotions we are going to use; another, from the remembrance that we are, though locally separated, "with one mind and one mouth glorifying God" with our brethren, not in the churches of Great Britain and Ireland only, but on the banks of the Ganges, the St. Lawrence, the Ohio, in the islands of the Pacific, and in the Western Ocean. A third great blessing derived from our Common Prayer is this, that it gives a fixed character to our faith. The Bible is acknowledged as the standard of truth by all Christians; yet infinite are the interpretations given to the blessed volume. But by placing before the mind, in the settled form of devotion, the leading truths of the gospel, as received and handed down (*semper, ubique et ab omnibus*) by the church in every age, we are kept steadfast in all vital doctrine. Seen in this light, our prayer-book appears a hallowed repository of primitive doctrines, and the advantage is also apparent of circulating it hand in hand with the Bible, as a safeguard against heretical and perverse interpretations of the written word. The second sermon, on the morning and evening prayer, contains the following eloquent remarks on the *Te Deum*:—

"How sublimely are all the servants of God brought before us in the act of joyful worship! The whole earth, the angels, the cherub host, the throng of seraphs, the glorified apostles, the train of prophets, the army of martyrs, the church throughout the universe,—are, by faith, seen bowing before the Father, Son, and Spirit. To us, poor ransomed sinners, is that part of the hymn most dear which reminds us of Christ, now, indeed, the enthroned King of Glory; once taking on him human nature in the womb of the blessed virgin, enduring, overcoming the sharpness of death, opening the gates of heaven to all believers, and returning again in the clouds to be our Judge."—p. 33.

At page 58, Mr. Pinder suggests the restoration of weekly communion,—a restoration devoutly to be desired; and the language he employs with reference to the "real presence" in that sacrament is truly excellent. "Every one," he observes, "who brings a penitent heart and lively faith eats the flesh of Christ spiritually, and spiritually drinks his blood, and is one with Christ, and Christ with him. What words are these! But are they of higher import than those of Jesus himself? 'Whoso eateth my flesh and drinketh my blood dwelleth in me and I in him.' . . . Dispute not as to the *manner* in which a closer union of spirit takes place between Christ and his members.

Only believe; 'all things are possible to him that believeth.'"—p. 118.

Equally valuable are Mr. Pinder's remarks on holy baptism:—

"It is plainly, then, a just interpretation of scripture, according to the learned and pious fathers of the church, that where baptism is rightly received, the soul is regenerate, or new-born, and is grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed. Faith is confirmed, and grace increased, by virtue of prayer unto God. In the case of infants, who cannot, by any wilful wickedness, oppose the grace of God, we may joyfully believe, according to the views of the primitive church, that they are washed clean from Adam's descending guilt and defilement, taken into the blessed company of God's children, joined to Christ by the communication of a divine life, through his Spirit, and placed within the influence of covenanted grace, so that, if they fall of salvation, no blame shall presumptuously attach to Him who would have all men to be saved. Nor may we doubt that when a grown person comes to the font, convinced of sin, penitent, looking unto Jesus as the Author and Finisher of faith, and seeking grace to live for the world to come, the promise is no less surely fulfilled. Released from all past sin, he also is born anew, and made as heir in Christ of everlasting salvation." pp. 153, 154.

The sermon on the visitation of the sick deserves a most attentive perusal; particularly pages 245, 246, which refer to sacerdotal absolution, and pages 256—258, on the benefit of priestly intercession at the bed of death. There are also some good remarks on the "power of the keys," the church, and the episcopal succession, in the sermon on the communion service.

Answers to "Questions on the Old and New Testaments." In Two Parts. Principally designed for Students in Divinity. By the Rev. Samuel Tennison Mosse, A.B. of Trinity College, Dublin. London: A. H. Baily & Co. 1837. pp. 196.

THESE "Answers" may be recommended to all "students in divinity." They are a good compendium of scriptural knowledge, and ably discuss certain great points of Christian doctrine about which candidates for ordination are sometimes not sufficiently informed. Mr. Mosse is evidently a well-informed and pains-taking clergyman, and his work cannot fail to become popular among the class of readers for whose advantage it is principally composed.

The Christian Warrior, &c. By the late Rev. Isaac Ambrose. Abridged, methodized, and improved, by the Rev. Thomas Jones, of Creaton, Northamptonshire. London: Seeley & Burnside. 1837. pp. 160.

MR. AMBROSE was considered an eminent divine by his puritan contemporaries, and Dr. Doddridge mentions him in terms of high commendation. Churchmen, of course, cannot assent to every statement contained in the above volume; but they may nevertheless peruse its pages with gratification and profit.

The present State and Prospects of the World and the Church. By a Clergyman of the Establishment. London: Seeley & Burnside. 1837. 12mo. pp. 340.

IF the author of this volume be a "clergyman of the establishment," he certainly is not a consistent *churchman*. His work, one is pained

to perceive, is written too much in the style of modern spiritualism. At p. 105, he observes, "Let no *denomination* attempt any more to monopolize the church to themselves;" and thus he virtually affirms, that the communion to which he officially belongs is merely a sect among sects! He considers faith, without the sacraments, all that is requisite to constitute a man a member of Christ and a child of God; and at p. 77, in the true rationalistic spirit, he boasts of having solved the stupendous problem of the atonement.

There is, alas! too much truth—though many persons will consider the description overwrought—in his remarks on the vices of the age; and his observations on modern liberalism, and the unworthy conduct of the bulk of the modern dissenters, are unexceptionable. At the same time, the writer indulges in fierce and bitter denunciations against popery. Although he is ready to offer the right hand of fellowship to every "evangelical" ultra-protestant sect,—and says, that "to act in this spirit, and not in that of bigotry and prejudice, 'hateful and hating,' is the way to please Christ," (p. 105,)—on the other hand, he scruples not to exclude the Romish communion from the pale of salvation. He says, "between the church of Rome and every orthodox church, there is a difference, as wide as between heaven and hell," (p. 43); that that church is "simply the old putrid carcase of heathenism, covered with the glittering mantle of Christianity;" that "it is that superstructure of wood, hay, and stubble, which the Lord has doomed to *utter perdition*," (pp. 44, 45.) "The scarlet whore, THE MOTHER OF ABOMINATIONS, drunk with the blood of the saints, and with the blood of the martyrs of Jesus, and, accordingly, devoted to *irretrievable destruction*," (p. 39.) These are sweeping anathemas; but whether this be the most likely spirit to win back Romanists, or even to preserve protestants from falling into their errors, is another question. At p. 51 there is a portraiture of the spread of popery, written in the same spirit towards that form of Christianity. See also p. 36.

The reviewer cannot but think there may be apprehensions concerning *another* system which deserve some attention also, although that system is more favoured by this author—a system which strikes at the root of many great church principles—the efficacy of the sacraments, the apostolical succession, and the visible unity of the church; a system which rationalizes upon the atonement, and introduces a vague mysticism in the room of apostolic truth. Rome has its errors, and we are in danger from it, but so has also the opposite extreme to Rome; and the reviewer cannot think that this volume, which goes so far towards that extreme, takes a judicious or effectual mode of opposing Rome.

Eighteen Sermons on various Subjects. By the Rev. Charles Henry Minchin, M.A., Prebendary of Kilgobinet, and late Assistant Chaplain of St. George's Chapel. Dublin: D. R. Bleakley. 1837. pp. 338.

THESE sermons have some pretensions to eloquence, and display great goodness of heart, and a creditable knowledge of Holy Scripture. The reviewer cannot subscribe to all the theological statements which they contain; indeed, he fears that he must class them among the ultra-

protestant discourses of the day. Mr. Minchin, however, entertains a becoming reverence for the festivals of the church; and he writes with deep and correct feeling on the "attempt which has been made to extinguish the very performance of protestant worship in nearly one-third of the parishes of Ireland," (p. 325.) The present very critical position of the clergy in the "Emerald Isle" must excite the interest of every right-minded individual. Beset on all sides by crafty and subtle enemies,—by a priesthood sworn to their extermination, and unscrupulously employing every engine to accomplish it—and by a fierce and ignorant laity, the willing perpetrators of every crime,—they have preserved the sacred fire of the gospel on the altars of the true church, and emulated the martyrs and confessors of primitive times in their piety, constancy, and devotion.

A Residence in Greece and Turkey; with Notes of the Journey through Bulgaria, Servia, Hungary, and the Balkan. By Francis Hervé, Esq. Illustrated by tinted lithographic Engravings, from Drawings by the Author. London: Whittaker. 1837. 2 vols. 8vo.

(From a Correspondent.)

SUCH is the title prefixed to the most recent of the numerous books of travels in Turkey which have succeeded each other at very short intervals, for the last half-century. Dating, perhaps, from the work of Sir William Gell;—which is, unfortunately, as remarkable for its brevity as for its merit,—the published observations of our countrymen who have visited the Levant have assumed a higher tone of excellence, and become as much characterized by their classic and antiquarian importance, as by their graphic power and general interest. Sandys, Herbert, Bernard, Randolph, Spon, and Wheler, and other older travellers, contented themselves, in general, with a general picture of what they saw, and heard, and felt; and it is impossible to refer to their pages for information without having occasion to regret that the narratives they have left us are so superficial, and that the authors of those narratives were so credulous. Their deficiencies, however, have since been abundantly supplied—as far as the distance of time will permit—by Chandler, and Gell, and Dodwell, and Clarke, and Hughes, and Leake, and Brøndsted, and Walpole, and a host of later writers. Some will ask, therefore, what Mr. Hervé's two volumes contain, which is not to be found in any of these; and what induced the apparition of the rose-coloured tomes whose title stands at the head of this notice.

The author would probably reply for himself, that he has traversed beautiful scenes, has been delighted with them, and now wishes to convey to those who have been less fortunate than himself in their opportunities of visiting foreign lands, a portion of his own delight. He is not, certainly, one of those travellers who have had the patience to copy inscriptions, measure temples, and examine ruins; neither will their reward be his. Mr. Hervé, with his pen in one hand, and a pencil in the other, has hastily visited the countries indicated in his title page; and while, with his pencil, he has embellished his work

with sundry sketches of remarkable scenes and remarkable persons, with his pen he has been no less busy in sketching men and manners as he found them. It would be more correct to say, men and women; for the fair Levantines occupy no small share of this writer's notice; and though it would not be difficult to shew that he has a little scandalized the Levant, his narrative will perhaps amuse those by whom that part of Turkey has been visited. And to whom can a portrait of scenes so remarkable, and so inseparably interwoven with history and romance, be other than interesting? There is certainly much that is amusing, and although to the writer of this notice it would be more agreeable if it were less filled with personal gossip about the society in which Mr. Hervé mingled, yet in the present age this will be considered anything but a fault, and may render the book more popular. Mr. Hervé ought, however, to be more careful of his style when he writes with the intention of publishing. Expressions which are tolerable in conversation, sometimes look strange when in print; and a little more of charitable construction of his neighbour, and a little more refinement in drawing characters, would have rendered it far more satisfactory to recommend these volumes. It ought to be stated, however, that there are many anecdotes which may serve as warnings to travellers over the same regions, and save them much inconvenience. But Mr. Hervé is an artist, and he is more responsible for the sketches with his pencil than with his pen. And it is only fair to state, that some of the sketches—especially those of striking scenes in the Balkan—are very creditable to him. The portraits are interesting, as being those of many remarkable men who have probably never given a sitting to any other artist.

The Conversion and Restoration of the Jews. Two Sermons preached before the University of Dublin. By the Rev. Alexander McCaul, D.D. of Trinity College, Dublin. Published by request. London: Wertheim; Duncan. Dublin: Milliken. 1837. 8vo. pp. 60.

DR. M'Caul's name is so well known, and his successful application to every study which can serve to illustrate the sacred Scriptures of the Old Testament is so generally acknowledged, that it would be impossible to pass over two sermons on such a subject from him without a longer notice than usually can be given to works so small in extent. They are the exercises preached by him for the degree of DD. conferred upon him by his university (with so much honour to him and to themselves as the proper patrons of learning) in token of their approbation of his works and esteem for his learning. These sermons by themselves would go far to justify the honour. They are sound in judgment and clear in argument, and they display not only wide learning, but that long and patient weighing of great subjects which alone can qualify men for speaking on them with advantage. A brief analysis of their leading topics will be the best mode of introducing them to the reader.

Dr. McCaul commences by a striking allusion to the present condition of the Jews. He says, that the Jew is often appealed to as a

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standing proof of the truth of prophecy ; but that as soon as he has served our turn, he is dismissed again to wander in the regions of despair, unpitied, unregarded, and unthanked for the inestimable services he has rendered. Why should thousands of living souls, he may well ask, be put on a level with the mere ruins of Babylon, or the desolations of Nineveh ? On the contrary, Dr. M'Caul, seeing in their degradation the proof that prophecy has been accomplished, sees in it also an earnest for the fulfilment of those prophecies which predict their future faithfulness and prosperity, and considers it as a circumstance which ought to animate our hope in attempting their conversion.

Thus much is merely preliminary to the great matters treated of in these two sermons, and it is time now to turn to those more important points.

The first sermon is from Hosea, iii. 4, 5—“ *For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim : afterward shall the children of Israel return and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness in the latter days.*” These words Dr. M'Caul conceives to set before us, (1) the present state and (2) the future prospects of the children of Israel.

1. Their present state. This he illustrates by shewing how wonderfully it is described in these words. How could Hosea foresee such a condition of things ? A nation—yet without any visible head !—without a king ! Not a tributary nation, for it is without even a prince as the head of its government !

Again, the state of its revolt from God is fully described here. It is a state of revolt from *David* as well as from God, for they reject the Son of David, even Jesus Christ !

Again, their religion is here described ; for they have no ephod, nor sacrifice, no true worship of God, sanctioned by his approval, but still it is not idolatrous ; for they have neither image in a temple, nor teraphim in their houses ! &c. &c.

Having thus illustrated the first part of the text, Dr. M'Caul proceeds to the second, which, he thinks, contains the future destinies of the children of Israel. He says, St. Paul intimates *two* conversions of the Jews—first, the conversion of a remnant ; and, secondly, the conversion of the great body of the people. Having thus argued that the great body of the Jews are to be converted, the author then turns to consider the means by which it is to be effected, and applies the prophecy of the dead bones restored to life, in Ezek. xxxvii., to illustrate this conversion. The means there indicated are, preaching, prayer, and the giving of the Holy Spirit. Dr. M. then winds up this discourse with some practical reflections on the present state of the Jews, which, he justly observes, teaches us the very important lesson, that national sins call down national judgments.

This is a very brief and imperfect analysis of the first of these very able sermons. The second is occupied in a defence of the grammatical, or, as others call it, the literal interpretation of prophecy against

the figurative, or, as others term it, the spiritual. It is impossible to do justice to the arguments of the second discourse by any abridgment of them. The writer of this notice would only recommend all those who are desirous of considering this most important subject to read these few pages; and if they are only one half as much interested by them as he has been, they will be well rewarded. They cannot fail, whether they agree in all the conclusions or not, to derive great information, instruction, and improvement from reading and considering them.

It is a matter of great satisfaction to hear that Dr. M'Caul has been appointed Warburtonian Lecturer, as he will thus have an opportunity of developing more at length his views respecting prophecy and the right mode of interpreting it.

The Keepsake for 1838. New Series. Longman.

THE proprietor of this work speaks with great justice of the splendid appearance of the volume; and adds, that from some former complaints as to a different course, all the present articles are *anonymous*. Now, the very first of them on which the writer opened was one which, at the outset, (p. 69,) contained a quantity of low abuse of the clergy, with small exceptions; and this was dragged in by the head and shoulders. Gentlemen who indulge in such vituperations, would, at least, shew courage by giving their names. The stories in the book are the ordinary run of Byron love-tales of Turks, romances of Portugal, and every-day love stories of England. The pictures are the natural illustrations of such tales—fancied portraits of young ladies, in a taste which the writer does not much admire, and love-scenes.

Electricity; its Nature, Operation, and Importance in the Phenomena of the Universe. By William Leithead, Secretary to the London Electrical Society. London: Longman & Co. 1837. pp. 399.

THIS treatise is intended, apparently, for non-scientific readers, and it is written in a plain and intelligible manner, with the exception of some passages where the author is carried away by his enthusiasm, and writes in a somewhat more elevated style. It explains and arranges the facts observable in electrical experiments, and applies them to the explanation of natural and physiological phenomena, and then suggests points of inquiry for further researches. Mr. Leithead seems to attribute an almost universal agency to electricity, connecting it (as it seems to have been proved to be connected* by experiments which Mr. Leithead quotes) with digestion in the animal economy, and with circulation in the vegetable. Epidemic diseases he

* The experiments need not be specified, but it appears to have been by some of those experiments on living animals for which the present age has been too much distinguished. The writer of this notice does not presume to lay down any dogmas on the lawfulness of such experiments at all; but one thing is certain, that when facts have been ascertained, a repetition of the experiments, merely to demonstrate them to a lecture-room, is atrocious, and that some of the experiments themselves excite nothing but horror and disgust.

conceives also to be dependent, in some degree, on electrical phenomena. Whether his devotion to this agent may have led him to attribute more to it than it performs is a question which must be left to the natural philosopher and the physiologist to determine. The reader who wishes for general information on electrical phenomena, in a plain form, will find much in the volume to reward him, although he may not feel convinced, by the reasoning, of the results in all cases arrived at by Mr. L. The tone and spirit in which it is written is excellent, and, in illustration, the following passage, which occurs at the end of an essay in refutation of Mr. N. Webster's notion of a "pestilential principle," may be quoted:—

"But that there exists a specific cause, such as is implied by the term 'pestilential principle,' is an idea so repugnant to our notions of the benevolence of the Creator, that if the opinion were supported by any degree of evidence, even the most slight—were countenanced by the merest shadow of proof, which it is not—we might still hesitate to assent to such a doctrine. We are aware that some will term this cant. Be it so. We are not the less convinced that no species of philosophy that is at variance, in any degree, with that holy volume at which it is too much the fashion of the present day to cavil, will bear the test of examination."

With this quotation the work is dismissed, and recommended to those interested in the subject. As this Magazine does not usually enter upon scientific subjects, a longer notice would be out of place.

Geraldine; a Tale of Conscience. By E. C. A. London: Booker & Dolman. 1837. 2 vols.

THIS is called a novel, and is intended, under the guise of a tale, (which does very little credit, by the way, to the authoress's talents in that line, for one rarely meets, except in the Minerva-press novels, a story with characters worse drawn, and story there is none,) to circulate all those fallacies which, however flat, stale, and often exploded, the papists think best calculated to mislead and pervert the ignorant. The heroine is a young lady, who has gone through a whole course of various religions, and is subsiding fast to popery when the novel opens. Its course, as far as spirituals go, is merely the completion of her conversion; while, in temporals, after a protestant lord has declined the honour of her hand if she is to be a declared papist, she has the comfort of learning that a popish baronet, whom she looked on, one concludes, as a *pis aller*, will not leave England, as he had purposed, and she may therefore in due time become Lady De Grey.

The work is said to be by a young lady, but she has obviously had a priest at her elbow. At two things, however, the kindly and generous feelings of a woman ought to have made her revolt, even if the priest enjoined them: first of all, personal slanders of the clergy, and then gross attacks on their wives. One strain, continued through the book (and wherever the baser kind of popish priests dare it is a favourite subject with them) is, that English clergy *dare not*, and *do not*, go where there is any infectious disorder. The writer of this notice has had the charge insinuated to him in conversation by a priest, but it was reserved for a young lady to have the honour of first publishing this atrocious falsehood. It may be feared that to the better feelings of a woman, who has so much lost them as to be ca-

pable of such things, any appeal must be vain. But if not, let her ask herself whether she *knows* of instances of such dereliction of duty,—let her consider, in her own conscience at least, what means she has had of judging. If she *knows* that she has had no fair means, let her then settle with her confessor, if she will, what is the appropriate penance for slander, and for slander put forth wilfully to injure the character of professed teachers of religion, and thereby to create prejudice and prevent a fair judgment as to their doctrine. Miss E. C. A. may be assured that, if proof of the slanderous nature of her accusation were requisite, the records of the last six years alone, wherever the cholera was, would shew that of a fouler slander she could not be guilty.

Then this *ladylike lady* declares that she never knew a good clergyman's wife, and she indulges in abuse of bishop's wives, so violent, but so silly, as not to be worth any further notice than saying that it shews what her malevolence is. Her very *natural* pictures of the course of things among clergy and their wives are such as these: first, assumed fainting and hysterical scene, in one case, by a clergyman's wife, to prevent her husband from going to a house where there was a contagious disorder; and, in another, the wife seizes her silly lord as soon as he comes home from attending a dying-bed, and either coaxes or bullies him till he reveals to her the penitent's confession! Are these the things which the priests make young papist ladies and gentlemen believe about us? Are these the arts to which they feel themselves compelled to resort in order to make converts, or to keep them?

Of the *reasoning* in this book, the following is a fair specimen. The wise heroine, after the article of our church has been recited which says that the church must not teach anything as necessary to salvation beyond what is in scripture, exclaims against the folly and wickedness of a church which may not teach *anything* to be necessary to salvation. When reminded that the article only forbids anything which is not in scripture to be taught, she says that *that* makes no difference, for, as a Socinian declares that the doctrine of the Trinity is not true, and other heretics deny other truths in scripture, the church of England cannot teach anything—not any one of these truths so denied—to be necessary. Now, does the unhappy young lady who publishes such nonsense believe, or does the priest at her elbow hope, that the readers on whom he expects to make an impression are so foolish as to believe that this is anything *but* pure nonsense?

After this it would be fruitless to speak any more of the *logic* of the book. To contradict its falsehoods, or refute its errors, would be to write another book as long as itself, for every page which treats of doctrine contains either wilful or ignorant error. Charity might lead one to ascribe most to ignorance; but the fallacies are so entirely the old, hackneyed, and regular ones usually resorted to by the priests, that it is difficult not to impute them to calculation—the calculation that they who read will not know to what books to refer for fair examination of the subject, and will be borne down by confident assertion. All that it is intended to do by this notice is just to warn any readers who may be startled by them, that if they will apply to any English clergyman of very moderate learning, he can at once shew them a dozen refutations of the statements of this book.

The Progress of Creation, considered with reference to the Present Condition of the Earth. By Mary Roberts. London: Smith and Elder. 12mo. pp. 285.

THIS little book is another among the luxuries of the age. It is written in a very agreeable spirit, and a religious tone appears to pervade it. On the first and second days of creation, of course, the authoress has but little to say; but in her account of the succeeding days she contrives to interweave a considerable mass of information relative to the subjects which those days naturally lead her to treat of. There are many of the wonders of creation in the vegetable and animal world displayed; many of the habits of animals are illustrated; and while there is much to amuse, those who take up the volume for amusement will find much information, and that also conveyed in a manner likely to improve the heart. Indeed, so intelligent a person as Miss Roberts could hardly fail to make an agreeable volume, when she has the whole range of creation from which to select her subjects. It may perhaps be said, that such information as is thus conveyed must be superficial and desultory; but that belongs to the whole class of such books, and is the fashion of the age.

My Book; or, the Anatomy of Conduct. By John Henry Skelton. London: Simpkin and Marshall. 1837. 8vo. pp. 208.

THIS volume consists of short essays, the miscellaneous nature of which may best be guessed from the titles of three consecutive chapters, which are, "The Quadrille," "The Church Service," "Of Woman." To attempt to criticise a book which extends over such vast varieties of matter, and decides what a gentleman ought to think upon all these matters and do on all occasions, would be a piece of presumption far beyond the reach of an ordinary reviewer. The author seems to be a good-natured sort of personage, and very well persuaded of the great importance of his opinions on all subjects, whether on grave matters or mere matters of etiquette—such as the colour of visiting-cards, or the hour of a morning-call. If one puts aside the frivolity of great part of the book, there are indications about it which lead one to hope that in time, if the author should be brought to know what is of real importance to man, he may pay more attention to it than he now appears to bestow on bowing and other frippery.

Portraits of the Children of the Nobility. From Drawings by A. Chalon and other Eminent Artists. Edited by Mrs. Fairlie. Longman and Co. folio.

AMONG all the annuals, none is, perhaps, really more interesting than this. The pictures of childhood, if moderately good, are always delightful as representations of guileless and happy faces, and in this case the excellence of both painter and engraver adds tenfold to the pleasure. In another respect, too, the publication has a great interest. For the infantine faces which we find in this volume shew in the most remarkable way that they came of gentle blood, by the spirit and the style of their faces. Perhaps the children of the Duke of Buccleugh are the most beautiful of all.

The Diocesan Statutes of the Roman Catholic Bishops of the Province of Leinster; exactly reprinted; with Translations and Notes on the Confessional and Priests' Dues; also demonstrating their adoption of Dens's Theology, as the Standard for the Instruction of the Roman Catholics of Ireland. By the Rev. Robert M'Ghee, A.B. London. 12mo. Seeleys. 1837. pp. xliii. and 107.

THIS volume appears, by the account given of it in Mr. M'Ghee's introduction, to be a great curiosity. The circumstances under which it came into the Editor's hands are certainly rather strange. Having observed a copy for sale in the catalogue of the Rev. P. Walsh, (the Roman-catholic priest who had been appointed by Dr. Troy to revise and correct the notes of the Rhemish Testament,) he requested a bookseller to purchase this copy for him, not restricting him in price; but the book went at so high a price (7*l.* 10*s.*) that the bookseller did not feel justified in purchasing it. It was bought by a Roman-catholic priest, who would have gone to 50*l.* rather than allow it to pass into the hands of a protestant. The next day, from the remarks made by the booksellers present, (some of whom were Roman catholics) it appeared that its common price was 2*s.* 3*d.*, but "that it *was sold to none but priests*; that the whole impression, as soon as printed, went to Dr. Murray, (the Roman-catholic Archbishop,) and that he alone, or those acting for him, sold them—one copy to each priest." Precautions also are enjoined in the volume to prevent the copy belonging to a priest falling into the hands of any but priests, in the case of his death. The high price given for this volume induced a Roman catholic, who happened to possess a copy, to come and offer it for sale to Mr. M'Ghee's bookseller, and it was accordingly reprinted. Under such circumstances this book cannot fail to be most interesting. The matter of Peter Dens had been growing rather too obsolete, and it is, therefore, interesting enough to find it presented under a somewhat new phase, to find how many circumstances combine to prove the crafty subtlety of the Romish priesthood, and to see the nature of their books of moral theology more fully exposed. There are some valuable remarks, also, by the Editor, on the fees of the Romish church and the catechisms patronized by the National Board of Education.

Marriage. Two Sermons upon Marriage; shewing the Divine Origin of that Institution, and the absolute necessity of its being sanctified by the performance of a Religious Service; preached at St. John's Chapel, St. John's Wood, St. Mary-le-Bone, on Sunday, October 8, 1837. By the Rev. Edward Thompson, M.A. London: Hatchards. 1837. 8vo. pp. 42.

THESE sermons, like those formerly noticed on the same subject, are an able protest against the new law for the desecration of this holy institution.

BISHOP DOANE has reprinted Dr. Gilly's *Horæ Catecheticæ*, with notes and illustrations. To no one can the hackneyed compliment from Cicero be more justly applied than to this prelate. He always improves whatever he handles.

The editor has received, also, from America, through the same channel, an *Essay* on Popular Infidelity, by the Rev. Herman Hooker.

He has also received three elaborate treatises by Dr. Hopkins, Protestant Bishop of Vermont. They are entitled, *The Church of Rome in her Primitive Purity compared with the Church of Rome at the present day*—*The Primitive Creed Examined and Explained*—and *The Primitive Church compared with the Protestant Episcopal Church at the present day*. He has had no time as yet to examine their contents with any accuracy, so as to give an account of them.

The Second Volume of the beautiful Edition of Southey's Poetical Works is just published. It contains the Lyric Poems and occasional pieces, some of which are among the happiest efforts of his younger days, although written in defence of principles which he does not now hold.

Among the many single Sermons lately published may be mentioned, an excellent one of the Rev. E. B. Ramsay on *Episcopacy*, preached at Edinburgh, at the late consecration of two bishops there. That of the Rev. R. Tritton on the *Duties of the Clergy* is deserving of great praise for its piety and soundness.

Two Charity Sermons by the Hon. and Rev. H. F. Tollemache, entitled, *Our Sister's Cause*, and *Christ the Believer's Strength*, contain some striking passages.

The Life of the Just, by J. W. Gowring, maintains the doctrines usually called Calvinistic in the strongest manner.

The Substance of Letters formerly published in the *Morning Herald*, written in Opposition to the Measures of the Ecclesiastical Commission, has been published (by Rivingtons, Hatchards, and Seeleys) in a pamphlet under the title of *The Prebendary, or Cathedral Establishments, Ancient and Modern*, Part I., and it is to be followed by other Parts.

MISCELLANEA.

CHANGE OF THE MATRICULATION OATH AT CAMBRIDGE INTO A DECLARATION.

(From the *Cambridge Chronicle*.)

DURING the last week a grace of the senate has effected a considerable change in the system of the university. We will in a few words explain what its operation will be, and also what it will not be; for on this latter point we apprehend some misunderstanding might very possibly arise.

Every person entered of a college ought, if he intends to proceed regularly to his degree, to be matriculated in the first, or at the latest in the second term of his residence, which is the first intimation the university receives of a new member having been added to its body. On this occasion an oath was taken, binding each person matriculated to keep all the statutes of the university; but as it would have been all but impossible strictly to keep this oath, it was modified by "an interpretation," put upon it by the senate, and subjoined to the printed form of the oath, to the effect that, provided the punishments imposed for offences against the statutes were submitted to, it was understood that the guilt of perjury was not incurred.

Strange as it may seem, though the inconvenience had long been felt, the

university did not of itself until lately possess the power of making any alteration in this oath. During the short administration of Sir Robert Peel, the turning of the oath into a simple declaration was a subject of deliberation among the heads of colleges, and it was determined to apply for an act of parliament, or some equivalent power, to authorize the university to make the change which has just been effected by virtue of a general bill introduced by the Duke of Richmond during the last session. When Sir R. Peel quitted office, the scheme fell at once to the ground, from a fear having been entertained, we suspect, lest they who had succeeded to power should, while granting the request of the university, grant more than was asked for, and couple the gift with such conditions as would materially affect the constitution and the efficiency of the university.

The *academic* oath of admission to the degree of bachelor of arts has, in like manner, been changed into a declaration. It will still, however, be necessary, as heretofore, that a candidate for that degree should previously declare under his own hand that he is *bonâ fide* a member of the church of England. He will also have, as now, to take the OATHS of allegiance and supremacy, which every person is required to do before he is admitted to any degree whatsoever in either university.

The real alteration introduced, and the only one, is the substitution of a declaration in place of the oath of matriculation, which will have the effect of allowing persons of any religious persuasion to receive their education and to be matriculated, though not to take a degree at the university, providing they can find a college willing to receive them.

The oaths and the declarations which are required from candidates previous to their admission to the degree of M.A. and all other degrees, in divinity, law, or physic, remain unaltered.

CHURCH STATISTICS IN THE DIOCESE OF BATH AND WELLS.

(From the Last Report of the Bath and Wells Diocesan Church Building Association.*)

"Your committee beg to call the earnest attention of this meeting, and of all members of the church of England, to the many places in this diocese where more church room is imperatively necessary.

"In Bath the population is about 54,000, while the extent of church-room, including rather more than 4,500 sittings in licensed proprietary chapels, is only for about 16,500 persons, the number of free sittings being about 7,200. A subscription has been raised, and a valuable and appropriate site has been generously given by Jacob Wilkinson, Esq., for building one new church here, to contain 518 persons; while, to afford accommodation for only one-third of the inhabitants, three churches, each to contain that number, are required. This calculation includes the proprietary chapels, which afford, comparatively, but very few free sittings; and if, on this account, the proprietary chapels should be excluded from the calculation, five new churches, to contain not less than 1,000 persons each, should be provided in Bath alone. To see the great want of church-room at Bath in a strong and clear point of view, let it be observed that, supposing every church and chapel, in connexion with the church, to be completely filled, upwards of 35,000 are now prevented from being present.

"The population of Bedminster is believed to be more than 15,000, and the church accommodation, by the commissioners' report, for only about 2,650. One new church or chapel is talked of, in some measure to meet the wants of this place; while two, to contain 1,000 each, would not be sufficient.

* This is reprinted from a report of the meeting at Wells, in September, given in that excellent paper, the Bath Chronicle.

"The population of Taunton is estimated at upwards of 12,000; while, supposing the enlargement, before spoken of as in progress at St. James's church, to be already completed, there is church-room for only about 2,628, with a very inadequate supply of free sittings. To render the church accommodation only equal to that afforded by the dissenters in this town, about 1,400 additional sittings are immediately required; and, even by this increase, only one-third of the population would be able to attend the service of the church each time of its celebration.

"At Bridgwater, the population has very largely increased since the census was taken in 1831; it was then 7,869, with church-room for about 1,000, without any free sittings; and, with the addition of the new episcopal chapel about to be erected, not more than one-fourth will be provided with church accommodation, so that another new church might be most beneficially built in this town.

"The population of Yeovil is about 7,000, with present church accommodation for about 1,200; it is proposed to increase the number of sittings to 1,500, by a better arrangement of the pews; but it would be far better to build another church, and one, to hold at least one thousand, is much wanted.

"At Frome, where two new churches have been lately built, three-fourths of the population, or more than 9,500, are still without the means of attending the ministrations of the church; so that one or even two more large churches would not be more than adequate to the wants of upwards of 12,000 inhabitants.

"The population of the in and out parishes of St. Cuthbert's, Wells, the former comprising the town, the latter the rural districts, was, as taken at the census in 1831, 6,268, while the present church accommodation is only for 1,070 persons; and, even with the addition of the chapel-of-ease at East Hornington, 4,938 will remain unprovided for.

"At Chard, the population is upwards of 5,000, and the church will hold only 1,010.

"At Crewkerne, the population is about 4,000, and the church-room is computed to accommodate not more than 1,000.

"In the parish of Nailsea, the church will scarcely hold 500, out of a very poor population of about 2,500, greatly in want of extra means of improvement.

"At Paulton, a country village, inhabited chiefly by colliers, the population is about 1,800, and church accommodation for only 200. This is one of the worst cases in the diocese.

"Other places in the diocese where the church accommodation is not sufficient for one-third of the population, are—

	Population.	Church-room.		Population.	Church-room.
Abbotsleigh	360	200	Holcombe	538	150
Banwell	1623	450	Ilchester	1095	242
Batcombe with			Keynsham	2542	750
Shergrove	839	220	Long Ashton	1423	400
Blackford in Wed-			Milverton	2237	721
more	550	32	Misterton	433	insufficient,
Camerton	1326	400			[number not stated]
Cannington	1424	300	North Petherton ...	3566	800
Castle Cary	1794	590	Old Cleeve	1347	400
	[with no free sittings]		Otterford	406	120
Cheddar	1980	550	Rowberrow	391	110
Chew Magna	2048	350	Shepton Mallett ...	5330	1500
Clevedon	1147	275	Shipham	740	120
Clutton	1280	226	Stoke St. Gregory	1508	450
St. Decuman's	2120	500	Stoke sub Hamden	1500	400
Dundry	583	150	Twerton	2478	500
Dunkerton	718	150	Weare	764	250
Farmborough	924	210	Wedmore	2357	700
Farrington Gurney	568	160	Yatton	1865	475

"This list, it is to be borne in mind, only includes parishes where increased accommodation should be obtained to make the number of sittings adequate to the wants of one-third of the population; a calculation much below that in some other dioceses, where it is thought that three-fifths of the inhabitants should be provided with the means of attending the services of the church. Should the same calculation be adopted here, the exigences of the diocese would appear to be insuperable.

WORKING OF THE REGISTRATION ACT.

(*From the Cambridge Chronicle, Nov. 11th, 1837.*)

WE fancy that its parents, its godfathers, and all its friends, are thoroughly ashamed of the beautiful bantling called the Act for Registering Births, Deaths, &c. Its oppressive clauses as regards the established clergy are already condemned; and the ensuing parliament is looked to for an immediate change of the law. The case against the Rev. R. Taylor, of Leeds, has been quashed, in anticipation of the alteration; and the "*Leeds Mercury*," through an obstinate determination to praise the law, has got itself into a disreputable position, as the following passage in the proceedings at the Leeds Borough Sessions will shew. We must add to the point, that the counsel who had to make the motion was son and brother to the proprietors and editors of the "*Mercury*."

TAYLOR, CLERK, v. COOKE.

MR. BAINES, addressing the court, said—

Mr. Recorder,—There is an appeal in your paper entitled, Taylor, clerk, v. Cooke, which is against a conviction under the Act for the Registration of Births, Marriages, and Deaths, in England. On the part of the respondent I am now to move that the conviction may be quashed, under an arrangement of the parties which I will read to the court without any comment. The learned counsel then read as follows:—

"The necessity for any public hearing of this case at the approaching borough sessions has been avoided by an arrangement satisfactory to both parties. The result has been brought about by having learned from undoubted authority that it is perfectly well understood among all parties in parliament that an act shall be passed in the ensuing session to explain and reconcile the various acknowledged ambiguities of the act, and, knowing this, both sides have concurred in thinking that any further prosecution in the meantime of their opposing views of the present act would be better avoided. The conviction therefore will be quashed by consent, each party paying his own costs."

CHURCH ROOM IN LONDON—NEW CHURCHES,

(*From the First Report of the Metropolis Churches Fund.*)

THE amount of subscriptions up to 20th of June instant, which is rather within twelve months since the establishment of the fund, is 117,423*l.* 2*s.* 6*d.*

The committee indulge the hope that, in some cases at least, local subscriptions may be raised in the several neighbourhoods where the churches are to be built, in order to furnish the means of adding to the churches such architectural ornament as cannot, in the opinion of the committee, be properly charged upon this fund.

They at first proposed, as a general rule, of course varying in some measure according to the character of the site, to build churches, each capable of

holding from 1000 to 1200, at a cost of about 3500*l*. Experience, however, has proved the impossibility of their adhering strictly to this rule. The tenders which have been sent in upon the plans proposed have almost all exceeded 4000*l*.; and the committee now fear that they cannot place the average cost of each church at a less sum than 4500*l*.

The committee have the pleasure of announcing that they have now contracted for the building of three churches—one near Arbour-square, Commercial-road, one at Mile End, and one in Radcliffe; all in the parish of Stepney. The building of these churches is now commenced, or upon the point of commencing, and it is hoped the season is not so far advanced as to prevent the expectation of their being roofed in before the winter. Instructions have been given to architects to prepare plans for two other churches, one in Bunhill-row, St. Luke's; and one in St. Margaret's, Westminster.

These works are undertaken directly by the committee. But in addition to these, they have pledged the fund to assist in building *ten* other churches, or chapels-of-ease, where part of the expense is to be defrayed by local subscriptions—viz., 1 in the parish of St. Bride's, Fleet-street; 3 in Lambeth; 2 in Rotherhithe; 1 in Chelsea, and 3 in Islington; making in all 15 churches to be built, either wholly or in part, by means of this fund. The sittings in these churches may be estimated at upwards of 17,000, of which about one-half will be free, or let at low rents.

In the first application of the fund, the committee have endeavoured to select those parishes where the wants are most pressing, as the following table will shew:—

PARISH.	Population.	Present Church Accommodation.	Proportion.
Stepney	51,200	3,338	1 in 18
Whitechapel	30,000	1,500	1 in 20
Shoreditch	33,000	1,200	1 in 17
St. Luke's	46,000	1,800	1 in 25
St. Margaret's, Westminster	25,000	1,500	1 in 16
Islington	37,000	6,850	1 in 5
Chelsea	46,000	4,050	1 in 11
Lambeth—St. Mary's and St. John's...	58,080	5,800	1 in 10
Kensington	13,000	3,500	1 in 12

On the subject of sites, the committee have to report that four have been given by the following proprietors:—

One by Lord Southampton St. Pancras.
 One by H. C. Sturt, Esq. Shoreditch.
 One by the Mercers' Company Stepney.
 One by the Archbishop of Canterbury . . . Lambeth.

Four have been purchased on advantageous terms—

Two in Stepney,
 One in Whitechapel,
 One in St. Margaret's, Westminster.

The committee are also in treaty for the purchase of certain interests in three other sites, the fee of which is promised (according to Rule X.) by the respective proprietors of the freehold—the Prebendaries of Finsbury and Wenlock's Barn, in the Cathedral of St. Paul's.

Another site, kindly offered by Mrs. Wheeler and the Rev. J. Medhurst, jointly, has not yet been conveyed to the committee.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers, No. 4, St. Martin's Place, on Monday, the 20th of November—the Lord Bishop of London in the chair. There were present, Sir Stephen Gaselee, Revs. Archdeacon Cambridge, Dr. Shepherd, Dr. D'Oily, Dr. Spry, H. H. Norris, and J. Lonsdale; N. Connop, jun., J. S. Salt, Wm. Davis, E. H. Locker, Wm. Cotton, and Benjamin Harrison, Esqrs.

Among other business transacted, grants were voted towards increasing the accommodation in the church at Vange, Essex; enlarging by rebuilding the church at Rawmarsh, Yorkshire; increasing the accommodation in the church at Whiston, Yorkshire; building a chapel at Gleadless, in the parish of Handsworth, Yorkshire; increasing the accommodation in the church at Gillingham, Dorset; building a church at Stretton, in the parish of Burton-on-Trent, Stafford; building a church at Chesterton, in the parish of Wolstanton, Staffordshire; increasing the accommodation in the church at Worsborough, Yorkshire; building a chapel at Cleve, in the parish of Yatton, Somerset; building a chapel at Barnwell, in Cambridge; increasing the accommodation in the chapel at Marsden, in the parish of Whalley, Lancashire; increasing the accommodation in the church at Westerdale, in the parish of Stokesley, Yorkshire; building a church at Stafford; increasing the accommodation in the church at Remenham, Berks; building a chapel at Brinsley, in the parish of Greasley, Nottinghamshire.

CHURCH MATTERS.

THE FIFTH OF NOVEMBER.

SEVERAL circumstances have occurred with respect to the celebration of the 5th of November, in the present year, which seem to call for a few words of remark. It appears that Dr. Dickinson, the chaplain of the Archbishop of Dublin, officiating at Dublin, omitted the service for the day altogether. But after some previous performances of Dr. Dickinson's, this could not possibly occasion any surprise. What *does* call for the expression of that feeling is a statement in the *Morning Herald*, that the service was omitted in many churches in this metropolis. Is it possible that this can have been done on deliberate reflexion? It is not intended here to inquire, whether it is or is not expedient that the service in question should be continued for ever, or should be given up by authority after a time. It is not intended to inquire whether this service is of the same excellence as the other services of our church—whether it uses the phraseology which modern liberality thinks sufficiently gentle, and candid, and kind—or not. The simple matter for consideration is this. The service has every possible and every imaginable authority. Its use has been specially enjoined by the new sovereign within six months, by a separate order, in virtue of which it is printed with the liturgy; and the rubric prefixed to it is as clear and as positive as a rubric can be, that the service shall be used *instead of the ordinary service for Sundays*, whenever the 5th of November falls on a Sunday. And yet it is alleged that in spite of all church and all state authority, and in defiance of the

rubric, in many churches this service was not read. The writer would very respectfully ask of the clergy who have done this, on what grounds they took this step. Is it that they do not like the service, and that it is not to their taste? What part of the liturgy will escape when such a rule is set up? Is it that in their judgment it is not expedient to use it now? What authority can stand, or what laws will be observed, if each person is to judge of their expediency? Is it that they deem the service obsolete, when within six months they find a proclamation issued by the Queen, bearing the signature of Lord John Russell, commanding the continued use of this form of prayer?

But whatever be the reasons, the step which seems always wholly indefensible is peculiarly dangerous now. Not a week has elapsed since we have read in the papers petitions from clergy that the legislature would not alter the *rubrics* of the church without church authority. "Why should the legislature not have the right of superseding rubrics," its members may well ask, "when we see individual clergy superseding them, in the most public places and the most open way, whenever it is good in their own eyes, and directly violating all the authority which an act of parliament and the order of the head of the church can give?"

It would really be preposterous in any clergy, who, on the strength of their own opinion or determination, defy law and authority, and supersede rubrics, to object to its being done by the legislature. Right or wrong, *they* cannot object. But what *they* may do, or not do, as individuals, is of little moment; the mischief is, that their practice is, of course, appealed to as a fair specimen of clerical proceedings and of the indifference with which clergy treat any rubric of the church when it pleases them to disapprove of it. This is used as a good argument against the complaints of the conscientious clergy, who do observe the authority of the church, and who look with fear and horror to mere secular interference with it. And perhaps, with men of the world, it is not wonderful that this argument should hold good, and should consequently stamp many petitions of the clergy, as the writer believes that it has, with the marks of hypocrisy in their eyes. Surely, if higher motives do not weigh, the serious consequences to be apprehended in this way ought to prevent any clergyman from violating church authority. He may rest assured that the very persons whom he seeks to please will be the very first to use his own proceedings as an argument against himself and the church whenever it suits them, as a very limited knowledge of men and things may shew. The service may be good or bad, wise or unwise, better or worse. But what has that to do with the matter? If a man finds his conscience offended with what the church orders, let him leave it, if the thing cannot be altered; but in a matter of expediency, a question of better or worse, the self-will which induces men to defy all authority, and act in violation of clear and undoubted directions, ought to be reprobated by every clergyman who wishes well to the church and desires to see it rightly governed, and rescued from the touch of profane hands.

This subject must not be left without a notice of Dr. Elrington's conduct, which was precisely what every one who has the honour and happiness of knowing that truly excellent person would expect from his high principles, clear views, and decision of character. So far from consenting to omit the service himself, he would not officiate where it was to be omitted, and resigned his chaplaincy to the Lord Lieutenant rather than do so. The correspondence between him and the Dean of the Castle chapel has been published in the papers. It is not republished in this Magazine among the documents, because, however honourable to Dr. Elrington, it is, in every respect, so far from doing honour to the other party concerned, that it would be a matter of regret to put such letters, in the case of a clergyman, into any permanent form. The only fact worth noticing is, that the Dean states that since 1820 the service has not been performed, either on Sundays or week days, in the Castle chapel.

The *Morning Chronicle* says that it has authority for contradicting the statement that the Lord Lieutenant ordered the omission of the service. How well these radicals understand that words are intended to deceive! The Lord Lieutenant ordered a letter to be written on Nov. 1, in which he accepted Dr. Elrington's resignation, and in which the cause for that resignation—viz., the intended omission of the service—was recited at length. No; the Lord Lieutenant did not order the act of parliament to be broken. He only sanctioned its open violation by his own chaplain, in his own chapel, by the very strongest step he could—viz., the accepting the resignation of one who resigned because the law was to be broken. If Lord Lieutenants thus encourage their own officers to break acts of parliament, who will observe acts which they do not like? Is this part of a new treaty with Mr. O'Connell?

P. S. It has, perhaps, been supposed by some persons, that the Act of Uniformity, which forbids the use of anything but what is contained in the book of Common Prayer, might be a protection for non-observance of the 5th of November, or other days; but there are several points which they overlook in urging this view. In the first place, it is a doctrine held by all ecclesiastical lawyers, that it is an undoubted part of the royal prerogative to order solemn thanksgivings and fasts, and desire the proper authorities to prepare forms of prayer for them; and that the Act of Uniformity contains no saving clause for this prerogative, because it was too well known and established to require any such clause. The very fact that in the same reign when this act was passed, one of the *four* forms (that for the 29th of May) was thus prepared, that this very form for Nov. 5th, and perhaps others, were revised by Convocation, and that many thanksgivings &c. were ordered, shews how the matter was then understood. But this does not quite exhaust the subject. The form which we have was actually *revised* and *approved* by Convocation in A. D. 1662, (except what was added, of course, in King William III.'s time,) whoever it was that first drew it; so that it has whatever force Convocation can give it. And further than this, in the rules &c. prefixed to the Common Prayer Book, after the calendar, we find this entry: "Certain solemn days

for which particular services are appointed ;” and the first of these is the 5th of November. But then it will be said that the Act of Uniformity does not give the authority of law to these rules. Without waiting to dispute this point, let us look to the act for altering the style in 1751 (24 Geo. ii. c. 23,) and there we find in c. 3, that whereas the old rule prefixed to the Common Prayer Book has become erroneous, *a new calendar and rules* have been prepared and annexed to this act ; and then, on turning to these new rules so annexed, and having thus the force of law, we find the words just quoted—“ Certain solemn days,” &c.—there standing. Therefore, the matter stands thus : By the act 3 James I. c. 1, the day is to be observed ; April 26, 1662, Convocation unanimously approved the revised form ; and then, by the act 24 Geo. II. c. 23, this day is recognised as one *having* a particular form of service appointed ; and the above-cited clause especially orders, that all days of thanksgiving *formerly ordered by any act of parliament* to be observed, shall be observed on the days respectively appointed in the new calendar. In the new calendar, accordingly, November 5 is marked as *papists’ conspiracy*.

It is a little curious that the *stringent* act on which, *in fact*, our present choice of lessons, our holydays, &c. &c. depend, should be the Act for the change of style. But, of course, the pre-existing calendar and rules were understood by those who drew the act in question to have the force of law, whatever might be the *technical* clause which gave them that force.*

* Since the above P.S. was written, two letters more from Dr. Elrington and Dr. Vignolles have appeared ; and as a portion of Dr. Elrington’s contains some statements, very clearly made, as to the real position of the matter, they are here extracted.

“ It seems strange that I should be obliged to put forward what, till the last week, I thought everybody knew—that the act of 3 James I. is an English act, and, therefore, has no force in Ireland. The Irish act of William, 7 Wm. III. c. 14, contains the first order for observing the 5th of November in Ireland, and neither desires notice to be given on the preceding Sunday, nor the act to be read in church. Soon after the passing of this act, William ordered the service which had been altered by the English convocation to be used in Ireland. Compliance appears to have been immediate, and by the highest authority. In 1698, for the first time after passing the act, the house of commons sat in the beginning of November, and they attended divine service on the 5th, when a sermon was preached by their command, and subsequently published. The right of the sovereign to order services for the days of thanksgiving and public fasts has been acknowledged by all, and appealed to by the houses of parliament in petitions to have it exercised. That order of William unrepealed would still impose the duty of reading the service. No person expresses a doubt of the obligation to read the prayer for the lord lieutenant, yet the order for reading it was issued by the king, and has not been repealed by succeeding sovereigns. However, in the present case, to strengthen still more the obligation, each succeeding sovereign has confirmed the order, and even parliament has added its sanction and established the service by the act for changing the style, which is the law both in England and Ireland. The obligation is so strong, that I need not strengthen it by the fact, that the order was repeated within the last four months by the reigning Queen. On the authority of these facts I do assert, that on Sunday, the 5th of November, a clergyman of the united church of England and Ireland could not legally perform any service but the peculiar one appointed for that day.

“ Before I conclude, I must notice the only argument adduced against the law of

AMALGAMATION SYSTEM.

THE readers of this Magazine may perhaps remember some notices of the condition into which the presbyterian body in America was brought, by the proceedings adopted some forty years ago, of allowing an interchange of ministers &c. between the independents and themselves. The independents are the most active, and consequently many more independent ministers were elected by presbyterian congregations than *vice versa*. The independents, in short, were becoming fast masters of the whole body, and presbyterianism was threatened with utter extinction, to say nothing of the many noxious and heretical opinions circulating among the independents. Many attempts were made to meet the evil, and it is within the writer's knowledge that presbyterians who retained orthodox opinions did not hesitate to say to episcopalians that they saw no "*via salutis*" for their opinions but by joining the episcopalians. It appears now, by a number of "*The Missionary*," a most excellent American religious journal, encouraged by the editor's valued friend, the excellent Bishop Doane, who is so kind as to transmit it to him, that, by a decision of the General Assembly (of 143 to 110), the union between the presbyterians and independents is to end. The paragraph which states this does not give further particulars, but it is presumed that this is a final decision.

the case, the opinion of the Rev. John Johnson,* a man whose authority those who now bring him forward would reject on every other point—a man whose nonjuring principles involved him in a law-suit on this very subject, from which he was very glad to extricate himself by submission. So much for the authority of the man; now let us hear his argument. He says—"the two houses of parliament have acknowledged the power to rest in the sovereign, but that the clergyman is not bound to obey." When I learned morality, right and obligation were correlative terms; and if the sovereign had a right to command, the subject was bound to obey."

It will be seen from these paragraphs, that Dr. Elrington, as well as the writer, conceives the Act for the new style to be a matter of great consequence. They who dispute the king's prerogative are usually the persons who contend for the necessity of an act of parliament. Here, then, they have it. What more would they have than they have? What different authority can they have? Convocation has *twice* revised the form (the second time in the 2nd of William and Mary, in order to introduce a commemoration of King William III.'s landing on this very same day,) the successive sovereigns have enjoined the printing and publishing, and annexing to the Book of Common Prayer, of this form "*to be used*" on the day in question. One act of parliament orders the day to be observed; and another, long after the second revision by the convocation, enjoins the use of a certain calendar, and enacts certain *rules* for the celebration of divine service, and declares that all days which were previously ordered to be observed by any act, should be observed on the day marked in this calendar. The calendar marks November 5 as one of them; and the rules designate, in the most formal manner, November 5 as one of the days for which a particular service is appointed. Again, one must ask, what more can be had? And, with all this, is it wise for A or B to omit the service because he does not quite like it? It is thought better here not to enter on the question of motives, or to ask whether any one has omitted the service in order to seem *liberal*, or in order not to offend papists; nor, on the other hand, to inquire whether the present rampant attitude of popery does not make the use of the service more fitting. The whole question is, Is the service ordered by full authority? If so, how can it be omitted?

* This case is given in Burn's Ecclesiastical Law. Mr. Johnson's arguments are those combated in this paper.

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Here, then, is a lesson for those who can be taught by experience. This is not the prophecy of *semi-papists* and *high churchmen*, as to the probable fruits of amalgamation. But when for forty years, in the land of *entire* religious liberty, two bodies (doubtless deserving much more weight than those monsters the high churchmen) have *tried* the experiment, the utter ruin of all discipline, and the fearful danger to the faith, compel one party to abandon it!

REGISTRATION AND MARRIAGE BILLS.

It does not appear that the course of the last month presents any new feature worth remarking upon in respect to the Registration Bill, except that the transactions at Leeds (reprinted in "Miscellanea" this month from the *Cambridge Chronicle*) seem to indicate that some change in the law is meditated. With regard to the bill for the desecration of marriage, the following remarks from an able correspondent are too valuable to be omitted:—

MARRIAGE BY CIVIL CONTRACT, AND DIVORCE.

"The happy consequences which may be anticipated from degrading marriage to a mere civil contract may be partly guessed at from the following extract from the 'Encyclopædia Britannica,' Art. MILTON.

"The treatises on divorce are equal to any which Milton ever wrote. Every page is strewn with felicities, and shines with a lustre unsurpassed by himself on happier, though perhaps not more interesting themes. He makes out a strong case, and fights with arguments *which are not easily repelled*. The whole context of the holy scriptures (!) the laws of the first Christian emperors, the opinions of some of the most eminent amongst the early reformers, and a projected statute of Edward VI., are adduced by him for the purpose of demonstrating that, by the laws of God, and by the inferences of the most virtuous and enlightened men, the power of divorce ought not to be rigidly restricted to those causes which render the nuptial state unfruitful, or which taint it with a spurious offspring. Regarding mutual support and *comfort* as the principal object of this union, he maintains that whatever defrauds it of these ends, essentially vitiates the contract, and must necessarily justify its dissolution. And upon the assumption that marriage is nothing more than a mere contract, this reasoning appears unanswerable."

"Is not this something like speaking out? We shall soon find that the marriage bill is not to be a *final* measure. A bill for facilitating divorce, or allowing the parties to annul the marriage at pleasure, must surely be the next step!"

CHURCH-RATES.—THE CHURCHWARDENS OF BRAINTREE v. BURDER AND OTHERS.

THIS cause, which has excited the greatest interest from one end of the kingdom to another, has been argued in the Consistory Court, before Dr. Lushington, but without any final decision. The circumstances are these. The parishioners having refused a rate for the

repairs of the church, the churchwardens* determined to try the question whether, in that case, they have a right to make a rate on their own authority. It appears that in 1799, in the case of *Selby v. Gauden*, (where Selby and his colleague, as churchwardens, had made a rate on their own authority of 9½d. in the pound, because the parishioners would only allow a 6d. one, which was insufficient,) the Dean of the Arches, Sir W. Wynne, decided in favour of the churchwardens, and the defendant was compelled to pay the rate. This is one of the cases to which the Queen's Advocate appealed in support of the case of the churchwardens. Other points were started both by him and Dr. Addams, (on the opposite side,) but in this brief notice it is impossible to bring them all forward. One of them turned on the question, whether it was necessary that the parishioners should refuse to meet at all to make a rate. This was argued by Dr. Addams, who endeavoured to support his case here by a *verbal emendation* in the judgment delivered in *1 Ventris*, 367.

It may be hereafter desirable to print the whole case, but at present it is only practicable to state, that Dr. Lushington, considering himself bound by the decision of Sir W. Wynne, (because his own court is subject to appeal to that of the Arches,) although he seemed to intimate that this decision would not finally stand, decided in favour of the churchwardens. The other party appealed to the Court of Queen's Bench, and thus the matter stands at present. There is another question, however, which might be tried—the *proceeding by monition* on the refusal of a rate, and the citing those who refuse it in vestry *individually* to defend their act. This stands on different grounds, and the question of the law of church-rates can hardly be said to be determined till *both* have been tried.

THE EXHIBITION OF THE BONES OF ST. VALENTINUS IN DUBLIN.

THOSE who have no high opinion of the character of the Romish priests and prelates in Ireland, used formerly to think that they were masters at least in one line of art, the ways of worldly craft and policy. The opinion thus formed of them was in part confirmed, and in part shaken, by the transactions relative to the works of *Peter Dens*, in which Archbishop Murray played so conspicuous a part. The opinion that they were capable of lending themselves to proceedings by no means creditable to their character, if they thought them likely to promote their cause, was certainly strengthened, but the opinion entertained of their sagacity was considerably lowered. They have now put the finishing stroke to what their discreditable disingenuousness about Peter Dens began. They have thought it advisable to try the experiment of "Plenary Indulgences" and the importation of relics, in the city of Dublin, as will be concluded from

* Great credit is due to these gentlemen, especially to Mr. Velej, the acting churchwarden, for the spirit in which they entered on this contest, with a view to the settlement of the question.

the following announcement, which is stated in the *Dublin Record* to be a *verbatim* copy of a hand-bill which has been most industriously circulated about the streets of Dublin by the monks of Whitefriar-street:—

“PLENARY INDULGENCES.

“*Carmelite Church, Whitefriar-street.*

“ON Wednesday, the 8th instant, there will be seen the Holy Body of Saint *Valentinus*, martyr, for forty successive days, in the *CARMELITE Church, Whitefriar-street*, sent from Rome by his Holiness, Pope Gregory XVI.

“HIS HOLINESS, POPE GREGORY XVI.,

“Has granted to all Christian faithful, of either sex, who, being truly penitent, and having confessed, and received the holy communion, shall visit the church of the Carmelites, Whitefriar-street, (which has been appointed by the Archbishop of Dublin for the exposition of the blessed body of Saint *Valentinus*, martyr,) a plenary indulgence, commencing at first vespers, and continuing until sunset of said day, and with the privilege of applying those indulgences, by way of suffrage, to the faithful departed; and also an indulgence of forty days, if they shall, before his holy body, (placed in said church,) with contrite heart, devoutly recite daily, three times, a Pater, Ave, and Glory be to the Father, in honour of *St. Valentinus*, and according to the intention of his Holiness.

••• “The miracles wrought by *St. Valentinus* were numerous.”

This is certainly a good lesson to protestants. It may teach them that popery still adheres to errors and abominations which a due knowledge of scripture must necessarily dissipate; and it may warn them, that if these practices of that church are not extinct, but only dormant, her persecuting doctrines also may be revived as soon as she is strong enough to act upon them.

It appears, however, that the whole exhibition has proved a failure, and it is possible that the highest ecclesiastical authorities may endeavour to escape the responsibility, and leave the printer and monks of Whitefriar-street to bear the odium of this folly and wickedness.

ENGLAND AND PRUSSIA.

THIS Magazine has often, in its humble sphere, endeavoured to point out the fallacy of appealing to Prussia as affording a precedent of a Roman-catholic and protestant church, both endowed by the state, and existing together tranquilly side by side. It is appealed to as a safe example to follow with regard to Ireland. If the admirers of this cordial unanimity in Prussia will look to the *Morning Herald*, of Nov. 27, they will find that some of the means by which this unanimity is produced are not applicable here. What would they say to a king of England ordering a Roman-catholic Archbishop to leave his see at once, (as the King of Prussia has ordered the Archbishop of Cologne,) and surrounding his palace with a file of soldiers? What would *Archbishop Murray*, for instance, think of a state of things where he was liable to this treatment?

The time at which this has occurred precludes further remarks now, but the circumstance is respectfully offered to the consideration of G. C. Lewis and his liberal followers.

THE IRISH NATIONAL SYSTEM OF EDUCATION.

LETTER II.

SIR,—In my former letter I stated a few of the points of difference between the present *national system of education in Ireland* and that which was recommended by the Education Commissioners of 1812; and these points, I conceive, are of so vital a nature that it is worse than absurd to advocate the former on the ground of its being in substance the same as the latter. When this ground of defence fails, it is next argued that the national system is the best that, under existing circumstances, can be introduced into the country, and that it works well from being acceptable to all parties. In reply, I proved the utter falsehood of this position, at least so far as the county of Wexford is concerned, by shewing that there were only twenty-one protestants on the rolls of twenty-seven of the twenty-eight national schools in that county, at which, according to the official report of the preceding year, there were in attendance 3794 children. I also shewed that the small number of protestants on the rolls of these schools cannot be accounted for from the paucity of protestants in their neighbourhood, because in the instances of the important towns of Gorey, Wexford, and New Ross, which have a protestant population of 4213, and where there are five national schools, I did not find a single protestant in attendance.

But, say the advocates of the national system, though it may be unpalatable to the lower and middle orders of protestants, yet it is generally approved of and sanctioned by the more intelligent classes. This position is just as untenable as the former. Of course I speak thus decidedly only with regard to the part of Ireland with which I am well acquainted. The patrons of schools are in all cases of the intelligent class, the gentry and clergy. Now, among the patrons of the national schools in the county of Wexford there is but *one* who is a protestant; all the rest are Romanists, chiefly Romish priests.

The opinion of the clergy in this county, as to the national system, is, if possible, more decided than that of the protestant gentry. In the diocese of Ferns, whose boundaries nearly coincide with those of the county of Wexford, there are, I think, eighty clergymen; I am pretty well acquainted with their sentiments with regard to the national system, and I believe that among them all there is not even one that approves of or sanctions it.

I may also mention that, within the present year, I had occasion, while employed in advocating the cause of the Association for Promoting the Knowledge and Practice of the Christian Religion, to converse with many of the more intelligent classes on the subject of education, and that they all, with some two or three exceptions, expressed the most decided hostility to the national system, for many reasons, but chiefly because it excluded the Bible, and that the board so worked it as to give the control of the schools, in almost every instance, into the hands of the Romish priests.

The facts and circumstances which I have now stated prove, I think, beyond the semblance of a doubt, that, as to the county of

Wexford, the national system is not acceptable to all parties, and that it has failed as a *united* system of instruction for protestants and Romanists.

But bad as the system is in theory, it is made still worse by the way in which it is worked. In one of the school-houses, Romish priests, assembled at *month's minds*,* have been entertained; and in another, that of Kilmore, dinners have been repeatedly given, at which political speeches were made. This school was also used for exhibitions in *ventriloquism*. But there are many other circumstances of a more serious nature connected with the working of the national system in this county which must deter any consistent protestant from sending his children to them. Two of the schools are in nunneries, and sixteen either actually in, or adjoining to, Romish chapel-yards, and, of course, surrounded with all the paraphernalia of Romanism. The day I visited the school of Lady's Island, I found that twelve of the scholars had been taken from the school to assist in the adjoining chapel at a *month's mind mass*; and it is very likely the scholars are similarly employed at other schools. The national schools visited by us, were closed, as we were informed, not only during the usual times of vacation in other schools, but also, in every instance except one, on all the Romish holydays throughout the year; nay, in some cases we found that they had been closed in consequence of the celebration of "requiem offices," or religious services for the rest of some Romanist of note, who had lately died, and who had been connected with the parish.

Neither these days nor the holydays were entered, except in one or two schools, in the "rules" which the board professes to have up in every school. Indeed, in eight of the schools these "rules" were not hung up at all, and in one, that of Gorey, the sheet had never been even filled up.

The "General Lesson" was up in all the schools except three; but there were ten schools in which we did not find the sheet containing the Commandments.

The "Commandments," however, as well as the "Scripture Lessons," are not *required* to be read, they are merely *recommended* by the board, and the consequence is what might naturally be expected, in schools under the control of Romish priests. In ten of the schools, as I have just stated, the "Commandments" were not hung up, and in eight the masters acknowledged that the "Scripture Lessons" were not read. My opinion, however, is, that there are many more of the schools in which these lessons, such as they are, are never used; and that where they are read, it is by very few. This was indicated in several cases by the unsoiled appearance of the books; and in some of the schools, where the teachers informed us that they were read, the children, when called up, could not tell us what they had read last;

* It may be necessary, perhaps, to explain to my English readers that a *month's mind* signifies a Romish religious service, which includes the celebration of mass, and which is performed by two or more priests, in behalf of the dead, a *month after their decease*. This service is repeated several months, when the friends of the deceased are able and willing to pay the priests for its celebration.

and as to others; I learn from subsequent inquiry that the report made to me by the teachers was incorrect.

The Bible and Testament were carefully excluded from all the schools; not a copy was to be seen in any of them. This, however, was only in conformity with the rule which shut out the word of God during school hours. But the rule which was to exclude, during the same period, books of a controversial, or peculiar religious tendency, was not observed with the same religious fidelity. We found in several schools, and that during the time intended for *united* instruction, Butler's, Devereux's, and Fleury's Romish Catechisms; "The Sure Way to the True Religion," by Baddely; and "Gahan's Abridgment of the Scripture History." We also met with copies of the "True Sun," and "Wexford Independent," and "Captain Rock in London," three violently Romish-radical papers; and in a report book of the Rathangan school was written a seditious song in manuscript, the first two lines of which ran thus:—

"Hark, the parson is out,
For his tithes to scout."

While we were reading this song, the master, who was standing by, suddenly seized it, tore it in pieces, and trampled it under his feet, much annoyed at the discovery that was made. In another school I found a reward medal, which had on one side of it a picture of "Daniel O'Connell," who was there styled "the Liberator of Ireland."

These abuses and violations of the rules of the board could not have existed, had the inspectors been as competent and vigilant as they ought to have been. In 1835 there were less than 1200 schools connected with the board, and eight inspectors, which Mr. Blake in his evidence, August 11, of that year, said were then sufficient. He probably remembered that six inspectors, in 1824, visited 1490 schools for the Kildare Place Society, which is at the rate of about 250 a man, whereas the national inspectors had less than 150 each.

When the advocates of the national board fail in the attempt to defend their system, on the grounds of its being in substance the same as that recommended in 1812, and of its being acceptable to protestants as well as Romanists, their last resort is, to refer to the gross numbers in attendance at their schools, and to contrast them with the numbers attending the schools of other education societies in Ireland.

In a letter, dated January 1835, from Mr. Kelly, the secretary of the commissioners, to Sir H. Hardinge, then chief secretary for Ireland, it is stated that the attendance at the schools then in existence amounted to 168,588 children. The Second Report of the Board, which was for the year ending March 31, 1835, gives in the appendix 145,521, as the number attending their schools that year. This statement is repeated by Mr. Blake, in his evidence, August, 1835, where he says that 145,521 is the number of attendant scholars at the close of the year for which the second report was published. The Rev. Doctor Sadleir, another commissioner, goes much further; for, in a letter to the Rev. Doctor Thorpe, dated July, 1835, he states that the

national board was at that time giving education to near 200,000 children of the poor, and then he contrasts their success with what had been done by the Kildare Place Society, for he adds—"and in this respect we have done more in our three years of operation, than the Kildare Place Society in their nineteen."

Now my opinion is, that all these statements are incorrect; that even the lowest number, 145,521, which is that given in the appendix to the Second Report, is about one-third more than the true number of attendant scholars in the national schools, at the close of the year for which that report was published, viz., the year ending March, 1835. The grounds upon which I have ventured to put forth this opinion, I shall now proceed to state.

In the appendix to the Second Report, the commissioners of the national board give 3389 as on the rolls of twenty-one of their schools in the county of Wexford. Looking at the returns which were made about the same period by the *public instruction commissioners*, and which are to be found in *their* Second Report, I find only 1869 on the rolls of these same twenty-one schools. Now if the report made by these last-named commissioners be correct, and if a similar discrepancy be found between their returns and those of the national board, for the schools in the other counties, the arithmetical result is 80,259, instead of 145,521 scholars on the rolls of all the national schools in Ireland, at the period of the Second Report. And what, then, are we to think of Mr. Kelly's "168,588," in January, 1835, and Doctor Sadleir's nearly "200,000," in July, 1835, followed, as both are, by Mr. Blake's "about 145,000," in August of the same year, in his evidence? Nay, more, what are we to think of any reports, or returns, or statements, made at any time by the national board or its advocates?

To shew that this discrepancy exists also in other counties, I shall here give a few instances from different parts of Ireland, and chiefly from towns and cities where the numbers on the rolls are nearly equal every month in the year.

County.	Parish.	School.	National Board Report.	Public Instruction Report.
Antrim ...	Belfast, city	Donegal Street.	{ male, 571 on roll female, 512 —	270 on roll 330 —
Armagh ...	Armagh, city ...	— — —	{ male, 346 — female, 447 —	138 — 272 —
Derry	Templemore	St. Columbs ...	{ male, 255 — female, 298 —	143 — 166 —
Carlow ...	Myshall	Myshall	— 229 —	147 —
Meath	Navan	Navan	{ male, 273 — female, 302 —	160 — 191 —
Cork ...	{ Kilmacanogue ..	Bantry	{ male, 344 — female, 354 —	249 — 160 —
		Kilgariff	{ male, 401 — female, 516 —	249 — 200 —
Westmeath	Mullingar	Mullingar	{ male, 367 — female, 494 —	263 — 324 —
Galway ...	Lickerig	Lickerig	{ male, 305 — female, 325 —	120 — 120 —

That the periods in the two reports to which I refer should nearly correspond, is thus proved. The second report of the national board was published for the year ending March 31, 1835; the public instruction commission was issued in September, 1834, and their second report drawn up about May, 1835; and, as to the county of Wexford, I know that the commissioners visited many, if not most, of the parishes in it, during the months of February and March, 1835. The public instruction commissioners, too, had the best means of collecting accurate information respecting the schools, particularly as to the point now in question, for they personally visited the parishes, inspected the rolls of the schools on the spot, and examined the masters, and sometimes the patrons, on oath.

Having seen so extraordinary a discrepancy between the numbers as returned in the two reports to which I have alluded, I was led to examine how the case stood as to the reports of the education societies. I could find but one detailed report for the year ending March 31, 1835, and that was the report of the Association for Promoting the Knowledge and Practice of the Christian Religion, which is the society chiefly supported by the clergy. This society has a few schools in the county of Wexford, and it is worthy of particular observation, that the numbers returned by the public instruction commissioners as on the rolls of these schools, instead of being considerably less, are greater than those for which the society takes credit in its report.

Now I will not undertake to say that the national board has been guilty of a fraud, an assertion which would imply that they were conscious of the falsehood of their reports; but there appears in what I have stated good reason to suspect unfair dealing in some quarters connected with them. The large number of scholars in attendance at the national schools are repeatedly brought forward to shew the success of the system, and as repeatedly contrasted with the numbers attending the other schools in Ireland.

In my tour of inspection my attention was a good deal directed to the state of the *female* national schools, of which there are some in this county. Of these, the two connected with nunneries are, I doubt not, well conducted; but as to the other female schools under Romish patronage, not only in this county, but in every other part of Ireland, with few exceptions, and these, perhaps, confined to cities, it is, I conceive, out of the question that they can be carried on efficiently. Except in the cases I have specified, there are no ladies or other qualified persons to superintend them, and without such superintendence I am quite satisfied that a female school never will go on well. The Romish priests have no wives, and there are very few, comparatively, Romish gentry in Ireland.

The mistresses now employed in the national schools certainly are not of a superior class; I rather think that, in general, they are much inferior to those who conduct the scriptural schools, and yet I see no provision in the present national training establishment, nor in the more extensive one which is in contemplation, for educating or training a better order of mistresses, who might be expected to discharge their duties in the absence of the superintendence to which I have alluded.

This practical defect in the present working of the national system I consider a most serious one; for there is nothing more wanted in Ireland, particularly in the country parts, than good female schools, in which the children could be taught not only reading, writing, and arithmetic, but habits of cleanliness, and the various kinds of plain work which are so useful to them in after life. At present there are very few of the grown-up females among the Irish peasantry, so far as I know, that can properly do the needle-work of their own families. In many respects I look upon the education of the females among the peasantry to be a matter of more consequence than that of the males, so much depends upon the character and habits of the mother of a poor man's family. I have myself observed, and heard it remarked by others, that the women among the peasantry of Ireland are far inferior to those of the same rank in England and Scotland, as to intelligence and those acquirements which are so necessary for females in their rank and circumstances. This is not the case with the men, and the difference arises chiefly, I should say, from there having been so much greater attention paid to their education than to that of the women of Ireland.

If I did not fear that I had already trespassed too far upon your pages, I would send you another letter containing my views as to how the more serious objections to the national system might be removed, or rather how the system could be modified so as to meet the scruples of moderate men. I have also yet remaining untold several curious facts respecting the education and means of acquiring scriptural knowledge supplied by the Romish clergy of the county of Wexford.

I am, Sir, &c.

J. BOOKER.*

Killarin Parsonage, Wexford, Oct. 2, 1837.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Bishop of Durham, the Chapel at Auckland Castle	October 22.
Bishop of Carlisle, Dalston Church	October 22.
Bishop of Exeter, Exeter Cathedral	October 29.
Bishop of Worcester, the Chapel at Hartlebury Castle.....	November 5.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Bayldon, John	B. A.			{ Durham, by l. d. from the Archbishop of York
Berkeley, Wm. C.	B. A.	Jesus	Camb	
Bullocke, H. B.	B. A.	Exeter	Oxford	
Carr, Charles	B. A.	Exeter	Oxford	

* Another letter will be most acceptable.

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Cassidy, William	B.A.			{ Durham, by l. d. from the Archbishop of York
Drury, Henry	B.A.	Caius	Camb.	Durham
Edmunds, John			Durham	Durham
Fulford, J. L.	B.A.	Trinity	Camb.	Exeter
Lane, R.	B.A.	Queen's	Oxford	Exeter
Malcolm, Henry.....	B.A.	St. John's	Camb.	Durham
May, J. L.	B.A.	Queen's	Camb.	Exeter
Milburne, William			Durham	Durham
Peake, J. R.	B.A.	Magdalen Hall	Oxford	Worcester
Rawes, John	B.A.			Durham
Robinson, Robert	B.A.	Queen's	Oxford	Durham
Salmon, William S. ...				{ Durham, by l. d. from the Archbishop of York
Thorold, William	M.A.	Worcester	Oxford	Exeter
Tooze, H. J.	B.A.	Brasenose	Oxford	Exeter
Warren, J.	B.A.	Exeter	Oxford	Exeter

PRIESTS.

Batten, H.	B.A.	Exeter	Oxford	Exeter
Bennett, E.	B.A.	St. John's	Camb.	Exeter
Bird, George	B.A.	St. John's	Camb.	Durham
Blane, Henry	B.A.	Brasenose	Oxford	Durham
Carr, Henry B.	M.A.	University	Oxford	Durham
Chattoe, Robert	B.A.	Trinity	Dublin	Durham
Clarke, J. D.	M.A.	University	Oxford	Durham
Dunn, J. W.	B.A.	Queen's	Camb.	Durham
Edwards, J.	B.A.	Exeter	Oxford	Exeter
Elliott, George	B.A.	Pembroke	Camb.	Carlisle
Farrington, E. H. ...	B.A.	Magdalen	Camb.	Exeter
Grieve, John			Durham	Durham
Hawkes, Abiathar	B.A.	Wadham	Oxford	Worcester
Hooker, C.	B.A.	Exeter	Oxford	Exeter
Lawson, John	B.A.	St. John's	Camb.	Carlisle
Lowe, G.	B.A.	Merton	Oxford	Exeter
Needham, R. W.				Exeter
Nevin, Thomas	M.A.	St. John's	Camb.	Durham
Power, Alexander B....		Catherine Hall	Camb.	Carlisle
Rundle, S.	B.A.	Trinity	Oxford	Exeter
Shafto, S. D.	B.A.	University	Oxford	Durham
Thompson, G. S.	M.A.	Jesus	Camb.	Durham
Wannop, J.	B.A.	Trinity	Dublin	Carlisle
Whitelocke, Wm.	B.A.	St. John's	Camb.	Carlisle
Wilson, William			Durham	Durham
Williamson, R. H.	B.A.	Caius	Camb.	Durham

The Bishop of Winchester will hold an Ordination on Sunday December 17th.

The Bishop of Worcester purposes holding a general Ordination on Thursday, the 21st of December, being St. Thomas's Day. The examinations will take place at the palace, in Worcester, on the mornings of the 19th and 20th of December, at the hour of eleven.

The next general Ordination in the diocese of Oxford will be holden on Sunday, December 17th, instead of Sunday, December 24th; and the Candidates who desire to be ordained on that day are required to present themselves to the Archdeacon of Oxford for examination, on Monday, December 11th, and on Wednesday, December 13th, instead of the 18th and 20th.

The Lord Bishop of Oxford requires that every person who desires to be admitted to

holy orders in the diocese of Oxford, shall give to the Archdeacon of Oxford notice of his intention, at least six months previous to the season at which he may wish to be ordained.

The Lord Bishop of Gloucester and Bristol intends to hold a general Ordination in the Cathedral Church of Gloucester, on Sunday the 24th of December. The examination will commence on Thursday the 22nd, at eleven o'clock.

The Lord Bishop of Lichfield will hold a general Ordination at Eccleshall, on Sunday, the 28th of January, 1838. Candidates are required to send in their papers for approval on or before the first of January instant, and such candidates whose papers have been approved of are requested to attend at Eccleshall, on Thursday, the 25th of January, at ten o'clock in the morning, for examination.

RESIGNATIONS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Churchill, W. R....	{ Winterborne St. Martin V.	{ Dorset	Bristol	Bishop of Sarum
Davies, J.	{ Sherborne V. w.	{ Glouce.	Glouce.	Lord Sherbourne
	{ Windrush C. and	{ Glouce.	Glouce.	Lord Chancellor
	{ Little Barrington V.	{ Glouce.	Glouce.	Lord Chancellor
Faussett, G.	{ St. Martin's R. Worcester	{ Worces.	Worce.	{ Dean and Chapter of Worcester
Hawkins, G. C....	{ Slapton P. C.	{ Devon	Exeter	William Page, Esq.
Radford, J. A. ...	{ Mynet Rowland R.	{ Devon	Exeter	L. A. Radford, Esq.
Roberts, G.	{ Colford in Newland P. C.	{ Glouce.	Glouce.	Bishop of Gloucester
Sutton, T. M. ...	{ Tunstall R.	{ Kent	Canter.	{ Abp. of Canterbury
	{ Great Chart R.	{ Kent	Canter.	{ Abp. of Canterbury
Tims, T.	{ Tonge V.	{ Kent	Canter.	{ Abp. of Canterbury

CLERICAL APPOINTMENTS.

Dicken, C. R.	Head Master of the Grammar School at Ashby-de-la Zouch.
Elsdale, Robinson	High Master of the Free Grammar School, Manchester.
Franks, James Charles, V. of	Huddersfield, a Proctor in Convocation for the Archdeaconry of Craven.
Gibbs, Michael.	Lecturer of All Saints', Cambridge, and C. of Barrington.
Hankinson, Edward	Chaplain to the Bishop of Norwich.
Hook, W. F.	Proctor in Convocation for the Archdeaconry of Craven.
Jones, C.	An additional C. of Wigan Church, Lancashire.
Maturin, C. H.	Classical Master of the Birmingham and Edgebaston Proprietary School.
Montgomery, Robert.	Minister of the Episcopal Church about to be opened at Glasgow.
Parker, R.	Domestic Chaplain to the Earl of Carrick.
Ribbons, F. B.	Commercial Master of the Birmingham and Edgebaston Proprietary School.
Richards, J. W.	Sur. Master of the Free Grammar School, Manchester.
Robinson, Robert	C. of St. Nicholas, Newcastle-upon-Tyne.
Spencer, George Trevor.	Bishop of Madras.
Sutton, Robert.	Chaplain to the Rt. Hon. the Lord Mayor of York.
Tancoek, O. J.	Master of the Truro Grammar School.
Wilson, Rowland	Chaplain to her Majesty's Ship "Edinburgh."

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anson, Frederick .	Beelsby R.	Lincoln	Lincoln	Southwell Coll. Ch.
Argles, J. A.	Frittenden R.	Kent	Canterby.	T. L. Hodges, Esq.
Baldwin, A.	Tonge V.	Kent	Canterby.	Wm. Baldwin, Esq.
Barnes, W. L.	Knapton R.	Norfolk	Norw.	{ Lord Suffield and Master of Peter House, Camb.
Biscoe, F.	{ Turkdean R., w. Aldsworth C.	{ Glouce.	Glouce.	Christ Church, Oxford
Bright, John	{ Lydbury North V., w. Norbury P. C.	{ Salop	Hereford	Rev. J. B. Bright
Browne, T. M.	Great Whitcombe R.	Glouce.	Glouce.	J. Browne, Esq. & ora.
Chaffers, Thomas .	St. John's C., Beth- nal Green	Middlesex	London	Brasenose C., Oxon
Champneys, W. W.	St. Mary's Matfellow, or Whitechapel R.	London		Brasenose C., Oxon
Chester, W. H. C. .	Treyford R., w. Didling V.	Sussex	Chichester	Lord Selsey
Dandridge, G.	{ Sherborne V., w. Windrush V., & Little Barrington V.	{ Glouce.	Glouce.	Lord Sherborne
		{ Glouce.	Glouce.	Lord Chancellor
Dowell, Thos.	Colford in Newland P. C.	Glouce.	Glouce.	Bishop of Gloucester
Gurney, Wm. W. .	Roberough R.	Devon	Exeter	
Hallstone, J., Jun.	Bottisham V.	Camb.	Ely	{ The Queen and Trin. Coll., Camb.
Hodgson, Archdn.	Edensor Don. C.	Derby	L. & C.	Duke of Devonshire
Jackson, Robert...	Wenastow V.	Monm.	Llandaff	Sir W. Pilkington, Bt.
Judge, L. E.	Woolvercott, P. C.	Oxford	Oxford	Merton College, Oxon
Lacy, Charles.	{ Althorpe R., w. Amcotts C.	{ Lincoln	Lincoln	The Queen
Langshaw, T. W. .	Beyton R.	Sussex	Chichester	W. S. Poynts, Esq.
Ludlow, Edward. .	{ Winterborne St. Martin V.	{ Dorset	Bristol	Bishop of Sarum
	{ Wyke Regis R., w. Weymouth P. C.	{ Dorset	Bristol	Bishop of Winchester
Moore, G. B.	Tunstall R.	Kent	Canterby.	Abp. of Canterbury
Navine, Charles ...	{ St. Peter at Gowts P. C., and St. Mary Le Wig- ford V., Lincoln	{ Lincoln	Lincoln	Preb. in Linc. Cath.
Owen, C. G.	Dodbrook R.	Devon	Exeter	Rev. H. B. Owen
Padwick, N.	the new church of St.	Thomas, at	Milnthorpe,	Westmoreland
Pitt, Chas. W.	Daglingworth R.	Glouce.	G. & B.	Lord Chancellor
Richey, Jas.	Slapton P. C.	Devon	Exeter	Wm. Page, Esq.
Ricketts, Wm.	Dunstew V.	Oxford	Oxford	Sir G. Dashwood, Bt.
Rookes, Chas.	Nymet Rowland R.	Devon	Exeter	L. A. Radford, Esq.
Todd, E. J.	Coombpayne R.	Devon	Exeter	Bishop of Exeter
Trevanion, F. W. .	Wodworth V.	Yorkshire	York	W. Walker, Esq.
Veitch, Andrew ...	Revesby C.	Lincoln	Lincoln	{ Earl of Mansfield & Earl Stanhope
Waite, T.	Great Chart R.	Kent	Canterby.	Abp. of Canterbury
Wand, J. W.	Madingley V.	Camb.	Ely	Bishop of Ely
Waterfield, Richd.	{ Thureaston R., w. Anstey C.	{ Leic.	Lincoln	Emmanuel C., Camb.
Wheeler, Allen ...	{ St. Martin's R., Worcester	{ Worcester	Worcester	D. & C. of Worcester

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Wignall, —	{ St. Saviour's, Bam- beridge }	Lancaster	Chester	V. of Blackburn

CLERGYMEN DECEASED.

The Lord Bishop of Kildare and Leighlin, at Carlow				
Alexander, J.W...	Rayne, Essex			
Barnes, Jas.....	{ Warton V., w. Borwick C. }	Lancas.	Chester	D. & C. of Worcester
Barton, J.	Exeter			
Bellaman, John ...	{ Kirkby-on-the-Green V., & Ewerby V., & South Kyme P.C. }	Lincoln	Lincoln	Lord Chancellor
Browne, Wm. F...	{ Launton R., & a Prebendary of Wells Cathedral }	Oxford	Oxon	Sir A. Hume, Bart. Bishop of London
Bryer, Thomas ...	Demerara			
Carleton, E.M. ...	Cork			
Chamberlaine, G...	{ Wyke Regis R., w. Weymouth P.C. }	Dorset	Bristol	Bp. of Winchester
Denshire, Henry..	Thetford House, near Bourn			
Digby, Herbert ...	Landastown			
Dryden, Sir H. ...	Ambrosden V.	Oxford	Oxford	Sir G.O.P. Turner
Gorden, Wm.....	Dunstew V.	Oxford	Oxford	Sir G. Dashwood, Bt.
Grant, J.F.....	{ Wrabness R., and Merston R. }	Essex	London	Lord Chancellor
Greville, Algernon,	late Curate of Eyke, Suffolk,	Sussex	Chichester	Lord Chancellor
	Switzerland			
Hamilton, Edward,	V. of Philipstown, King's County, Ireland			
Holder, Wm. C...	Cam V.	Glouces.	Glouces.	Bp. of Gloucester
Knight, Fras.D.D.	West Park House, near Clifton			
Laurence, T. F. ...	East Farndon R.	Northam.	Peterbo.	St. John's Coll., Oxon
L'Oste, C.N.	{ Moorby V., Claxby Pluckacre R., & Revesby C. }	Lincoln	Lincoln	Bishop of Carlisle
Love, E.M.....	Somerleyton R.	Lincoln	Lincoln	Champion Dymoke
Maddocks, E.....	Kinaham Don. C.	Suffolk	Norwich	Rev. G. Anguish
Maginniss, H.J...	Frankford, King's County, Ireland	Hereford	Hereford	L. Evelyn, Esq.
Mosop, G.E.....	Langford V.	Beds.	Lincoln	Lord Chancellor
Nixon, Robert ...	Kenmure Castle, New Galloway			
Preston, Geo.....	{ Beeston St. Law- rence R., and Tasburgh R. }	Norfolk	Norwich	Sir J. Preston
Sadler, Wm.....	Great Horkeley, Essex			
Stambury, Henry.	{ Hinton St. George R., and Searington St. Michael R., w. Dinington C. }	Somerset	B. & W.	Earl Poulett
Steele, Samuel ...	{ Llanrhaidr in Moch- nant V., and Llanaintfraed Glyceriog P.C. }	Denbigh	St. Asaph	Bishop of St. Asaph
Stewart, Alex.....	at Torquay, Devon	Denbigh	St. Asaph	Vis. Dungannon
Thomas, T.S.J....	{ Begelly R., w. Williamston C. }	Pemb.	St. David's	Sir R.B.P. Phillips
Wilson, T.F.	of Burley Hall, near Otley			
Worthington, R.B.	B.A. of Brasenose College, Oxford, at Guernsey			

UNIVERSITY NEWS.

OXFORD.

October 28.

In a convocation holden on Thursday last, the nomination of Herbert Hill, M.A., Fellow of New College, to be one of the Sub-Librarians of the Bodleian Library, in the room of the Rev. William Cureton, M.A. of Christ Church, (now Assistant Keeper of the MSS. in the British Museum,) was unanimously approved.

In the same convocation, the nomination of the Rev. William Palmer, M.A., Fellow of Magdalen College, to be a Public Examiner in *Literis Humanioribus*, was also unanimously approved.

In a congregation holden the same day, the following degrees were conferred:—

Doctor in Divinity—Rev. T. V. Short, late Student of Christ Church, Rector of St. George's, Bloomsbury, and Deputy Clerk of the Closet to her Majesty, grand compounder.

Doctor in Civil Law—Rev. F. Gooch, Fellow of All Souls' College.

Bachelor in Civil Law—J. Lane, Queen's College.

Masters of Arts—Rev. H. Rogers, University; H. Woolcombe, Student of Ch. Ch.; Rev. W. L. Hussey, Student of Ch. Ch.; R. R. Anstie, Student of Ch. Ch.; Rev. W. G. L. Wassey, Ch. Ch.; Rev. J. C. Barrett, Ch. Ch.; Rev. W. Sinclair, St. Mary Hall; W. C. Le Breton, Fellow of Exeter; Rev. J. Price, Jesus; Rev. C. W. Landon, Worcester; A. Entwistle, Fellow of Brasenose; Rev. S. R. Waller, Brasenose; Rev. A. W. Radcliffe, Brasenose; G. A. Payne, Pembroke; Rev. W. Brock, Queen's.

Bachelors of Arts—Sir R. H. Leigh. Bart., Ch. Ch. grand comp.; J. C. B. Riddell, Ch. Ch.; R. H. Pollen, Ch. Ch.; T. Halliwell, New Inn Hall; E. Salmon, Exeter; F. M. R. Barker, Oriel; F. P. Voules, Wadham, incorporated from Trinity, Dublin.

T. G. B. Estcourt, Esq., D.C.L., and Sir Robert H. Inglis, Bart., D.C.L., the two representatives of this university, on Thursday last called at the different Colleges and Halls, for the purpose of returning thanks for their re-election.

Elias Chadwick, Esq., Honorary M.A. of Worcester College, has been admitted *ad eundem* of the university of Cambridge.

November 4.

The following paper has been issued by the Vice-Chancellor and Proctors:—

The Vice-Chancellor and Proctors desire to call the attention of the authorities of the different Colleges and Halls to the provisions of the statute tit. vi. § 1. By that statute candidates for the degree of B.A. are required to offer themselves for Responsions at the latest before the conclusion of their ninth term. No power of dispensing with this peremptory requirement on the ground of non-preparation is intrusted to the Vice-Chancellor and Proctors. A remedy against irretrievable loss of the degree in such unfortunate cases is provided by the statute itself in the enactment contained in the last clause of § 3. The Vice-Chancellor and Proctors do not find that they have any power of dispensation except as specified in the statute—viz., in cases of "infirma valetudo, aut gravis alia causa."

ASHMOLEAN SOCIETY.

At a meeting of the Ashmolean Society, held at the Museum, Nov. 6th, Rev. C. Balston, M.A., C.C.C., and C. M. Collins, B.A., Ex. Coll., were elected members.

Various presents were announced.

Mr. Tancred read a paper on the Collection of Boracic Acid, from the Lagoni of Tuscany, in which, after a sketch of the progress of investigation into the nature of Borax, Boracic Acid, and Borium, since 1702, and of the chief uses of Borax, he proceeded to quote an account of the process of collecting this salt in Thibet, given in the Philosophical Transactions for 1787.

Prof. Powell introduced to the society Mr. Harper, who exhibited an ingenious magnetic needle, formed by two watch-springs, separated by a piece of box-wood. Being formed of hard steel instead of soft, as they are in general, this needle will preserve its power much longer. He also shewed an electrical machine, the power of which, by placing metal near it, he increased considerably.

November 11.

On Thursday last the following degrees were conferred:—

Bachelor in Civil Law—Rev. R. Payne, Fellow of New College.

Master of Arts—R. Cole, Queen's; Rev. S. Rundle, Trinity.

Bachelors of Arts—H. R. Ridley, University, grand comp.; R. T. Clarke, Trinity, grand comp.; C. J. Quartley, St. Edmund Hall; J. F. Townsend, University; D. Roberts, Magdalen Hall; E. J. Bevir, St. Mary Hall; C. Fox, Queen's; C. T. Newton, Student of Ch. Ch.; F. Kenney, Ch. Ch.; H. J. Newcome, Trinity; B. R. Daly, Oriel; W. Popham, Oriel; J. N. Tyndale, Wadham; E. B. Ellman, Wadham; J. Bawden, Exeter; J. C. Carwithin, Exeter; G. Elmhirst, Exeter; R. W. L. Jones, Jesus; J. Hardinge, Worcester; J. S. Broderip, Balliol; C. Gordon, Balliol; J. A. Dale, Balliol; E. Elton, Balliol; C. Burney, Demy of Magdalen; E. Daubeny, Demy of Magdalen; W. F. Picken, Demy of Magdalen; H. W. Cripps, Fellow of New Coll.; W. Burnett, Fellow of New Coll.; E. May, Merton.

Yesterday the Hon. W. L. T. Harris, B. A., E. B. Dean, B. A., the Hon. and Rev. H. C. Bagot, M.A., and J. C. B. Riddell, B.A., were admitted Actual Fellows of All Souls' College; and at the same time, F. C. Egerton, B.A., was admitted Probationary Fellow of that Society.

On Monday last, M. J. Green, B.A. of Lincoln College, and J. Penrose, B.A. of Balliol College, were elected Fellows of Lincoln College; and on the same day H. Boyce was elected Scholar, and C. W. Belgrave Lord Crewe's Exhibitioner.

November 19.

On Thursday last the following degrees were conferred:—

Masters of Arts—J. W. Wing, Fellow of University; Rev. W. Gilbard, Worcester; Rev. D. Brice, Queen's; Rev. G. G. Harter, Trinity; T. Blencowe, Wadham; Rev. J. Davies, New Inn Hall.

Bachelors of Arts—D. Scrutton, Worcester; S. Minton, Exeter; T. B. Adair, Exeter; J. P. Scott, Balliol; C. Clarke, Trinity; J. B. B. Hankey, Merton; R. E. Basset, Lincoln; H. E. Michel, New College; A. Turner, Andrew's Exhibitioner of St. John's; W. J. Williams, St. John's.

November 25.

(From the *Oxford Herald*.)

THE UNIVERSITY STATUTES.—A general revision of the Statutes of the University having been for some time in progress, a portion of the Statutes, so revised, comprising Titles I. II. III., was, after having been duly promulgated in Congregation, on the preceding Monday, submitted to the Convocation, on Thursday.

The Convocation assembled at two o'clock, and was very fully attended. The

members present were, as far as we were able to judge, principally the *resident* Fellows, Tutors, and Masters of the University, there not being, as we believe, more than twenty who could be fairly called *non-resident*. It is not our province, nor is it our intention, to enter upon the questions relative to the mode in which the revision of the Statutes has been undertaken—a question which, unhappily, has excited a great contrariety of opinion; our duty is to record events, which we will do with all the brevity and exactness in our power. The Statutes, as proposed, were first read continuously, and then, after some very powerful, and not very brief, speeches by Mr. Vaughan Thomas, Mr. Sewell, and Dr. Pusey, the portions proposed for abrogation, and the new sections and paragraphs proposed for adoption, were separately put, the whole being divided into sixteen portions; and upon each of these the votes were taken.

Title I.—The first vote, namely, that the words "*sequioris ævi*" and "*Ita tamen, quod Lectores seu Professores non teneantur legere tempore quadragesimali*" be omitted, was carried in the affirmative, the numbers being—*Placet*, 114; *non-placet*, 42.

The second, which proposed that the Latin Prayers and the *Concio ad Clerum*, commonly known as the Latin Sermon, at the commencement of term, should be abrogated, and, instead thereof, that the Litany and Prayers following should be read in English, and a Sermon in English preached, was thrown out.—*Placet*, 81; *non-placet*, 102.

Vote 3.—The clause empowering the preacher at the commencement of term to be taken in turn from those Graduates capable of preaching before the University, as in the case of the Sunday sermons, instead of as heretofore confining them to Graduates in Divinity, or at least to Masters of Arts, of four years' standing, was carried.—*Placet*, 90; *non-placet*, 89.

Vote 4.—The proposal that the obsolete custom of the Proctors appointing two Regent Masters to chant the Litany, and imposing a fine of five shillings each on such as refused, should be discontinued; and that the Proctors, or two Masters, to be by them deputed, shall read or chant the Litany, the Vice Chancellor, or a Pro-Vice Chancellor, reading the prayers, was carried.—*Placet*, 104; *non-placet*, 68.

Title II. Vote 5.—The section in the old Statutes directing the technical form in which the Matriculation Registers shall be kept, (a form which from its inconvenience and liability to error has been dis-

continued for nearly 150 years,) was abrogated.—*Placet*, 117; *non-placet*, 48.

Vote 6.—The fine of six shillings and eightpence for the non-entry of a Student's name in the Matriculation Register abrogated; in future, persons entering a college or hall, and not Matriculating within fifteen days, forfeit all university benefits and privileges.—*Placet*, 117; *non-placet*, 44.

Vote 7.—The proposition that the Student, at the time of Matriculation, should not be called on to take the oath of supremacy, thrown out.—*Placet*, 61; *non-placet*, 116. [Previously to this scrutiny commencing, Mr. Professor Powell stated, in few words, his objection to the retention of subscription to the Thirty-nine Articles, and Mr. Meade, of Wadham, made a powerful appeal against dispensing with the oath of supremacy, an abrogation of which, at this juncture, he considered as peculiarly ill-timed. Before vote 8 was submitted, Professor Rigaud, in a very emphatic manner, called upon the Convocation not to retain the oath, to observe the statutes and customs at Matriculation. Our readers will see that the oath of supremacy is retained; that relative to the Statutes hitherto taken by young men at their first entrance into the University repealed.]

Vote 8.—The OATH at Matriculation, to observe the Statutes &c. of the University, abrogated, and in lieu thereof, the following admonition, to be addressed to the person matriculated by the Vice-Chancellor, on the delivery of the Parecolæ:—"Scito te in matriculam Universitatis hodie relatum esse, sub hac conditione, nempe ut omnia Statuta hoc libro comprehensa pro virili observes."—*Placet*, 103; *non-placet*, 63.

Vote 9.—"De officio Bedellorum circa Scholares matriculandos," abrogated.—*Placet*, 87; *non-placet*, 35.

Vote 10.—The pecuniary fine imposed for non-matriculation within a certain time, abrogated; the tutor held responsible for the proper designation of the candidate. *Placet*, 88; *non-placet*, 31.

Vote 11.—Relating entirely to the obligations entered into by persons, not academics, at matriculation.—*Placet*, 76; *non-placet*, 26.

Vote 12.—Three paragraphs relating to the servants of privileged persons, and the admission of townsmen to the privileges of the University, abrogated, and a new paragraph, "De officiis in Universitate et Civitate simul non gerendis," enacted.—*Placet*, 67; *non-placet*, 16.

Vote 13.—On the fees at matriculation, and their distribution.—*Placet*, 63; *non-placet*, 16.

Title III. Vote 14.—The power of inflicting imprisonment on those scholars who reside out of college, contrary to statute, abrogated; and the pecuniary fine on townsmen allowing such persons to lodge with them, remitted. Offenders, if gownsmen, to be expelled; if townsmen, to be discommoded.—*Placet*, 61; *non-placet*, 16.

Vote 15.—The omission of certain terms relative to academical dress.—*Placet*, 58; *non-placet*, 15.

Vote 16.—"De non migrando sine venia ab uno Collegio vel Aula ad aliud." The pecuniary fines remitted, and the circumstances under which persons may remove from one Society to another defined.—*Placet*, 57; *non-placet*, 16.

On Thursday last the following Degrees were conferred:—

Masters of Arts—D. R. Godfrey, Michel Scholar of Queen's; H. Cooper, Worcester; Rev. R. P. Allen, Magdalen Hall; Rev. T. Jackson, St. Mary Hall, J. G. Seymour, Alban Hall.

Bachelors of Arts—E. W. Morris, New Inn Hall; G. Atty, Lincoln; R. G. Craufurd, Magdalen Hall; Hon. W. Howard, C. C.; E. J. Hensley, Fellow of Corpus Christi; W. R. Wardale, Scholar of Corpus Christi; M. Harrison, Scholar of Corpus Christi; F. M. Knollis, Demy of Magdalen; H. Highton, Exhibitioner of Queen's; W. D. Furneaux, Scholar of Exeter; W. D. Poore, Exeter; T. D. Bernard, Exeter; E. T. Williams, Exeter; H. Formby, Scholar of Brasenose; C. K. Grenside, Brasenose; R. Town, Brasenose; W. Lonsdale, Oriel; S. G. Dudley, Jesus.

On Thursday se'nnight, Mr. Foulkes and Mr. Cadwalladar, were elected Scholars of Jesus College.

On Monday last, Mr. George Tickell, B.A., Scholar of Balliol College, was elected Stowell Fellow of University College, on the Foundation recently established in that Society by the Viscountess Sidmouth, in honour of her father, the late Lord Stowell. Mr. Tickell was placed in the First Class in *Literis Humanioribus* at the Examination in Michaelmas Term, 1835.

On Wednesday last, Mr. Frederick Menzies, B.A., Scholar of Brasenose College, was elected a Fellow of that Society.

CAMBRIDGE.

October 28.

At a congregation on Wednesday last the following degrees were conferred:—

Bachelor in Divinity—Rev. R. Parkinson, St. John's, Fellow of the Collegiate Church of Manchester, and Hulsean Lecturer in this university.

Bachelors of Arts—E. D. G. M. Kirwin, Fellow of King's; W. A. Carter, Fellow of King's.

At the same congregation the following Grace passed the Senate:—

To authorize the Vice-Chancellor to submit to the Master in Chancery the following names for insertion in a new deed of trust for Mr. Hobson's estates; viz., the Hon. Mr. N. Grenville, Dr. French, Dr. Ainslie, (the present Vice-Chancellor,) Dr. Graham, Mr. King, and Mr. Worsley: Also to appoint these same persons a Syndicate to determine upon a scheme to be submitted to the Master in Chancery for the settlement of the above-mentioned trust.

A grace also passed confirming the following report of the Fitzwilliam Syndicate:—

"That Messrs. Hicks and Son have withdrawn their tender for building the carcase of the Fitzwilliam Museum. Under these circumstances the Syndics recommend the Senate to accept the tender of Mr. George Baker, of London, builder, to complete the whole work of building the same, according to the drawings and specification of Mr. Basevi, for the sum of 35,838*l.*, on the production of proper securities."

The Inspectors of the Macartney collection and Anatomical preparations have reported to the Senate—

"That in accordance with the instructions of the grace passed Nov. 16, 1836, they have examined the museum, and find the preparations in a good state of preservation. The specimens are for the most part already arranged; but it will yet require a considerable time before the catalogue can be completed, so as to allow their number and condition to be compared with it. The Inspectors cannot refrain from adding, although it is not within the strict line of their office, that the Macartney Collection has been brought from Dublin with the utmost care, and without sustaining any injury."

November 4.

On Thursday last, the first stone of the Cambridge Fitzwilliam Museum was

laid by the Vice-Chancellor, in the presence of a very large concourse of spectators. The stone which had been prepared for the occasion was from the Isle of Portland, and weighed nearly five tons. After it had been elevated to the height of about four feet, the Vice-Chancellor read an inscription, which had been engraved on a copper tablet, and of which the following is a copy:—

Has. Edes.
Ricardvs. Vicecomes. Fitzwilliam
Admirabil. Mvnsificencia. et. in. Almam. Matrem.
Pietate. Pecvniis. Testamentis. Legatis
Extrvi. Jvssit
In Qvas. Libri. Pictæ. Tabule
Aliaqvæ. Elegantiorm. Artivm. Monvmenta
Ipsivs Dona
Reciperentvr.
Lapidem. Avspicalem. Statvit
Gilbertvs. Ainslie. S. T. P.
Collegii. Pembrochiani Cvstos
Academice. Itervm. Procancellarivs
Qvarto. Non. Novemb. A.D. M DCCC XXXVII.
Regine. Victoriæ. I.
Joanæ. Jeffreys. Machlone. Camden
Acad. Cancellario
Gorgio. Basevi. Architecto.

After the ceremony, the Public Orator stepped forward, and delivered a long Latin speech appropriate to the occasion.

In the evening, the Vice-Chancellor gave a very sumptuous entertainment, in the hall of Pembroke College, to a party of between fifty and sixty gentlemen, consisting of the heads of houses, professors, and other principal officers of the University.

At a congregation on Wednesday last the following degrees were conferred:

Doctor in Divinity—Rev. G. B. Blyth, Clare hall.

Bachelor of Arts—T. H. Davies, Trinity hall.

At the same congregation, E. Hicks, B.A. of Corpus Christi College, Oxford, was incorporated of Trinity College in this university.

At the same congregation the following graces passed the Senate:—

To require of all persons on their matriculation, in the place of the present Academical Oath, an equivalent Declaration.

To require of all persons on their admission *ad respondendum questioni*, in place of the present Academical Oath, an equivalent Declaration.

To appoint Mr. Heaviside, of Sydney college; Mr. Philpott, of Catherine hall; Mr. Earnshaw, of St. John's college; Mr. Maddison, of Catherine hall; Mr. Birkett, of Emmanuel college; and Mr. Jackson, of St. John's college, Examiners of the Questionists.

To appoint Mr. Hildyard, of Christ's

college, Mr. G. J. Kennedy, of St. John's college, and Mr. Venables, of Jesus college, Examiners of the Classical Tripos.

To appoint Mr. Hildyard, of Christ's college, Mr. Yate, of St. John's college, and Mr. Bustom, of Emmanuel college, Examiners at the Previous Examinations in Lent and Michaelmas Terms.

At a previous congregation, the Rev. Mr. Walker, of Christ's college, and the Rev. Mr. Keeling, of St. John's college, were appointed Classical Examiners of the Questionists.

A meeting of the Philosophical Society was held on Monday evening, Nov. 6th, for the election of officers, Dr. Clark, the president, being in the chair. The Right Hon. T. Spring Rice, of Trinity College, and G. Green, Esq., of Caius College, were elected members. The following officers were elected:—

Dr. Graham, Master of Christ's, *President*.

Dr. Haviland,
Mr. L. Jenyns,
Mr. Hopkins, } *Vice-Presidents*.

Professor Peacock, *Treasurer*.
Professor Henslow,
Mr. Whewell, } *Secretaries*.
Professor Willis,

Mr. Thurtell, Caius,
Mr. C. C. Babington, St. John's,
Mr. Philpott, Catherine Hall,
Mr. J. Power, Trinity Hall,
Professor Miller, St. John's,
Professor Challis, Trinity,
Mr. J. Bowstead, C. C. C. } *Old Council*
Mr. Kelland, Queen's,
Mr. J. W. Barnes, Trin. } *New Council*.
Professor Sedgwick, Trin.

November 11.

On Saturday last, the 4th instant, the Rev. T. Worsley, M.A., Master of Downing College, was elected Vice-Chancellor of this University for the ensuing year.

The following gentlemen of St. John's College, have been elected Scholars of that Society:—

Atkinson,	Exley,
Manley,	J. Moore,
Mould,	Bersey,
Main,	O. James,
Drake,	G. Hutchinson,
S. Ellis,	Hardcastle,
Docker,	Bather,
Brackenbury,	Barlow,
Chapman,	Kelk,
S. Smith,	C. A'Court,
Rothery,	Hon. F. A'Court,
G. Shaw,	Emery,
Clifford,	Reynolds.
Lloyd,	

Gonville and Caius College.—The following gentlemen were elected to Scholarships on Tuesday, the 31st ult. :—

Hue,	Male,
Goodwin,	Haynes,
J. M. Croker,	Scott,
B. H. Drury,	Woodhouse.

Exhibitions were given to Slipper and Fergusson.

November 18.

At a congregation on Wednesday last the following degrees were conferred:—

Honorary Masters of Arts—Hon. G. Wentworth Fitzwilliam, Trinity, second son of Earl Fitzwilliam; Hon. E. Pleydell-Bouverie, Trinity, second son of Lord Radnor.

Masters of Arts—C. S. Bouchier, St. John's; T. Bibby, St. John's; R. Monteath, Trinity.

Licentiates in Physic—William A. Guy, Pembroke; H. A. Pitman, Trinity; W. H. Ranking, Catherine Hall.

Bachelors of Arts—Fred. Roberts, St. Peter's; R. F. Wise, St. John's; Chas. Marett, Pembroke; J. Finlinson, Queen's.

At the same congregation, on Wednesday last, the following graces passed the Senate:—

To authorize Mr. Basevi to make a contract with Mr. Nicholl for the sculpture of the pediment of the Fitzwilliam Museum, at a cost not exceeding 850*l*.

To appoint the Vice-Chancellor and some others a Syndicate for visiting the Observatory till November, 1838.

To add the Master of Pembroke College to the Syndics of the Fitzwilliam Museum.

To add the Master of Pembroke College to the Syndics of the New Library.

To authorize the payment of 194*l*. 15*s*. 2*d*. to the Plumian Professor, in conformity with the regulations adopted Feb. 27th, 1829: the receipts of the Plumian Professorship in the last year having amounted to 305*l*. 4*s*. 10*d*.

On Tuesday, the 31st ult., the Rev. E. Harold Browne, M.A. of Emmanuel College, was elected a Foundation Fellow of that Society.

On Saturday last, the following gentlemen of St. John's College were elected Sizars of that Society, on Dr. Dowman's foundation:—

Bailey	Griffith
Leeman	Wood
Reynor	Spenser

A meeting of the Philosophical Society was held on Monday evening, Dr. Graham, the president, being in the chair. After the president had stated briefly that he

was highly sensible of the honour done him by his election, and that he conceived the labours of the society to be generally honourable and useful to the university; a great number of books and other presents were announced; among which was the new volume of the Cambridge Astronomical Observations for the year 1836, just published by Professor Challis. Mr. Jeffreys, of St. John's, then exhibited and explained the "Respirator," an instrument invented by his brother for the relief of persons having delicate lungs. Afterwards, Professor Sedgwick gave an account, illustrated by drawings, of the geology of Charnwood Forest, and of the adjacent coal-fields.

DURHAM.

First and Second Public Examinations for the Degree of B.A.—Michaelmas, 1837.

CLASS 1.—B. Dwarria, H. R. Watson.

CLASS 2.—H. W. Hodgson, Thos. C. Thompson, P. S. Wilkinson.

CLASS 3.—E. C. L. Blekinsop, M. Brown, C. Robinson, J. H. R. Sumner.

CLASS 4.—J. Brooksbank, W. Greenwell.

CLASS 5.—J. F. Bigge, G. C. Guise, C. S. Jones, A. E. Welby.

Examiners.—T. Chevalier, T. W. Peel, J. Thomas.

The Hon. W. G. Grey, youngest son of Earl Grey, has been admitted a student of this University.

On Wednesday, October 25th, G. Hayton, son of the Rev. J. Hayton, curate of Ryhope, was admitted as a Barrington scholar.

The following books have been presented to the University library by their respective authors:—By Mr. H. W. Benson, "The Iconography of Whithy Abbey." By Mr. J. Hogg, M.A., Norton, "A Notice of Two Roman Inscriptions, relative to the Conquest of Britain by the Emperor Claudius Cæsar."

From press of other matter, the list of Dublin degrees has been unavoidably deferred.

BIRTHS AND MARRIAGES.

BIRTHS.

Of Sons—The lady of the Rev. J. Harrington, the rectory, Isle of Portland, of twins, a son and daughter; of Rev. E. H. Dawkins, Welbeck-street, London; of Rev. J. Cooper, St. Paul's School, London; of Rev. J. H. Watson, West Wratting V.; of Hon. and Rev. Mr. Liddell, Barking V., Essex; of Rev. G. A. Jacob, Bromsgrove, Worcestershire; of Rev. C. Shrubbs, Vicar's Hill, Hants; of Rev. J. Punnett, St. Erth V., Cornwall; of Rev. W. Martin, Staverton V., Devon; of Rev. E. Peacock, North Otterington V.; of Rev. C. Trench, Botley hill; of Rev. G. Roberts, v. of Monmouth, of Rev. J. Seaton, Cleckheaton; of Rev. T. Protheroe; of Rev. W. S. Burnside, Corcreevy House, Tyrone; of Rev. Mr. Nangle, Achill; of Rev. J. P. Alpe, Wyberton; of Rev. F. A. Jackson, Riccale V.; of Rev. W. Pye, Saperton P.; of Rev. T. Egerton, Dunnington R., Yorkshire; of Rev. C. Green, the rectory, Burgh Castle, Suffolk; of Rev. S. Dewe, Kingdown R., Kent.

Of Daughters—The lady of the Rev. S. Forster, Great Carlton, Lincolnshire; of Rev. T. G. Ferrand, Tunstall R., Staffordshire; of Rev. P. Jacobs, Pre-

bendary of Winchester; of Rev. J. W. Worthington, Guilford-street, London (of twins); of Rev. W. Annealey, Claverdon, Warwick; of Rev. E. Woodhouse, Esher, Surrey; of Rev. W. B. Coulcher, Conyham R.; of Rev. W. G. P. Smith, Stokenham V., Devon; of Rev. R. Mac Donnell, senior Fellow of Trinity College, Dublin; of Rev. M. G. Buckle, Durham; of Rev. Dr. Greenwood, Gains Colne R.; of Rev. J. Shirley, Frettenham R., Norfolk; of Rev. T. D. Moore, Agshadown, Cork; of Rev. W. Alliott, St. Peter's, Bedford; of Rev. C. Taylor, Cathedral Close, Hereford; of Rev. A. Daniell, Wareham; of Rev. A. Drummond, Charlton R., Kent; of Rev. R. Shuckburgh, Aldborough R., Norfolk; of Rev. M. Harrison, r. of Church Oakley, Hants; of Rev. C. H. Grove, Sedgahill.

MARRIAGES.

Rev. W. Pitt, son of the late Sir R. Wigram, Bart., to Sophia, d. of the late G. Smith, Esq., of Selodon, Surrey; Rev. L. B. Burton, r. of Somersby and Enderby, Lincolnshire, to Charlotte, d. of the Rev. J. Hale, r. of Holton Beckering, Lincolnshire; Rev. C. Thoratton, M.A., to Frances Mary, youngest d. of B. Harri-

son, Esq., of Clapham Common; Rev. F. R. Miller, v. of Kineton, Warwickshire, to Beatrice Lucy, second d. of the Rev. E. Stafford; Rev. W. Blyth, of Burnham, Norfolk, to Mary Anne, fifth d. of Captain C. Mortlock, of Northwich-terrace, St. John's Wood; Rev. W. C. Usher, c. of Long Preston, Yorkshire, to Lucy, third d. of the Rev. J. G. Howard, v. of St. Michael's, Derby; Rev. W. Cockin, c. of Minchin Hampton, Gloucester, to Selina Frances, eldest surviving d. of the late B. H. Browne, M.D., of Bellevue, Gloucester; Rev. A. Martineau, M.A., late Fellow of Trinity College, Cambridge, to Anne, second d. of the late Sir E. O'Brien, Bart., of Dromoland, co. Clare, Ireland; Rev. H. W. Dudding, r. of Little Stonham, Suffolk, to Margaretta, only d. of W. Haydon, Esq., of Millmead House, Guilford; Rev. J. Cresswell, B.A., to Jessica, youngest d. of the late Hon. Lieut.-Col. Smelt, Governor of the Isle of Man; the Hon. and Rev. L. J. Barrington, to Lady C. G. Pelham, sister to the Earl of Chichester; Rev. J. M. Parry, v. of Muskhams-cum-Holme, Notts, to Elizabeth, eldest d. of the late W. Barwick, Esq., of Holt Lodge, Norfolk; Rev. C. Buckner, M.A., to Georgiana Mary, youngest d. of the Rev. G. M. B. Bethune, r. of Worth, Sussex; Rev. T. W. Gillham, v. of Liddington, Rutland, to Harriett, only d. of M. Tilder, Esq., of Eastbourne; Rev. A. Leapingwell, v. of Haydor, Lincolnshire, to Louisa, d. of J. Kewney, Esq., of Grantham; Rev. W. S. Burgess, M.A., of Jesus College, Cambridge, to the Hon. Catharine Sleane, relict of the Hon. Captain W. Bertie, R.N., second son of the late Willoughby, Earl of Abingdon; Rev. J. Close, of Kirby-hill, to Miss Wharton, of Richmond, Yorkshire; Rev. J. Deans, of Crediton, to Dorothea Warbrick; Rev. R. Jebb, r. of Glenarn, to Fanny, d. of the late W. Maxwell, Esq., of Fornisky, Antrim; Rev. H. Bird, to Lorina, d. of the Rev. S. Cooke, v. of Oulton, Norfolk; Rev. O. Mathias, v. of Horsford, Norfolk, to Ma-

rianne, eldest d. of the late Rev. J. Taylor, r. of Haynford, in the same county; Rev. W. Bowcott, c. of Bronllys, to Miss Watkins, of Forthfawr, near Hay, Brecon; Hon. and Rev. A. F. Phipps, M.A., of Trinity College, Cambridge, brother of the Earl of Mulgrave, to Lady Mary Fitzroy, granddaughter of the Duke of Grafton; Rev. W. H. Deane, r. of Hintlesham, Suffolk, to Elizabeth Christian Anstruther, youngest d. of the late Brigadier Gen. Anstruther, of Baliaiskie, Fifeshire; Rev. J. B. Clifford, p. c. of St. Matthew Kingsdown, Bristol, to Lauretta Jane, d. of Mr. Allbutt, of Hanley; Rev. J. Macfarlan, of Muiravonside, to Matilda Mary Anne, d. of the late Captain J. S. Christie, of Leslie Park, Stirlingshire; Rev. G. Malim, late of Lincoln College, and v. of Higham Ferrers, Northamptonshire, to Harriet, second d. of the late T. W. Basely, Esq.; Rev. W. Gilbard, B.A., of Worcester College, and of Dartmouth, to Augusta Maria, youngest d. of O. P. Wathen, Esq., of Woodchester, in the county of Gloucester; Rev. W. Wayman, M.A., of Exeter College, v. of Great Thurlow, Suffolk, to Elizabeth Ganning, only child of P. N. Scott, Esq.; Rev. J. Jackson, of Catharine Hall, Cambridge, to Miss Elizabeth Hanson; Rev. J. U. Graf, Church Missionary at Sierra Leone, to Miss Taylor, of Cheltenham; Rev. T. Jones, M.A., c. of Celynin, Merionethshire, to Miss Vaughan, of Tyddyn Llwydyn, Carnarvonshire; Rev. R. Cock, to Anne, second d. of the late Rev. W. S. Donnison, v. of Feliskirk, Yorkshire; Rev. J. L. Hall, of Llangatten, to Mary, second d. of the late Mr. R. Prosser, Abercundrig, Breconshire; Rev. B. D. Boyce, M.A., r. of Lusby, Lincolnshire, to Miss Reeson, d. of Mr. S. Reeson, of Hareby; Rev. P. S. Despres, to Caroline, only d. of W. Carden, Esq., of Kingsdown, Bristol; Rev. R. Cattermole, B.D., of Christ's College, Cambridge, to Ellen Hamilton, eldest surviving d. of the late W. Coningham, Esq., of Upper-Gower-street, London.

EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

CAMBRIDGESHIRE.

A vestry was held, on the 27th October, at Therfield, near Royston, to decide upon

a church rate. In the preceding year the friends of the church were defeated by the unexpected appearance of a body of dissenters. This year exertions were made

on both sides, and, as it usually happens when churchmen are as active as their opponents, the decision was in favour of the church. A church rate, more than double that required last year, was agreed to by a majority of 18; the numbers being, for the rate 32, against it 14.—*Cambridge Chron.*

STAMP DUTY ON MARRIAGE CERTIFICATES.—In answer to some questions put to the Chancellor of the Exchequer by the Rev. Dr. Wilson, rector of St. Mary Aldermary, upon the subject of parties requiring certificates of marriage being liable to the stamp duty, the Chancellor says, "that certified copies of marriage entries obtained from the registrar under the provisions of the Registration Act, sec. 36, are not liable to the stamp duty of five shillings, payable on marriage certificates; and the same exemption applies to certified copies of marriages given by a clergyman under the 35th section."—*Ibid.*

CHESHIRE.

Immanuel Church, Oswaldtwistle, was consecrated on Wednesday, October 11, by the Lord Bishop of Chester. An impressive sermon was preached on the occasion by his lordship, after which, a collection was made, amounting to the handsome sum of 126l. 13s.—*Chester Courant.*

On Monday, the 9th of October, the ceremony of laying the corner-stone of a new church at Downall-green, in the township of Ashton-in-Mackerfield, took place. The church is situated about two miles from Ashton, and in a very beautiful and convenient place. It is nearly completed, and is a very neat erection.—*Manchester Courier.*

CORNWALL.

The Meeting of the Diocesan Church Building Association was held at St. Mary's Sunday-school-room, Penzance, on Tuesday, the 10th of October, Sir Charles Lemon, Bart., M.P., in the chair. From documentary evidence it was shown that the increase of churches and public chapels in Cornwall during the last five hundred years had been only twenty, though the population was equal to that of the diocese of Exeter in 1700, and now exceeded that of thirteen of our bishoprics. In 1372 the parish churches and chapels were 276; in 1737 they were only 226. At the Reformation no parish in the county contained 1,400 persons, except Bodmin, the population of which was then about 2,600. This statement clearly proves how very inefficiently the population is at present provided for.—*Cornwall Gazette.*

DERBYSHIRE.

On Tuesday, the 17th of October, the Roman-catholic church built by Mr. A. Phillips, in his park, called Grace Dieu, was consecrated by the Right Rev. Dr. Walsh, the Roman-catholic Lord Bishop of the district, with the utmost pomp. On the following day the church of Mount St. Bernard, in Charnwood Forest, which belongs to the convent of Benedictine monks (in England), was similarly consecrated, when the Hon. and Rev. George Spencer, brother to Earl Spencer, assisted the lord bishop, and preached the consecration sermon; and on Thursday the church for Roman-catholic worship at Whitwick was consecrated.—*Derby Mercury.* [Popery seems particularly active among these parties; see Leicestershire, also.—Ed. B. M.]

CHURCH-RATES.—A very numerous vestry meeting was held at Matlock, on the 5th of October, to take into consideration the propriety of granting a church-rate. The vestry-room was crowded. On the question being put as to whether it was expedient to grant a rate, the ayes had the predominancy, an amendment, that the meeting be adjourned to that day twelve months, being negatived.—*North Derby Chronicle.*

DEVONSHIRE.

On Monday, the 17th of October, a resolution was passed at the Board of the Kingsbridge Union, without a division, to admit clergymen, and licensed dissenting ministers of every denomination, at all reasonable hours, to visit the different workhouses, for the purpose of giving religious instruction to the inmates. In several unions the necessity of appointing a chaplain has been dispensed with altogether.—*Exeter Gazette.* [This latter circumstance is exactly what one would expect.—Ed. B. M.]

The Lord Bishop of Exeter lately confirmed upwards of 1,000 persons in the cathedral at Exeter.

DURHAM.

The new church at Earsdon, near North Shields, was consecrated on Thursday, October 12th, by the Lord Bishop of Durham. The church is dedicated to St. Alban; is of the early English Gothic, from plans by Messrs. John and Benjamin Green, of Newcastle; has a gallery across the west end; and contains 600 sittings, 200 of which are free. The church being erected on an eminence, its tower has an imposing appearance from the north for a

considerable distance both by sea and land. The cost will exceed 2,200*l*.

On the 7th of November, a new Roman-catholic chapel, about a quarter of a mile west of Houghton-le-spring, was opened for public worship. The building, which is a Gothic structure, is divided into two floors; the ground floor is intended for a school and apartments for a master; the upper, which is the chapel, is capable of containing about 400 people.

ESSEX.

The consecration of the new church, St. Botolph's, Colchester, by the bishop of the diocese, took place on Wednesday, Oct. 25th.—*Essex Standard*.

The consecration of the Roman-catholic chapel, which has been erected at Brentwood by means of public subscription, materially assisted by Lord Petre, took place on Thursday, Oct. 26th. The chapel, which is a very neat little building, with a stained glass window at the back of the altar, and calculated to contain about 350, was completely filled. Amongst the families present were those of Lord Petre, and most of the catholic gentry in that part of the county, besides whom were several members of the established church. [This paragraph is curious and instructive. Do the members of the established church who attend these ceremonies think it a matter of indifference whether a chapel be a popish one, or one of their own church?—Ed. B. M.] The ceremony of consecration was performed by the Right Rev. Dr. Griffiths, Vicar Apostolic of the London district. The Rev. Mr. Lithgow, the representative of the Jesuits in London, was also present. The sermon was preached by the Rev. Mr. Hearne, from Lincoln's-inn-fields chapel, who took occasion in his discourse to discuss most of the points on which the catholic religion is assailed by its opponents. A liberal collection was made at the door towards defraying the expenses of the building.—*Watchman*.

GLOUCESTERSHIRE.

BAPTISM OF A CONVERTED JEW.—At St. Thomas's church, Bristol, on Wednesday, Oct. 25th, Simon Paul, being now the Christian name of Solomon Matthias, about twenty-three years old, was received into the church of England, by a minister who has superintended his advancement in the Christian faith for upwards of three years.—*Bristol Journ*.

HAMPSHIRE.

The Bishop of Winchester has commenced the visitation of the clergy of the diocese.

HEREFORDSHIRE.

On Monday, Oct. 30th, the Bishop of Hereford consecrated an elegant new church at Birch; and on Thursday, Nov. 2nd, he performed a similar service at the Madely new church. In both instances the ceremony was most numerously attended.—*Hereford Journ*.

The new church at Ironbridge was consecrated on Thursday, Oct. 26th, by the Lord Bishop of Hereford, in the presence of a large number of the clergy and laity in the neighbourhood.—*Ibid*.

HERTFORDSHIRE.

A very handsome and costly set of communion plate has just been presented to the parish of Baldock, by Edward Hampson, Esq., of that place. The service is of the Gothic-fluted pattern, beautifully chased, and executed in a style of sacred simplicity.—*St. James's Chron*.

The chancel of Weston church, which has been recently rebuilt at the sole expense of William Hale, Esq., of King's Waldon, was opened for divine service on Nov. 5th. The whole building is in admirable taste with the nave and side aisle; and a correct specimen of Norman architecture.—*Cambridge Chron*.

HUNTINGDONSHIRE.

A capacious and elegant school-room has been built in Leighton Bromswold, at the sole expense of J. Norris, Esq., of Hughenden House, Bucks, for the education of the children of the parish in the principles of the established church.—*Cambridge Chron*.

LANCASHIRE.

POPEY IN LIVERPOOL.—Under this head the *Liverpool Standard* gives a long account of the conduct of two Roman-catholic priests in that town, who, it is said, were sent for by a widow named Quin, on her death bed, for spiritual relief, which they refused to afford her until she promised to take her eldest son out of the Blue-coat school, where he had been since the death of his father. Mrs. Quin refused to do so, as, she said, she could not die happy to think the boy would be wandering in the streets without protection. The priests, the account states, exclaimed, "You are sending his soul to hell;" and they positively refused to administer spiritual relief to her, adding, "When you leave this world you will go to hell." Mrs. Quin died on the night of the 18th ult., and she was not visited by the priests that day.

NEW [ROMAN] CATHOLIC CHAPEL AT OLDHAM.—The [Roman] catholics of

Oldham have taken a plot of land on the borders of Oldham Edge, a short distance to the north-east of the Blue-coat school, for the site of a chapel, the erection of which will be shortly commenced. The building fund has been entirely raised by subscription.—*Leeds Intelligencer*.

CONSECRATION OF SAINT SAVIOUR'S CHURCH, BAMBRIDGE.—The consecration of the church of St. Saviour, at Bambridge, near Preston, took place on Tuesday, Oct. 24th. After the sermon a collection was made, which, with a donation added, amounted to the very handsome sum of 60*l*. The church, which is a most beautiful one, from its simple neatness and unadorned plainness, was crowded with a highly respectable and attentive congregation.—*Bristol Pilot*.

LEICESTERSHIRE.

On Wednesday evening, Nov. 1st, an interesting and very unusual occurrence took place at Hinckley; no other than the laying the foundation-stone of a convent of the Dominican order, dedicated to our lady of the Rosary. The stone was laid by Ambrose Lisle Phillips, Esq., and his lady, of Grace Dieu Manor. The officiating priest was the Very Rev. Samuel Proctor, of Hinckley, Provincial of the order of St. Dominic, in England, who delivered a most appropriate discourse from—"Other foundation can no man lay than that which is laid, which is Christ Jesus." The whole of the services were conducted in the open air, and the utmost order and good feeling pervaded the numerous and respectable assembly.—*Leicester Mercury*.

[Is the "*Leicester Mercury*" conducted or influenced by Romanists? Grace Dieu is the scene of the famous miracle of a year or two ago.—*Ed. B. M.*]

On the 15th of November, a vestry was held at Kegworth to lay a church-rate. The principal inhabitants attended, and the rector of the parish took the chair; after a long discussion the rate was unanimously carried.—*Leicester Telegraph*.

MIDDLESEX.

CONVOCATION.—On Thursday, Nov. 16, his Grace the Lord Archbishop of Canterbury, with the rest of the prelates and clergy of the province of Canterbury, assembled in convocation at the chapter-house of the cathedral church of St. Paul, in pursuance of the writ of her Majesty, whence they proceeded to the cathedral, where a sermon was preached in Latin by the Rev. W. R. Lyall, M.A., Archdeacon of Colchester. After the election of a Prolocutor, the meeting was adjourned till Thursday, Nov. 23.—*Camb. Chron.*

The Convocation of the Province of Canterbury met on Thursday, Nov. 23, at 11 o'clock, at the Jerusalem Chamber, Westminster. There were present in the upper house—His Grace the Archbishop of Canterbury, the Lord Bishops of London, Lincoln, Salisbury, and Hereford; and of the lower house, about forty members. After the Litany had been read in Latin by the Lord Bishop of Hereford, the Prolocutor, Dr. Goodenough, Dean of Wells, was presented to the Archbishop by Dr. Barnes, Canon of Christ Church, Oxford. The address, in Latin, having been made as usual by the Prolocutor, the lower house retired into the outer chamber. After a short time, the address to her Majesty was brought by the Prolocutor from the upper house. Its tenour was chiefly to express the loyalty and affection of the clergy of the province of Canterbury to Her Most Gracious Majesty. In these expressions there prevailed a most hearty and sincere unanimity. A large number of the members of the Lower House of Convocation, deeply feeling the responsibility resting upon them at this first meeting of the constitutional representatives of the clergy, since the establishment of the perpetual Ecclesiastical Commission, were anxious humbly to propose to the upper house that a clause should be inserted in the address, praying that henceforth the deliberation and sanction of the whole body of prelates might be required as a condition to any changes in the institutions and administration of the church. Two amendments were proposed respecting the commission, but were ultimately suffered to drop. On the first many of the members present did not divide. The second was put, and rejected by the consent of the mover and many of the supporters.—*Times*.

Her Majesty the Queen has been graciously pleased to continue the grant of 50*l*. annually (lately given by his Majesty William the Fourth, and formerly by George the Fourth), to the London Episcopal Floating Church; and her Majesty has likewise kindly given her royal patronage to the society.

An anonymous donation of 1000*l*. has been made to the "Society for the Employment of Additional Curates in Populous Places."

On Thursday, Nov. 2, in the Arches Court, Frederick Thomas Pratt, D.C.L., of St. John's College, and John Downey Harding, D.C.L., of Oriel College, were introduced and presented by the Queen's Advocate and Dr. Burnaby in the customary form, having been admitted of the

College of Advocates by rescripts from his Grace the Lord Archbishop of Canterbury; and, after taking the usual oaths, were admitted by the Dean of the Arches (Sir H. Jenner) of the number of advocates of this court.

THE NEW MARRIAGE ACT.—The number of dissenting places of worship in England and Wales, registered for solemnization of marriage, under the provision of the New Marriage Act, 6 and 7 William IV., c. 85, to Oct. 19, 1837, is 704; of which there are in London, Westminster, and Southwark, 47; Liverpool, 18; Manchester, 13; Preston (Union), 11; Leeds, 10; Bristol, 9; Nottingham, 8; Ashton-under-Lyne, 7; Bath, 7; Northampton, 7; Portsmouth, 7; Stroud, 7; Bradford, 6; Brighton, 6; Birmingham, 5; Blackburn, 5; Bolton (Lancashire) 5; Halifax, 5; Newcastle-on-Tyne, 5; Norwich, 5; Plymouth, 5; Salford, 5; Stoke-on-Trent, 5; Coventry, 4; Sunderland, 4; Wolverhampton, 4;

IMPORTANT TO CLERGYMEN AND TITHE-OWNERS.—The following is an extract from a circular from the Poor Law Commissioners to the Guardians of Unions and Parishes in England and Wales, as to the relative proportion in which lands and tithes are to be rated:—"As respects the relative proportion in which lands and tithes are to be rated, it is to be observed that this question has, previously to the Parochial Assessments Act, been frequently the subject of legal controversy, and it is understood that the proviso at the end of the first section of the Parochial Assessments Act is intended to preserve to the tithe-owner the benefit of the decision in the case of the King v. Jodrell, (1, B. & A. 403.) That case decides that any profit accruing to the occupiers of land, after payment of rent and necessary outgoings, beyond that which would repay the expense of cultivating lands, and which would compensate for the farmer's trouble, and labour, and superintendence, ought to be included in the assessment; and that when (as might be done before the passing of the Assessments Act), a profit so accruing to the occupier was omitted in the rate, a *proportionate remission* should be made to the tithe-owner in rating the tithes. The Parochial Assessments Act, however, which prescribes the rent which might reasonably be expected to be obtained, to be the criterion for estimating rateable hereditaments generally, appears generally to exclude, in the making of the estimate, the consideration of such an occupier's profit as is referred to in the case. But if, after the estimate is made

of rateable hereditaments, (including the tithe according to the Parochial Assessments Act,) there should appear to be a profit accruing to the occupier, of the kind described in the case, as that profit will not be rated under the Parochial Assessments Act, the tithe-owner would appear to be entitled to a deduction proportionate to that profit."

CHURCH-RATES.—Notwithstanding all the influence which the leader of the voluntary-principle party (the Member for Ashburton) was able to use in the parish of Edgeware, in which he resides, the friends of the church carried the question for a church-rate, on the closing of the poll on the 27th of October, by a large majority, the numbers being 52 against 32.

On Sunday, Nov. 19, at Lambeth Palace, the Archbishop of Canterbury, assisted by the Bishops of Lichfield and Salisbury, consecrated the Rev. Dr. Carr and the Rev. Dr. Spencer, respectively, Bishops of Bombay and Madras. The sermon was preached by the Rev. W. Jowett, M.A., (formerly of Malta,) from 1 Tim. iii. 16. The sermon, it is understood, will be printed.

It is announced, we see, by public advertisement, that it has become "unavoidably necessary that the relics should be disinterred, and the tombstones removed from the chapel and burial-ground of dissenters in Rose-lane, Commercial-road, in consequence of the expiration of the lease;" and the Cemetery Company have, in an equally novel announcement, offered to take the whole upon the cheapest terms.—*Morning Herald.*

It is not usual now, in this Magazine, to insert a separate notice of testimonials of esteem bestowed on clergy by their parishioners, but an instance has occurred in which a deviation from that course may be permitted. A very magnificent present of plate has been made to the Rev. J. Jennings, M.A., Rector of St. John's, Westminster. The committee for conducting the subscriptions have printed an account of the inscription on the plate, the sums subscribed, with the rector's reply to their address. It is gratifying to see the number of small sums subscribed, and encouraging to see how, in so apparently unpromising a locality as the poorer portions of Westminster, pastoral exertions are appreciated and prized.

NORFOLK.

On Sunday week an adult Israelite and his two children, were baptized in the parish church of St. Swithen, Norwich; on which interesting occasion, his wife,

who from Christianity had lapsed into Judaism, was also received into the church. — *Norfolk Chron.*

The total numbers confirmed by the Lord Bishop of Norwich during his late circuit have been 3354 males, and 6919 females.

NORTHUMBERLAND.

The Bishop of Durham consecrated the new chapel at Bell's-close, on Tuesday October 17th, and on the following day that at Newburn, both in the parish of Newburn.

OXFORDSHIRE.

Two chapels of ease are about to be erected for the benefit of the hamlets of Aston and Lew, in the Parish of Bampton, in the diocese of Oxon. The late Rev. Dr. Richards, who held the living of St. Martin's in the Fields, and who was formerly one of the three vicars of Bampton, gave during his lifetime the munificent sum of 500*l.*, which he deposited with the Society for the Repairing, Building, and Enlargement of Churches and Chapels, towards the desirable object. The incumbents have engaged, in addition to their present duties at the mother church and another chapel, to take upon themselves the charge of the services which will be required in the new edifices, so that there is no difficulty in respect of endowment and provision for the duty. — *Oxford Journal.*

SHROPSHIRE.

NEW CHURCH AT OLDBURY.—A highly respectable meeting was held in the National School Room, Oldbury, on Tuesday, October 17th, (the Rev. R. B. Hone, Vicar of Hales Owen, in the chair,) when it was unanimously resolved that a new church should be erected in that place. A subscription was entered into, and about 700*l.* was subscribed at the meeting. — *Staffordshire Advertiser.*

SOMERSETSHIRE.

Charles Lewis Phipps, Esq., of Wans House, has generously offered to give land, and a donation of 50*l.*, towards the erection of an episcopal chapel in the tithing of Chittoe. This hamlet is annexed to the living of Bishop's Cannings, Somersetshire, but is distant upwards of seven miles from the parish church. — *Bristol Mirror.*

TRINITY CHURCH, TAUNTON.—A numerous and respectable meeting of the subscribers and friends to this undertaking was held at the Market House, in Taunton, on the 18th of October, to adopt measures for carrying the proposal into effect. It appeared that it was intended to erect a

church calculated to contain 1,000 persons on a site in the parish of Taunton, St. Mary Magdalen, presented by James Billet, Esq.; and that the patronage was to be vested in five trustees under the act of 1 and 2 William IV. The sum required was about 4,000*l.*, including the endowment, of which about 2,000*l.* had already been subscribed. The deficiency of church-room and accommodation appeared to be very great, the existing churches of the town containing only about 2,500, and having no free sittings, whilst the population exceeds 12,500. The adoption of the report and other resolutions were moved and carried unanimously. — *Bath Herald.*

A church-rate of 6*d.* in the pound has been carried in Wincanton, by a very overwhelming majority, in one of the largest vestries we ever remember to have seen assembled. The proposal to have a rate declared was met by a very warm opposition on the part of the Independent minister residing here, and a party of his congregation, who proposed that the question be deferred for one year, but the result of the vestry proved that their resistance was quite useless. — *Dorset Chron.*

The Lord Bishop of Bath and Wells requires that in all cases where an officiating minister has the charge of only one church, double duty shall be done in that church on Sundays.

STAFFORDSHIRE.

The ceremony of laying the corner-stone of a new church, at Stafford, by the Earl of Harrowby, took place on Wednesday, the 25th of Oct. A procession, consisting of the mayor, magistrates, and council, the rector of Stafford, clergy of the town and neighbourhood, and a considerable number of the respectable inhabitants, was formed, and proceeded from the Shire Hall to the site of the intended building. The Earl was accompanied by William and Thomas Ryder, Esqrs., sons of the late venerated bishop of that diocese. The church is to be erected from a design of Mr. G. E. Hamilton, and will be built of brick, ornamented with stone, in the shape of a cross, with nave and transepts. — *Wolverhampton Chron.*

SURREY.

CLERICAL PROPOSAL TO SUSPEND THE PAYMENT OF CHURCH-RATES.—On the 26th of October, a vestry was held at St. Giles's church, Camberwell, at which the Rev. J. Storey, the vicar, proposed a plan for the suspension of church-rates, by raising a fund for the repairs of the church, and for the more effectually providing church

accommodation for the parishioners. The reverend gentleman suggested the expediency of letting out the pews at a rent, which would obviate the necessity of calling on the parishioners for a church-rate. If, however, the funds thus obtained should ever fall short of the amount required, recourse could be had to the usual church-rate. The vestry was crowded with parishioners, some of whom treated the proposal with rude expressions of dissatisfaction. A motion of adjournment, to get rid of the question, was carried by 130 against 60. The matter will probably be revived.—*Watchman*. [Q. Is this statement correct? if so, what is the history of this movement on the part of the clergyman?—Ed. B. M.]

SUSSEX.

A new church at Goring was opened on Sunday, the 12th of November. The Bishop of Chichester preached the sermon. The edifice has been erected on the site of the old church, at the sole cost of David Lyon, Esq., who has a seat in the neighbourhood. The outlay, including a peal of six bells, exceeds 6,000*l*.—*Brighton Gazette*.

WARWICKSHIRE.

The patronage of four out of the five parish churches of this town,—viz., St. Martin, St. George, St. Thomas, and All Saints,—has been invested by Thomas Walker, Esq., the present patron, in the following trustees:—The Rev. Joseph Wilson, rector of Walthamstow; the Rev. F. Close, incumbent of Cheltenham; the Rev. A. Brandram, minister of the Savoy, London; the Rev. F. Goode, of Clapham; and the Rev. Thomas Mosely, rector of St. Martin's. Mr. Walker has also invested a sum of money in the funds for the defraying of all expenses to which the trustees may be liable, and which fall upon the incumbents at their appointment.—*Birmingham Advertiser*.

On the 24th of October the popish chapel belonging to Princethorpe Nunnery, near Leamington, was opened according to the forms of the church of Rome. The expense of beautifying this edifice has been defrayed by Miss Arthur, a young lady of fortune and accomplishments, who has taken the veil. Miss Arthur has brought the immense sum of 20,000*l*. into the establishment. She is a native of Limerick.—*Warwick Advertiser*.

WORCESTERSHIRE.

Nearly 1000*l*. was raised by the sale of fancy articles, made by the ladies of the neighbourhood of Dudley, at a bazaar in

that town. The money is to build a new church on the Cleehill.—*Worcester Journal*.

YORKSHIRE.

The Bishop of Ripon has granted permission for the celebration of divine service in St. Peter's Bank Sunday-school, where service will be solemnized on Wednesday evenings by the vicar, and on Sundays by the lecturer of the parish church.—*Leeds Intelligencer*.

The Bishop of Ripon has just completed his confirmation in the manufacturing districts of the West Riding, where, from residing two or three weeks in the neighbourhood of Leeds, Halifax, Bradford, Wakefield, and Huddersfield, he has become personally acquainted with the clergy of his diocese. His lordship has confirmed between three and four thousand young people in his circuit through the diocese of Ripon.—*Ibid*.

LEEDS.—A public meeting took place at Leeds, on Wednesday, 8th Nov., in consequence of a requisition (signed by more than six hundred parishioners) to take into consideration the proper steps for enlarging the present inadequate church accommodation in that town. This is, under Providence, one of the first fruits of Dr. Hook's appointment, and the zeal with which the meeting took up this most important cause, must have been a source of heartfelt satisfaction to Dr. Hook and to those who were instrumental in appointing him. The following is an abridgment of the proceedings:—

The Rev. Dr. Hook, vicar, took the chair, amidst loud cheers. He shortly afterwards rose, and said, "That certain great alterations are necessary in the parish church no one who looks at that church can for one half moment deny. (Hear, hear.) * * * According to the present arrangement of the church, accommodation can only be obtained for 1,500 persons in pews, and 400 or 500 others find standing room. By the plan now proposed to this meeting, we shall obtain accommodation for 1,200 more persons. (Cheers.) We shall have 1,200 more kneelings,—for I use the word kneelings in preference to sittings, that persons may remember that they come to church, not to sit and hear a sermon, but to kneel before their God in prayer (Hear, hear),—and of these 1,200 fresh kneelings, 700 will be free, and appropriated for the use of the poor; for to them we are commanded in the first place to preach the gospel. (Hear, hear.) I trust we shall be animated with the feeling of Solomon, who loved the house of God, and the house

he built was great, for, said he, 'Great is our God above all gods.' (Hear, hear, and cheers.) I trust we shall be animated with a desire that when the children of our people go forth to distant parts of the land—when they go to foreign countries—they may sometimes cast a lingering, longing thought to their native town, and speak of their holy, their beautiful house, where their fathers worshipped. (Cheers.) I trust that we shall all be influenced by the spirit of Him—of that blessed Being, of whom, when he was incarnate and died for our sins, it was said, 'The zeal of thine house hath eaten me up;' and I trust it is under the influence of His holy spirit that I now say to you, in the words of the prophet, 'Go up the mountains, and fetch wood, and build the house of the Lord, and the Lord will have pleasure in it, and I will be glorified, saith the Lord.'" (The rev. doctor resumed his seat amidst loud and prolonged cheering.)

Mr. B. GOTT moved the first of a series of resolutions tending to carry into effect the suggestions of the requisitionists.

Mr. C. BECKETT seconded the resolution. No person who was in the habit of attending at that place of worship could be blind to the great want of accommodation which existed, in consequence of the immense number of people who wished to attend there. (Hear, hear.) That increase in the attendance at their church had evidently arisen, and had gradually progressed, since they had had the happiness of seeing their worthy vicar among them, propounding the doctrines of the Church of England with an ability, with so much eloquence, and with an impressiveness of manner, which they had seldom had the good fortune to listen to, but which it was now their honour to hear. (Hear, hear, and cheers.)

The Rev. CHAIRMAN read the resolution, and put it to the meeting. It was adopted unanimously, as were the subsequent ones, proposed and seconded by Mr. Henry Hall, Mr. William Wells, Mr. George Banks, and Mr. William Hey.

The Rev. CHAIRMAN said the subscription list was proceeding most suspiciously. There was Mr. Benjamin Gott, 200*l*. (Cheers.)

Mr. GOTT.—I must beg to interrupt the chairman. It is necessary to say, that at the head of that list stands the name of the vicar for 200*l*. (Great cheering.)

The CHAIRMAN proceeded to read the remainder of the subscriptions received previously to the commencement of the meeting, amounting altogether to 2,400*l*.

The proceedings of this interesting and

harmonious meeting were now concluded, and the assemblage dispersed at half-past one o'clock.

The following is a statement of the unhappy event at Bradford, a very prejudiced and unfair statement of which was last month copied from a radical paper:—

From a Correspondent.—A circumstance occurred in Christ Church, in Bradford, on Tuesday evening, Sept. 24th, which surprised and called for the pity of the respectable congregation of that church. The Rev. William Haughton had been appointed assistant curate to the Rev. William Morgan, the incumbent, under the sanction of the bishop, and by the kind aid of the Church Pastoral-Aid Society; and he had been indefatigable in visiting the poorer classes in that populous town for several weeks. Being frequently exposed to wet weather, and to the confined air of sick rooms, he took a violent cold, which, unfortunately, notwithstanding the repeated advice of his friends, he neglected. Whilst the incumbent was absent on the above-mentioned Sunday, assisting a clerical friend, Mr. H., in the performance of the service, manifested great aberration of mind, interpolating sentences, and reading portions of the prayer-book, which in the evening service should not be read. A few of the more influential members of the congregation, observing Mr. H.'s paleness, and convinced that his conduct was the effect of disease, consulted what should be done. One of them was directed to go up to the desk and beg Mr. H. to give up the rest of the service. This he would not do. When he had come to a pause, the singers proceeded with a psalm. As Mr. H. afterwards still went on in the same irregular manner, and would not accede to the wishes of the gentlemen who interfered, the congregation left the church, and the gas-lamps were extinguished. Mr. H. walked home, and was confined to his bed for some days under the medical care of two gentlemen of the town, who paid him every attention. He is now removed to his friends at Brighton, and is gradually improving in health and spirits. No person whatever that knew the circumstances of the case, blamed Mr. H., all shewed the kindest sympathy and respect for him. His character has been most excellent, and his whole conduct most exemplary. We therefore trust that he will soon be restored to his health and to his important duties.

CHURCH-RATES.—Earl Fitzwilliam, at a vestry meeting lately held at Rotherham, urged the parishioners to levy a

church-rate for the repairs of the church. He said it was the duty of the parishioners to uphold that form of worship which was conformable to the most numerous class of the people; and he observed, that if none but those belonging to the church were called upon to pay for its support, that building ceased then to belong to the public, and was private property.

CONVOCACTION OF THE CLERGY IN YORK CATHEDRAL.—On Thursday, the 16th of November, a convocation of the bishops, archdeacons, and proctors of the clergy, in the metropolitan province of York, convened under the mandate of the archbishop, was held in the chapter-house of York cathedral. Such a meeting has not been held during the last century. In proceeding to business, Archdeacon Headlam proposed that the clergy in convocation should present a loyal and dutiful address to her Majesty, on her accession to the throne.

The Archbishop's commissioner (the Rev. C. Hawkins, Canon Residentiary):—Not being in possession of the Queen's writ, we cannot proceed to business.

Archdeacon Thorpe (Durham) seconded the motion. He trusted that they were not brought together for mockery and derision, but for council and deliberation; and therefore he maintained the right of the clergy in convocation to address or petition their Sovereign.

The Commissioner refused to put the motion, when the Rev. W. Barnes, vicar of Richmond, said they had been summoned by the archbishop to meet to discuss measures for the security and defence of the church, and to give their votes and advice in favour of those things which appeared conducive to that object, and to dissent from those things which would militate against the church, or the public weal. He hoped that they would proceed to business.

Dr. Bealy moved that the rejection of the address be recorded on the minutes, which was seconded by the Rev. G. Townsend, but the president declined putting this motion also.

Petitions were then presented to the Archbishop, praying that he would intercede with the Queen, that she might issue a licence, in order that the convocation might deliberate and advise upon all matters affecting the spiritual interests, rights, privileges, and immunities, of the united church of England and Ireland, which might be mooted in parliament.

The convocation then closed, after which the members repaired to the Minster Library, and the Venerable Archdeacon

Headlam was unanimously called upon to preside.

An address and a petition to the Queen were then agreed upon, having been proposed and seconded, respectively, by Archdeacon Thorpe and the Rev. J. Dodd, and by Dr. Bealy and Mr. Townsend.

The petition having been signed, it was resolved that it should be sent to the Archbishop of York for presentation to her Majesty; and after passing a vote of thanks to Archdeacon Headlam, for his able conduct in the chair, the meeting separated.

It will be observed that this account of the proceedings is imperfect, as there is no space to print the petitions.

SCOTLAND.

RE-ELECTION OF THE RIGHT HON. SIR R. PEEL, BART., M.P., AS LORD RECTOR OF THE UNIVERSITY OF GLASGOW.—(From the *Glasgow Constitutional*, Wednesday, Nov. 15.)—This being the statutory day for the election of the Lord Rector of the University, the Comitia assembled in the Common-hall at 10 o'clock. The Rev. William Fleming, D.D., Vice-Rector, having opened the proceedings with a Latin prayer, Professor Meikleham read the laws of election. The business proceeded *more solito*, and the result of the election was announced by Professor Meikleham. On the return of the different nations, the following announcement was made from the rostrum of the Great Hall by Mr. John Boyle (son of the Lord Justice Clerk):—"Quod felix faustumque sit.—Apud Collegium Glasguense, die decimo quinto mensis Novembris, anno millesimo octingentesimo tricesimo septimo, vir Admodum Honorabilis Robertus Peel, Eques Baronetus, suffragiis omnium nationum electus est Rector Magnificus hujus Universitatis in annum sequentem.—Plaudite!" Sir Robert Peel has thus been re-elected Lord Rector by a majority in all the nations. Lord John Russell, Sir John Campbell, and Dan. O'Connell, were put in nomination by the whig-radical faction; but, notwithstanding all their private canvassing and revolutionary spirit, they could only muster 44 votes out of 1,200 students. After three hearty cheers for Sir Robert Peel, and the Peel Club, the meeting broke up.

The foundation-stone of the new buildings of Marischal College, Aberdeen, was laid, on the 25th of October, by the Duke of Richmond, and, besides the principals of the college, the following noblemen were present at the ceremony:—The Earl of Aberdeen, Earl Bathurst, Lord Saltoun, Lord Cunningham, Hon. Captain Gordon,

M.P.; Sir Michael Bruce, Bart., Mr. Bannerman, M.P., Sir A. Leith, Sir Thomas Burnett, Sir John Forbes, Col. Farquharson, &c. A grand banquet was given in the evening at the County-rooms, when the Duke of Richmond presided.

IRELAND.

(*From a Correspondent.*)—The following paragraph was copied into the British Magazine (October 1837, p. 477,) from an Irish newspaper:—

"TRINITY COLLEGE, DUBLIN.—It is resolved by the fellows of Trinity College to erect an extensive chapel in the square facing the entrance. This is become quite necessary from the increased number of protestant students; and already a part of the square has been thrown down, so that new buildings will commence forthwith. The junior fellows of Trinity College, Dublin, now derive a salary of 800*l.* from the funds, instead of being individually paid by the students who entered under them, these perquisites being now conveyed to the general treasury of the establishment."

These statements are erroneous; the building about to be erected in Trinity College is not a chapel, but a museum and schools, with lecture rooms. The number of students has not increased of late, but, owing to the state of property in Ireland, has, if anything, diminished, and the income of a junior fellow has also decreased, not only in consequence of the decrease in

the number of students, but also because the number of fellow commoners has been lately diminished, the gentry of Ireland being now content to enter their sons in the rank of pensioners. No such arrangement as that described in the last sentence of the foregoing paragraph has been adopted. The income of a junior fellow depends altogether on the number of students in the college, and the fees paid by each student for tuition have not been "conveyed into the general treasury of the establishment," but belong entirely to the tutors.

THE IRISH CHURCH.—The primate, in a circular to the other bishops, has requested returns to the following queries from each of the parochial clergy, his Grace being of opinion that accurate information on these points may be of great importance to their interests:—"1. What is the name of your benefice? 2. The gross amount of composition? 3. Gross amount payable by landlords? 4. How much of the above amount is paid without law proceedings? 5. Gross amount payable by occupiers? 6. How much of the above amount is paid without law proceedings? 7. How many schools are there in your parish under your superintendence? 8. State the number of children attending these schools. 9. State the supposed number of children of the lower orders in your parish of suitable age for school."

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NOTICES TO CORRESPONDENTS.

The following have been received:—"Καθολικός," (on the 5th November Services), "Silur," "M.," (on the Ember Weeks) "E. S.," "A Country Curate," "Clericus," "Norfolciensis," "Amicus Ecclesie," "Catholicus Anglicanus," "G. C. S." and "D. P."

Many thanks for the abstract of "Pietas Londinensis."

"C. J. H." shall hear from the Editor before long.

Other letters and papers have been received, besides that of "Silur," relative to the Custom of Wakes, or Fairs, which appears to be exciting much attention just now, especially in the County of Hereford. They shall receive due attention as soon as possible.

The letter on "Altar and Sacrifice" has been unavoidably postponed.

A correspondent informs the Editor, that he has before him a copy of the "Treatise of Christian Consolations," which is there ascribed to Bishop Hacket, as it is also in "Bromley's Engraved Portraits."

Will "H. V. B." look into Events?

If the angry correspondent from Bradford will look into Events, he will see that his suggestion, as to a reference for information, has been complied with. When persons are very angry, it is of little use to reason with them; but it may be well to state to him, that the Editor does not collect the *Events* himself, but that he exercises such general superintendence and supervision of them as time will allow. He cannot, of course, always know the character of a paper from which an extract is given. In the present instance the transaction was public, and publicly stated in a newspaper; and as it was traced to temporary alienation of mind, a part of the scandal it might have caused was obviated. Its appearance in this Magazine has drawn forth another account, written in a better spirit, and more authentic. Had the angry person, who does not give his name, sent such an account at first, it would have been gladly printed; but it is impossible that any one person can know the exact circumstances of all events that take place everywhere. It may however, be, confidently stated, that it is the general practice of this Magazine to exclude, where it is practicable, all statements offensive to individuals; and its whole course may be appealed to in confirmation of the statement. If this gentleman would undertake the management of a Magazine for a single month, he would, perhaps, learn to be a little more reasonable in his expectations, something less harsh in his judgments, and rather more charitable in his expression of them. The very best thanks of all parties are, however, due to the correspondent who has kindly furnished the account now given.

"Monitor" must be under some strange mistake. He either cannot understand a plain statement, or he writes *from memory*, which is an inconvenient practice, when one begins to reprove others. The Magazine did not promise an additional quantity of letter-press, in consequence of giving up the plates of Parish Churches, with articles relative to matters of interest in those parishes. What was promised was, that the money expended upon engravings should, for the future, be expended in procuring more *Reviews*. "Monitor" will see that the department of Reviews has been increased. He forgets, also, the statement, that this (the "Parish Churches") was the only department of the Magazine in which the Editor was disappointed of a sufficient supply of matter. At the same time, he will be very glad to give insertion to such articles, from time to time, if supplied by those who are able to render them interesting. They are so to himself; and he regrets, as much as "Monitor," the necessity of discontinuing them.

ERRATA.

In the Number for June, 1836, page 696, the name of the Rev. J. Morton, B.D., P. C. of Chorlton cum Hardy, Manchester, was, by mistake, inserted amongst the "CLERGYMEN DECEASED," instead of being placed under the head of "PREFERMENTS."

In the October Number, page 463, at the end of the announcement of Archdeacon Robinson's appointment to the Lord Almoner's professorship, for "Oxford" read "Cambridge."

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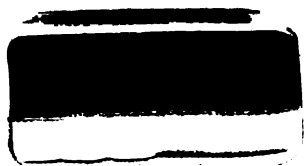
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